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THE

CRITICAL REVIEW;

OR,

ANNALS OF LITERATURE.

VOL. II.

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CRITICAL REVIEW;

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ANNALS OF LITERATURE;

EXTENDED AND IMPROVED.

BY

A SOCIETY OF GENTLEMEN.

SERIES THE THIRD.

VOL. II.

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———NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE.—*Shakspeare.*

QUALIS AB INCEPTO.—*Horace.*

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THE

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SERIES THE THIRD.

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ART. I.—*An Account of the Island of Ceylon, containing its History, Geography, Natural History, with the Manners and Customs of its various Inhabitants; to which is added, the Journal of an Embassy to the Court of Candy. Illustrated by a Map and Charts. By Robert Percival, Esq. &c.* 4*to.* 1*l.* 8*s. Boards.* C. *and* R. Baldwin. 1803.

HAD this work engaged our attention at an earlier period, it would have excited interest unalloyed by regret: had it attracted the notice of those who conduct the affairs of India, the cause of that regret might have been avoided. The opposition of a numerous warlike race, in a country obstructed on every side by impenetrable forests, where the climate is a worse enemy than the opposing sword, should have been duly weighed before hostilities had been commenced. But this is not our province: we must rather look at Ceylon as philosophers, geographers, and natural historians. It is, in many respects, new ground—for few intelligent travellers have preceded Mr. Percival—and to the reader it promises a fruitful harvest.

Ceylon was known at a very early period; for it was the Tapobrana of the ancients, an island to which geographers assigned a very considerable extent. This error it is not easy to account for. Some authors have supposed that navigators who approached the Peninsula far to the north of Ceylon, considered it as a part of the island; but its situation with respect to India was known; and the strait which divides it from the continent, ancient geographers had described. The error, too, is not less in length than in breadth: had the latter only taken place, we might have supposed it a continuation of the mistake of Ptolemy, who extended the longitudes of every part of the globe too far to the east.

Among the few principles of the philosophy of geography that we possess, one is, that at the southern or the south-eastern projection of every continent exists an island of no inconsiderable extent. At the extremity of America is the

Terra del Fuego; at the extremity of Africa, Madagascar; at that of India, Ceylon. This we consider as the consequence of a cause more general—*viz.* a current to the north and to the west. The proofs of the existence of such a current we have often mentioned; and we need only here notice the openings from the great oceans to the west and north—*viz.* the Categat; the English Channel; the Bay of Biscay; the Mediterranean; the Gulf of Guinea; the Gulf of Siam; the Straits of Sunda, Malacca, and Torres, which separate New Holland from the Asiatic islands; the Bay of Panama; the Gulf of California; Prince William's Sound, &c. On the opposite coasts there are, undoubtedly, similar appearances, but less numerous; and while on the former shores there are marks of an encroaching ocean, on the latter the sea is apparently retiring.

Ceylon, formed by the effects of such a current as we have just decribed, has been evidently separated from the peninsula of India. Its northern and north-western coasts, which answer to the south-eastern extremity of India, are flat, interspersed with islands, and at no great distance from it. The principal harbour, Trincomalee, is on the north-east; and, in this respect, a contradiction to the general rule above mentioned; but its principal range of mountains is, as usual, at no great distance from the western, though nearer to the southern shores; and the rivers which fall to the west, the south, and the east, arise from these. The harbour of Trincomalee, also, is much shallower than that of Columbo on the western coast.

Mr. Percival first gives a general description of the island, and its history. The flat shores extend to no great distance. Hills soon rise, rapidly covered with impenetrable forests, interspersed with the rudest and most deceitful jungles. The Portuguese, its first European possessors, soon yielded to the more steady intrepidity and deeper cunning of the Dutch; but each nation, when attempting to extend their dominion beyond the coasts, soon experienced the most fatal defeats.

Ceylon is nearly 300 miles in length, and about 900 in circumference; like the islands in the Mediterranean, it is broader at the base than at the northern extremity; and divided, as we have said, from the coast of Coromandel, by a strait interspersed with shoals, and impassable by large ships. Whatever becomes of the philosophical system, we must observe that the eastern coast is bold and rocky, the western more flat, and almost without a harbour; for at Columbo there is only a roadsted. The inlets on this side, which do not form harbours, are numerous; a circumstance which the local situation of Ceylon would explain so satisfactorily, that it could scarcely be styled an exception. Though in scarcely more than seven degrees of latitude, the heat on the shore is mitigated so far by the sea-breezes, as to be neither unpleasant nor unhealthy. The interior, however, is

more oppressively hot, and less pointedly salubrious. The harbour of Trincomalee is well known to constitute the chief value of the island, as it affords a secure shelter to the shipping of Madras from the monsoons, that commence here and on the coast of Coromandel nearly at the same season. The only other harbour is at Point de Galle, on the south. On the eastern coast there are numerous lakes, which facilitate the inland communication. The European possessions form (at least they formed) a belt round the coast: the interior part is possessed by the natives, whom we shall presently notice. We may just mention, that Ceylon is considered by the natives, either as the Paradise of Adam, or the spot to which he was driven. The direct line, from the north-eastern coast to the continent, is still called Adam's Bridge; and the name of our great progenitor is also discovered in the internal parts. Provisions, particularly fishes, are plentiful; but esculent vegetables sometimes scarce, as it is hardly possible to preserve seeds, and they soon degenerate.

Mr. Percival delineates the circumscribing belt in possession of Europeans; and we first meet with an account of the pearl-fishery in Condatchy Bay. This chapter contains some curious details; but they have already occurred to the English reader, and indeed could not be abridged. We shall prefer, therefore, extracting a description of the country around and to the south of Columbo, which is perhaps equally interesting and less generally known.

'The country around Columbo, for several miles, is flat and very rich. It is diversified with fields of rice and pasture, as well as a variety of groves, among which the cocoa-tree is particularly conspicuous. A number of gentle eminences scattered up and down through the plains, afford an opportunity of enjoying this delightful prospect, which is farther embellished with a number of small rivers, lakes, and canals. The shady roads, which every where intersect the country, afford an agreeable shelter to the traveller; while the numerous country-seats and gardens which skirt them, present his eye with a continual change of gratification. Here it is that the most wealthy Dutch gentlemen have their country residences. The late governor, M. Van Anglebeck, had a very pretty house delightfully situated on the banks of the Mutwal, where the river extends itself into a very broad channel; and, with its numerous windings, affords a most enchanting prospect from the road, which runs along its banks for many miles. The house occupied by governor North, about a mile from the fort, is a very elegant building; and, with the surrounding gardens and grounds, furnishes a delightful residence.

'One of the chief beauties in the neighbourhood of Columbo, is the immense number of cinnamon trees, which produce the riches of the island. In the woods they grow wild in abundance; and in the gardens they are now regularly cultivated with the greatest success.

'On proceeding southward from Columbo, the large groves of cocoa-trees, which are equally refreshing from their fruit and their

shade, still continue to skirt and shelter the road. It is therefore, upon the whole, pleasant to the traveller, although indeed the sand is somewhat fatiguing. The road lies quite by the sea-side for six miles, till we arrive at the small village of Galkiest, where there is a church for the accommodation of both the Dutch and Cinglese; many of the natives having been converted to the Christian religion.

'From Galkiest to Pantura, a distance of twelve miles, the road is well shaded and pleasantly diversified by a part of the cinnamon gardens, which stretches across this tract. Pantura is a village with a church; and barracks have been erected here for the troops to rest in occasionally, in their route from Columbo to Point de Galle. On our way hither, it is necessary to pass a river of considerable breadth, which runs into the sea close by.

'From Pantura to Caltura, a distance of ten miles, the whole country may be considered as one delightful grove; and the road has entirely the appearance of a broad walk through a shady garden. Few spaces of it are so much exposed, as to allow even the hottest sun at noon-day to penetrate it. The grateful refrehment such a road affords to a traveller in this sultry climate, can only be conceived by those who have passed from Columbo to Caltura.' P. 124.

The eastern coast is less important, as it is almost inaccessible in many parts, and the road lies almost on the shore. We do not perceive on what authority the boundary is laid down in this part. It appears in general that the hills and forests have limited European possessions; and those on the eastern coast seem to extend to the sea.

The European inhabitants of Ceylon are Portuguese and Dutch; the Asiatic, Malays and aboriginals: of the latter, those connected with Europeans are called Cinglese, the corruption probably of Ceylonese, and Candians, who are subjects of the monarch. The Portuguese, as they are called, are a mixed race descended from the first conquerors—mean, treacherous, and in every respect despicable. The Dutch, between the tropics, have lost their persevering industry, are indolent, luxurious, and enervated. The Malays preserve their features and their manners; but their cruelty has lost its harsher traces, in consequence of diminished tyranny; and they no longer evince revenge, excepting when excited by injuries or oppression. They are said to make spirited and active soldiers; and when punished with justice, on the decision of their own officers, and according to their own laws, they patiently acquiesce.

The Ceylonese are, in our author's opinion, distinct from the Hindus, and resemble rather the inhabitants of the Maldive islands. They are of a middling stature, and fairer than the Malabars of the continent, though neither so well formed, nor so strong. The Candians are superior in complexion, form, and manliness, to the Cinglese.

'The women are not so tall in proportion as the men; they are much fairer, and approach to a yellow or mulatto colour. They con-

tinually anoint their bodies with cocoa-nut oil; and in particular always keep their hair moist with it. Both sexes are remarkably clean and neat both in their persons and houses. In dressing their victuals they are scrupulously nice. They are cautious not even to touch the vessel out of which they drink with their lips; but (what would seem a very awkward method to a European) they hold the vessel at some distance over their heads, and literally pour the drink down their throats. It is perhaps from the fear of not doing it with sufficient dexterity that they never use their left hand in preparing their food, or in eating it. While at meals, they seldom converse with each other: they even seem to look upon the whole business of eating as something rather required by necessity, than very consistent with decency: while drinking they never turn their faces towards each other.

'In their diet they are exceedingly abstemious; fruits and rice constitute the chief part of their food. In some places where fish abounds, they make it a portion of their meals: but scarcely any where is flesh in common use.

'The Ceylonese are courteous and polite in their demeanour, even to a degree far exceeding their civilization. In several qualities they are greatly superior to all other Indians who have fallen within the sphere of my observation. I have already exempted them from the censure of stealing and lying, which seem to be almost inherent in the nature of an Indian. They are mild and by no means captious or passionate in their intercourse with each other; though when once their anger is roused, it is proportionably furious and lasting. Their hatred is indeed mortal, and they will frequently destroy themselves to obtain the destruction of the detested object. One instance will serve to shew the extent to which this passion is carried. If a Ceylonese cannot obtain money due to him by another, he goes to his debtor, and threatens to kill himself if he is not instantly paid. This threat, which is sometimes put in execution, reduces the debtor, if it be in his power, to immediate compliance with the demand; as by their law if any man causes the loss of another man's life, his own is the forfeit. "An eye for an eye, and a tooth for a tooth," is a proverbial expression continually in their mouths. This is on other occasions a very common mode of revenge among them; and a Ceylonese has often been known to contrive to kill himself in the company of his enemy, that the latter might suffer for it.

'This dreadful spirit of revenge, so inconsistent with the usual mild and humane sentiments of the Ceylonese, and much more congenial to the bloody temper of a Malay, still continues to be fostered by the sacred customs of the Candians. Among the Cinglese however it has been greatly mitigated by their intercourse with Europeans. The desperate mode of obtaining revenge which I have just described has been given up from having been disappointed of its object; as in all those parts under our dominion the European modes of investigating and punishing crimes are enforced.' P. 169.

The Cinglese possess the ceremonious gravity of Asiatics, and chew, almost constantly, the betel-leaf, with lime. The women are treated with respect; but chastity seems not to be highly

valued. Polygamy is not common, since divorce is easy. The language resembles the Maldivian; but there is a very copious mixture of the Arabic. The Cinglese have few pretensions to literature; and are unskilled in the arts. At Adam's Peak, their principal place of worship, there are some inscriptions which no one yet has been able to decipher. They write with a steel pencil on the leaves of a talipot-tree, and the characters are rendered visible by rubbing them over with charcoal, which fills the impressions. We remember seeing, some years since, bundles of leaves with characters, apparently Arabic, inscribed on them, exactly resembling those represented by Mr. Percival, which were said to be Egyptian, and their substance the celebrated papyrus. They must have been Cinglese, unless these and the Egyptian are the same; which is highly improbable. They were then in the British Museum.

The religion of the Cinglese is that of Budhah, which prevailed so generally in Asia before the establishment of the supremacy of Bramha. The minds of the Cinglese, however, are weak and credulous: they yield to the most unmanly fears, and are a prey to the most abject superstition. They differ from the Candians chiefly in weakness and effeminacy—circumstances which may be owing to a less robust and active life, a warmer climate, and amidst greater indulgences. The superior ranks of the Cinglese are still more effeminate: they are said to respect the Europeans, and to show a particular attachment to the English. Mr. Percival thinks that this island may become one of the most valuable colonies of the east, if the friendship of the natives be conciliated, and the error of former colonists, who attempted to subdue them, avoided. We have to regret that this advice, in every view just and salutary, has not been attended to.

The interior part of the island is greatly inferior to the sea-coast; broken by hills; devastated by torrents in the rainy season, and parched by drought at other times. The hills are broken and isolated; but a chain of mountains, rising from about the middle of the island, or rather more near to the north, passes westward and terminates on the south-west. In this way, the island is divided into two considerably different climates. The whole country is in general barren, slightly and imperfectly cultivated; the manners of the inhabitants rude and savage, with few traces of civilisation. They despise the Cinglese, because they have submitted to Europeans, and are equally jealous of the conquered and the victors. The Candians are divided into casts; but those who have degraded themselves so as to lose their cast, are consigned to servility and infamy: these wretches must herd only with each other, eat the scanty and uncertain meal of charity, follow no profession, and reverence

the lowest Candian with a servility which an Asiatic despot claims from his meanest subject.

The king of Candy is considered, in his island, as the greatest monarch of the universe. Every thing is calculated to keep all below him on the same level. His first minister (the adigar) only approaches him to offer any communications: he is consequently the executive power. The monarch is despotic; but there are certain immutable laws which he is expected to reverence; although he is himself the interpreter of these laws; and, with all the power in his hands, an attack upon his disobedience is dangerous and uncertain. The crown is elective; but the descendents, particularly by the female branch, are usually preferred. The army of the king is said to amount to 20,000 men, independent of the militia; but ill-armed, with scarcely clothes or discipline. A body of foreigners is also kept in pay; and the greatest jealousy and distrust are artfully diffused between these and the rest of the army, between the army and the people, &c. —marks of great internal weakness. A mild and liberal policy had been established at the time our author wrote: we can only regret that circumstances have occasioned a change of system.

In the interior of the island, there is another race, equally distant from the Candians and Cinglese. They are savage and independent, disdaining every degree of civilisation, rejecting clothing, and flying from every kind of communication which may affect their freedom. Some similar aboriginal race occurs in every country; and these are to the Candians, what the Celts of Europe are to the Goths. This race (the Bedahs) are fairer than the Cinglese; their complexion approaches more to a copper-colour: they are well made, armed with bows and arrows, and probably have a language peculiarly their own.

Of the animals of Ceylon, the elephant is pre-eminent; and the number of elephants in Ceylon, as well as their peculiar excellence, shows that this island must have been part of a continent. There are a few horses in the neighbouring islands, of a smaller kind; but the buffalo is mostly employed in draught. The animals and vegetables of Ceylon are pleasingly, and, we believe, faithfully described; but we cannot follow the author in minute particulars.

'The rock-snake is an immense animal, extending to thirty feet in length. I have myself seen one twenty-two feet long, and about the thickness of a man's thigh: and I was told that much larger ones were to be found in the island. I had a transient glimpse of another as he glided past me through the bushes in the neighbourhood of Columbo; in size he seemed to exceed the one I had formerly seen. The rock-snake inhabits chiefly the rocky banks of rivers. His colour is greyish with broad white streaks. The animals, though formidable from their immense size, are perfectly free from poison. They are,

however, destructive to some of the smaller animals, and will devour kids, goats, hogs, poultry, &c. first twisting their tail round their prey, to break its bones and squeeze it to death.

'Before I arrived in the island, I had heard many stories of a monstrous snake, so vast in size as to be able to devour tigers and buffaloes, and so daring as even to attack the elephant. I made every inquiry on the spot concerning this terrible animal, but not one of the natives had ever heard of the monster. Probably these fabulous stories took their rise from an exaggerated account of the rock-snake.' P. 302.

This bulk and length render the animal sufficiently formidable, and have produced the surprising story of the anaconda, in some dictionaries. The animal writhes itself round its prey, though of a bulk superior to its own, and, compressing one part, adapts it to the size of its mouth. In this way it swallows buffaloes and tigers; and the story is only surprising, till it is explained that this is effected not at once, but in succession, during the course of two or three days.

'Alligators of an immense size infest all the rivers of Ceylon, and render them every where very dangerous: many persons continually fall victims to them. In the year 1799, when colonel Champagne was lieutenant-governor in the absence of Mr. North, an alligator was sent him down for inspection by one of the principal Cinglese. It was full twenty feet in length, and as thick in the body as a horse. It was killed about thirty miles from Columbo, and required two carts placed one after the other, and drawn by eight bullocks, to transport its immense body, while part of the tail still hung trailing on the ground. On being opened, it was found to have in its belly the head and arm of a black man not yet completely digested. The skin was of a knotty horny texture, like that of a young rhinoceros, and quite impenetrable to a musket ball. In February of the same year, when the escort of the governor, on his way to meet the Candian ambassador, arrived at Sittivacca, some of the soldiers having gone, after the fatigues of their march, to refresh themselves by bathing in the river which runs through this beautiful and romantick spot, they were alarmed to find the place pre-occupied by a number of alligators. Being present at the time, and happening to have a fowling-piece in my hand, I fired at two and killed them. They were young ones about eight feet in length.' P. 303.

The leeches are very alarming from their numbers, and the small red leech would probably destroy any man caught sleeping on the ground. The ants are singularly destructive; and the other little animals are objects of curiosity at least, if not of utility.

Ceylon furnishes the richest of the vegetable tribe; among which, the cinnamon is peculiarly valuable and important. The esculent fruits are also numerous and excellent: the *oleraceous* plants are few, and those introduced by Europeans soon degene-

rate. The tea-plant is said to have been found in the northern part, which, if true, will be a valuable acquisition. The sugar-cane will, it is supposed, flourish in Ceylon; but the sugar-*tree* appears to be equally, if not more, valuable. Above all, the cocoa-tree, universally and extensively useful in all its parts, abounds in this island; and the coffee-tree has been successfully planted.

Ceylon possesses the precious stones in abundance; but its rubies, diamonds, and topazes, are inferior to those of Golconda and the Brasils: the others are excellent;—and a mine of quick-silver has been discovered in this island. Its mineral riches, however, are imperfectly known. But, for a particular description of the numerous natural productions of Ceylon, we must refer to the work.

Our author's reflexions on the improvement of the island, the requisite military establishment, &c. are, we fear, now useless, as it may be wrested from our hands. The conquest of the island, if expedient, was desirable; and the best interests of humanity and religion would have been well served in its attainment. The journal of the embassy shows only the difficult nature of the country, its abrupt mountains, its impenetrable jungles, and the unconquerable jealousy of its government.

Such is the description of an island, in many respects valuable and important, which we have hitherto imperfectly known. The historical relation of Knox, published in 1681, contains only some ill-digested facts, numerous tales of fancy and superstition, with very few observations of value. Wolf published his 'Reise nach Zeilan' at Berlin in 1782 and 1784, of which the first part only was translated, noticed in our First Series, vol. 59. The author was a dull writer, but a faithful observer; and the translation was executed indifferently. The second part is omitted; but a short description of the island by Eschelskron, consisting of forty-three pages, is added. We forgot to notice some very concise observations on the island of Ceylon, in the twenty-third volume of the Philosophical Transactions, by Mr. Strachan. These works we point out, to show how meagre and imperfect our former knowledge of this island was, and, consequently, to evince more strikingly the merits of the present very judicious and instructive 'Account;' which is illustrated by a very good map of the island, and some charts laid down from observation. Contrary to what we have had occasion to remark, the description and the maps are well connected.

ART. II.—*A Vindication of the Genuineness of the ancient British Poems of Aneurin, Taliesin, Llywarch Hên, and Merdhin, with Specimens of the Poems. By Sharon Turner, F. A. S.* 8vo. 5*s*. *Boards.* Longman *and* Rees. 1803.

IN animadverting on a former work of Mr. Turner's, we intimated a suspicion that the poems ascribed to the older Welsh bards were forgeries of their modern successors; and censured Mr. Turner for relying on them so confidentially as historic testimony. Our number for January, 1800, contains this unpardonable attack on the reputation of Mr. Turner; to whose learning and diligence, but not to whose judgement, we gave a forward and willing praise. Mr. Turner is resolved to overcome our scepticism; and opposes, to a single period, or paragraph, an octavo of nearly three hundred pages. One would think the Christian religion in danger; so methodical is the distribution of his matter into external and internal evidence; so formal is the arrangement of his testimonies in the order of their secular recurrence; so minutely numerous, infinitesimally fibrous, are the ramifications of argument which he applies to the defence of his proposition. We are not disposed to surrender without a little show of resistance.

In the Myvyrian Archæology are contained fourteen pages of verses, ascribed to Aneurin; about a hundred ascribed to Taliesin; nearly fifty ascribed to Llywarq; and many poems of both onymous and anonymous bards, who also claim to have flourished between the years 460 (Gwyddno, we believe, passes with the editors for the earliest) and 640 of the Christian æra; that is, about the time of the emperor Justinian.

The first argument advanced by Mr. Turner (p. 5.) is, that these poems were not communicated under the suspicious circumstances which attended the publication of Ossian and Rowley. Very true. No one affects to deny that these poems are very faithfully printed from Welsh manuscripts; not one of which, says Mr. Pinkerton, is older than the thirteenth century; and most of which are newer. The idea of their being forged by any of *our* contemporaries has never been entertained: it is merely contended that these manuscript collections of poems, these Welsh anthologies, first began to be made after the massacre of the bards by Edward in 1284; the memory of the reciters having been trusted to, until the formal extinction of the order of Dadgeiniaid. It is also contended, that poems, first reduced to writing about or after the year 1300, may be not even the traditional verses modified by each successive repeater from the favourite songs of the country, but wholly original poems, minted in the name of the old bards by anthologists of the thirteenth and fourteenth centuries.

It would be impossible to follow Mr. Turner, step by step, without composing a volume as large as his own. We must therefore swerve a little from his method, and state our objections rather to the leading points than to the minute phænomena.

The oldest manuscript extant, as far as we can learn, is the Black Book of Caermarthen, now at Hengurt, in the library of Mr. Vaughan. It is written in two different hands: the concluding, and therefore more modern, portion of the book contains an elegy on the death of Madog ap Meredydh, prince of Powys, who died in 1158. This is said to be the latest mark of date in the manuscript. It cannot, therefore, be prior to 1160; but it may well be posterior to 1284. We suspect it to be long posterior.

The next oldest is, or was, a manuscript now known only by report from Lhwyd (for so Mr. Turner spells the name of the author of the Archæologia Britannica), which contained the poems of Aneurin. The third is a similar book of Taliesin. Neither of these works is within the ken of criticism.

The fourth, in point of antiquity, is the red book of Hergest. It is preserved at Oxford, and is referred by Lhwyd, who assuredly loved to antiquate his authorities, to the very end of the fourteenth century.

Mr. Pinkerton's position, therefore, remains uninvalidated, that no documents prior to the thirteenth century attest the existence of these poems. From these documents of the thirteenth, fourteenth, and subsequent centuries, Mr. Turner picks certain poems from among those ascribed to the oldest bards, in which the traces of novelty are certainly not very obvious, and maintains that they are really written by the authors enumerated. He admits that the dialogue between Merdhin and his sister Gwenddydd, is obviously surreptitious (p. 16.), and that the Hoianau is probably so—two poems which compose almost the whole of Merdhin's reputed works; yet he would have us receive the little remainder with entire confidence: and in this little remainder happen to be included (Myvyrian Archæology, vol. i. p. 132.) the oracles from his grave. Surely the opposite inference is at least equally natural—seven eighths being certainly forged, the remaining eighth may be suspected.

Mr. Turner enumerates (p. 33.) the poems which he has thought fit to distinguish from the mass as poems of defensible antiquity: we will transcribe his narrow list, and speak of each in its order.

'I do not propose this work to be a vindication of all the poems that have been generally attributed to Aneurin, Taliesin, Merdhin, or Llywarch Hên, or promiscuously published as theirs. My object is to authenticate the genuineness of such of them as I think beyond all dispute; and they are the following:

'Of Aneurin—the Gododin.

'Of Llywarch Hên — the Elegy on Geraint ab Erbin — ditto on Urien Reged—ditto on Cynddylan—ditto on Cadwallon—the Poem on his Old Age—ditto to Maenwyn—ditto to the Cuckoo.

'Of Merdhin—the Avallenau.

'Of Taliesin—the Poems to Urien, and on his Battles—his Dialogue with Merdhin—the Poems on Elphin—and his historical Elegies.' P. 33.

To begin with the Gododin. This hero is said to have fought against the Saxons the battle of Cattraeth, and to have flourished in the sixth century. The Saxons conquered with such slaughter, that only three Britons survived; and of these three, Aneurin, the author of the poem, was one.

It is very improbable that in any great battle only three should survive. It is still more improbable, that of these three, one should be a distinguished poet. The whole story has the air of romance, of invention, not of truth. Euripides survived a defeat in Sicily, and Horace in Greece: military courage may not be the natural companion of a lively imagination; yet the preservation of such a bard as Aneurin, when bards were so scarce, remains a suspicious circumstance. Now the assumed date of the poem reposes on the supposition of its containing real history. Aneurin notices Edinburgh, which was not yet in being. The first hero mentioned in the Gododin is Gredyv. He has a blue sword. Was the luxury of blue blades known before the crusades? We have always understood that this refinement in the preparation of steel came from Damascus. We should be happy to find it was of British invention, and domesticated in Colebrook-dale in the fifth century. Though it is possible that the epithet *blue* may be merely a poetical and general description of the polish, and not refer to the chemical manufacture of the metal. Gredyv is also adorned with ermine. We know, from the voyage of Octher, that a considerable fur-trade was carried on in the Baltic before the close of the ninth century: but this intercourse seems chiefly to have prevailed between the Norman or Gothic nations; and was, in Britain, limited to the Saxon shore. It is not therefore very likely that the white skins of the arctic animals should be an habitual ornament in Wales so early. Caeawg, a second leader, is adorned with beads of amber. This is another production of Baltic commerce, a luxury learned of the Saxons. It cannot well be supposed that any Saxon usages or luxuries had much penetrated into Wales in the sixth century. The Saxons were yet known only as foes: a pacific interval of friendly intercourse, and of intercourse after the balance of civilisation had begun to preponderate on the Saxon side, is requisite to render probable the imitation of Saxon fashions in Wales. It may be doubted whether, at any period prior to the homage of the first Llewellyn to Henry III., the Welsh were likely to be fond of copying English manners. The Gododin has obviously

a moral object; that of warning soldiers against drunkenness, by the narration of an unusually-destructive engagement which succeeded to a drinking-bout. It would therefore originate in some real event; but as it would be odious to designate, by name, the chieftains whose indiscretion had been so ruinous, it probably throws back the antiquity, and shifts the scene of the event which it satirises. The poem we retain is so certainly not the original metrical chronicle, that it appeals to the Gododin as already extant. The Gododin relates not the return of more than one in a hundred (says this second-hand bard), when he returned on the ground of Mordei to the tents of Madoc.

> 'Nys adrawdd Gododin a lawr Mordei
> Rac pebyll Madawc pan at corei
> Namyn un o gant yn y delei.'

If it in fact contain and comprise much of the primitive poem artributed to the poetic vein of Aneurin, it is itself a corrupt dilatation, an aneurism of straining forgery.

Let us now proceed to the poems of Llywarq, or, as Gibbon has preferred to call him, of Llomarch. The first, in Mr. Turner's anachronic list, is the Elegy on Geraint ab Erbin. Borlase enumerates these Geraints; the one, a pirate who flourished about 530; the second, a contemporary of Teilaw, bishop of Llandaff, whom he received in Cornwall during a pestilence; the third, mentioned in the Saxon Chronicle of the year DCCX, as waging war with the Saxon chieftains Ina and Nun. In the second triplet of the poem, Geraint is called 'the Saxon's foe:' it seems natural to infer that the contemporary of Ina must be the person intended: but in the seventeenth triplet this Geraint is described as a vassal of Arthur, and the commander of his troops in Devonshire. Arthur the Great fell in the battle of Camlan, in 540, or thereabouts. The bard Llywarq was already celebrated for his old age, and for presuming upon it, at the court of Arthur: he is described in the triads as one of the three free and discontented-guests: and from the court of Arthur he retired into Cumberland. Llywarq, were we even disposed to credit those marvellous tales of his longevity, so easily paralleled in every nation that has no registers, can hardly have flourished both at the beginning of the sixth and at the beginning of the eighth century. He can hardly have been old at Arthur's court, and have lived to celebrate the antagonist of Ina. But, by supposing the poem a forgery, every difficulty vanishes. After Arthur was become that famous and fabulous character which he became in the twelfth century, it was natural for every bard to connect with Arthur's the name of his hero; and, forgetful of chronology, to convert the vigorous opponent of Ina into a knight of the round-table. In the ninth triplet the followers of Geraint are praised, because they neither flinch from the spear, nor from 'the quaffing of wine out of the bright glass:'

'Ac yved gwin o wydr gloyw.'

Mr. Turner will surely not maintain that wine-glasses were already in use at the round-table. It is not very probable that they were in use even in Ina's time; but if the forger lived in the twelfth century, he would naturally attribute to his heroes these usages of his own age. They existed, however, earlier: for, according to Vopiscus, the emperor Hadrian procured from the glass-houses at Alexandria some drinking-cups of that material; but as they were not a fashion of the Roman world, even under Justinian, although occasionally employed before his æra, they had probably not penetrated into Wales.

The next is the 'Elegy on Urien of Reged.' We conceive this poem to have been ill edited: it should terminate at the end of the thirty-first triplet, with the words

'Yn Aber Lleu lladd ei brawd.'

The remainder of the poem contains a song of thanks to Rhun, which seems to consist of twelve triplets, and to terminate with the words

'Bu ail yno Elgno hen;'

and which, from the penultimate line, appears to have been written in the life-time of the Urien therein named. It also contains a second elegy on the death of Urien Reged, consisting of sixteen triplets, which are very beautiful. Unless some such subdivision of the poem be recurred to, in order to render its fragments defensible, the symptoms of forgery here too are very apparent. The first part, or opening, is written in the character of the assassin Llovan, and considers Owain as still alive, Urien being called the father of Owain. But, in the latter part, the author has totally forgotten his assumed antiquity: in the penultimate triplet he speaks of Owain and Urien as both dead. So that, if we take the poem as it is given, it is an elegy on the death of a man who is himself alive in the forty-third triplet, and whose eldest son is alive in the twentieth triplet; but he and his son are both dead in the last line but three. Such a poem does not contain internal evidence of its being contemporary with the heroes mentioned: if it must have been written after their decease—why by Llywarq? why before the year 1200?

Let us proceed to the Elegy on Cynddyllan. A suspicious circumstance occurs in the nineteenth triplet. The poet laments that the hall of Cynddyllan is gloomy this night, that it is without fire and without *candle*:

'Heb dân, heb ganwyll.'

The chandlers were first incorporated in the year 1061, under Philip the first of France. They obtained a second charter in 1093: but were not separated from the grocers' company

before 1450. It is probable that the use of candle preceded but little the institution of a guild or purse-club of chandlers; and that, before the year 1000, it was not very customary even for princes to burn candles. The author of the Gododin is far more attentive to *costume:* his heroes drink their mead by the light of torches;—but this poet, who sets up for an older man than Arthur, is already acquainted with the customs of the subsequent millennium: his triplets do not smell of the lamp, but of candle. He is also very conversant with Gothic architecture; and in his forty-eighth triplet describes the trefoils of the church of Bassa, in which his heroes are buried. The forty horses, the yellow plumes, and other traits of *costume*, agree well with the year 1277, in which such a conflict took place near Shrewsbury as is here alluded to.

The Elegy on Cadwallon consists but of eighteen triplets, fuller of geography than of picturesque circumstance: it is stated, however, that the plotting of strangers and of unjust monks was the grievance supposed to prevail during his absence. It seems to follow that the Italian or Papistic clergy already made a party in the Welsh church, distinct from the national or patriotic Catholics. This points to a period not very remote from the year 1100. It is, moreover, remarkable, that Cynddelw, in 1160, celebrates the men of Powys, whose favourite hero Cadwallon was, and to whom they ascribed their privileges. Is it not probable that this Elegy on Cadwallon was forged by Cynddelw, in the name of Llywarq, the supposed contemporary of his hero, in order to please his favourite audience, the men of Powys? Another elegy on this Cadwallon is quoted in the Mona Antiqua, p. 164.

Llywarq's poem on his Old Age, and on the Death of his Sons, is probably the genuine work of one Llywarq. It appears from the poem that he had a son, or descendent, named Urien. To this descendent probably, and not to Urien of Reged, he owed the hirlas, or drinking-horn, which he celebrates. His mother appears, from the twenty-first triplet, to have been still living when he wrote; so that his age was decrepit, premature, and obvious, rather than extreme. All the Welsh pedigrees abound with repetitions of the same names: their stock of nomenclature is inconsiderable: every new genealogy seems a fresh deal with the same cards. In the twelfth century, the name of Arthur was become very popular, and might well belong to a chieftain. The usage of watching the bounds by the river-side is repeatedly alluded to in bards of the twelfth century, very beautifully by Gwalqmai ab Meilir, for instance. The triplet therefore, in which Gwen is described as watching beside the Llawen, for the retreat of Arthur, forms but a feeble argument for making this poem contemporary with the Great Arthur. On

the whole, this poem is less liable to the suspicion of sophistication than those hitherto considered.

The Exhortation or ironical ode to Maenwyn, may be of almost any date: but it has strong marks of applying to real incidents and persons. The allusion to a sword-manufactory in the vale of Mewyrnion, may perhaps assist in ascertaining the chronology.

The Ode to a Cuckoo is of very doubtful authority, and is by some testimony actually ascribed to Mabclav ab Llywarq, who flourished in the fourteenth century. It has not a symptom of antiquity about it.

Of Merdhin we have spoken already; and therefore pass on to the poems of Taliesin. These are mystic and unintelligible in a high degree. This is never a mark of nascent culture and literature. Before obscure allusions can be understood generally enough to be worth introducing in composition, the writings alluded to must already be familiar to a numerous public. The Apocalypse and the Second Book of Esdras, which are the most celebrated models of esoteric composition, and which served, as has been very plausibly maintained, to attach the Christian party to the views of Avidius Cassius and of Pescennius Niger, did not originate in an early stage of Syrian literary refinement. They imply the previous dispersion of concerted emblems, hieroglyphic allusions, and secret writings. The poems of Taliesin are of this kind. They closely resemble, in their general tenour and topic, those prophecies of Merlin which are preserved in the third and fourth chapters of the seventh book of Jeffrey of Monmouth: it is natural to infer that they were written about the same period as Merlin's prophecies. These were profusely quoted during the war of Llewellyn against Edward the First, and were understood to have contributed much to the spirited resistance of the Welsh. Taliesin and Merlin both display the same affection for astrology: but there is less of heraldry in Taliesin—all his heroes are alluded to by name, not by their badges: Taliesin's, therefore, are the older. Dupuy has attempted to resolve the evangelical history into astronomic allegory: a commentator of Taliesin might, with greater plausibility, resolve the enterprises of the Welsh heroes into movements of the heavenly bodies. It appears from the prophecies of Merlin, that the Welsh had a desire of making Bristol their metropolis, and of including the counties of Cornwall and Devonshire in the independent western principality. Such projects, while they are conspiracies, are the natural parents of enigmatic writing. Probably both Taliesin and Merlin were the preparers and fosterers of that spirit of independence and resistance which was finally quashed by the suppression of the rash but heroic rebellion of Llewellyn.

We have surely stated grounds of hesitation sufficient to justify the expressions employed by us on a former occasion. The public has reason to rejoice in the conduct we have pursued. Mr. Turner's book is not merely valuable for the frequent displays of ingenuity with which it espouses the primæval antiquity of the Welsh remains; it also contains many valuable translations, never before made public, of important passages in those remains. We cannot help wishing that the editors of the Myvyrian Archæology had accompanied their work throughout with a verbal Latin interpretation. It is a book thoroughly worthy of European curiosity; but is, in its present form, useless even to most of the British antiquaries. Of Mr. Turner it might have been expected that he should at least have provided complete translations of the works whose antiquity he defends. His studies have only the *ex-parte* evidence of the passages he picks for translation. And yet, reader, look back! out of the picked passages of picked poems cautiously translated by zealous sticklers for their antiquity, how many symptoms have we not collected of relative modernism, without dwelling on philological questions, which would require an elaborate study of the language, or on questions of local geography and history, which would require a library of all the antiquarian commentaries on the topography of Wales!

ART. III.—*The Poetical Works of Charles Churchill, with explanatory Notes; and an authentic Account of his Life: now first published.* 2 *Vols.* 8*vo.* 18*s. Boards.* C. *and* R. Baldwin. 1804.

AT the beginning of the present reign, Churchill was the favourite of Wilkes, Wilkes of the whigs, and whiggism of the people. No wonder therefore that the reputation of this poet speedily became a party care; and that the early blindness of the Critical Review to his vaunted merits was ascribed to the perverse influence of Lord Bute over Dr. Smollett, who was supposed to be the hidden deliverer of our oracles. Now that forty years have rolled by, now that the tomb has heaped its mould over the pert loquacity of the author and the severity of the censor, is there much to change in the verdict? Facility of versification, a vein of peculiar humour, were the merits admitted; an affected contempt for the ancients, and a certain *autophilism*, or self-complacency, were the failings exposed. The vague imprecision of the poet's language, the inconsistency of contiguous sentiments, the fondness for abstract imageless expressions, the streaming flet-milk exuberance of thought, were not enough reprehended. Churchill, like Pope, was a studier, an admirer, and an imitator of Dryden; but Churchill took only what Pope had left; and, instead of copying Dryden in his exerted attitudes, he

copied him naked, sprawling, and listless. A certain simplicity of style, an easy unaffected English—which disdains the correction of minute blemishes, and immingles much of the idiomatic dialect of conversation—which avoids the set phrases and dancing-master steps of practised versifiers—is Churchill's highest merit, and confers on his writings the Atticism which has preserved them.

Churchill was born at Westminster in February 1731, and was educated at Westminster-school. He was sent to Cambridge in 1749, and, after passing the usual time at Trinity-college, was ordained a priest in 1756. Churchill had formed an acquaintance, while at school, with a Miss Scott of Westminster, whom he married privately at an early age, and whom he conducted, in 1751, to Sunderland, to lie-in secretly. His father's death, in 1758, rendered vacant the lectureship of Saint John the Evangelist; and Churchill was unanimously elected as his successor. The income was insufficient for wants, which neither his own prudence nor his wife's tended to confine within narrow limits; and he endeavoured to augment it by private tuition. His exertions were inadequate to meet the expense of convivial dissipation; and he was obliged to compound with his creditors for one fourth of their demands. He became very intimate with a former school-fellow, named Lloyd, who had written the Actor, and who excited in Churchill an emulous taste for publication. The Rosciad was offered for five guineas, and refused by the booksellers; but was published on Churchill's own account, and sold with rapidity. It appeared in March 1761. From that time Churchill could always supply himself with pocket-money, by offering a satire to the booksellers; and his necessities frequently induced him to do it. In proportion as his authorial character became more important to him than his clerical, he threw off even the decencies of the cloth, and wore coloured clothes. He parted from his wife; he seduced a Miss C.; he frequented the orgies of Wilkes; and was on the point of being arrested for treason. In 1763 it was suggested to him by his diocesan to resign his lectureship. In 1764 he accompanied Mr. Coles into France, to visit Wilkes, then a voluntary exile. At Boulogne, Churchill was attacked by a fever, which terminated his life in the October of that year. His body was shipped for England, and buried in Dover church-yard. A sepulchral urn was thus inscribed:—

CAROLO CHURCHILL,
AMICO JUCUNDO,
POETÆ ACRI,
CIVI OPTIME DE PATRIA MERITO,
P. JOHANNES WILKES. MDCCLXV.

Churchill left two sons, Charles and John, of whose educa-

tion Sir Richard Jebb generously took charge: they lived indiscreetly, like their father, and died early.

The poetical works of Churchill are here arranged nearly in chronologic order. It would have been well also to have reprinted his prose; such as those papers in the North Briton and elsewhere, with which he assisted the popularity of 'Wilkes and liberty.' This edition is accompanied with very curious and interesting notes, which collect, from the newspapers, magazines, and journals of the time, whatever anecdotes and paragraphs chiefly serve to elucidate the biographical, literary, and factious allusions, so common in the works of Churchill. Besides the notes, which are very curious and entertaining, even where they are superfluous, a satisfactory biography is prefixed. The editor, in short, has executed his office with unusual diligence and complete propriety.

The first poem is the Rosciad: it describes a competition of actors for the prize of excellence. Shakspeare is constituted judge; and to Garrick is awarded the chair, in these words—

> 'If manly sense, if nature link'd with art;
> If thorough knowledge of the human heart;
> If pow'rs of acting vast and unconfin'd;
> If fewest faults with greatest beauties join'd;
> If strong expression, and strange pow'rs which lie
> Within the magic circle of the eye;
> If feelings which few hearts, like his, can know,
> And which no face so well as his can show,
> Deserve the pref'rence;—Garrick! take the chair,
> Nor quit it—till thou place an equal there.' P. 75.

This conclusion ought to contain the pith and marrow of the poem: it ought to describe, in a style worthy of a great poet, the characteristic excellences of the great actor in question. This is surely very ill executed:—let us analyse the passage line by line. For *manly sense*, Garrick was not remarkable: he had a womanish vanity and love of flattery, on which Dr. Johnson was accustomed to play. What is *nature linked with art?* Is it meant that Garrick was the actor of genius, or the artist actor, or that he combined both?—If this last, the word *genius* should be substituted to *nature;* for nature and art, as characteristics of acting, are reciprocally inconsistent. Had Garrick *a thorough knowledge of the human heart?*—Less, probably, than lord Chesterfield: nor is it much to the purpose if he had.—For *heart*, read *surface*.—It was in the pantomime of the feelings that Garrick excelled. *If powers of acting vast and unconfin'd*——this is begging the question; it is delivering the verdict; whereas the motives of decision, the grounds of preference, should alone be stated, until the award arrives. The three lines,

> '*If strong expression, and strange pow'rs which lie*
> *Within the magic circle of the eye—*'
> * * * * * *
> '*And which no face so well as his can show—*'

though uncouth, are to the purpose; but *deserve the preference* is already implied in the *no face so well can show;* and the line—*if feelings which few hearts, like his, can know* may be construed into a most bitter epigram; for it may as well imply 'few *such hearts* as his' as 'few hearts can feel *in the degree in which his feels:*' and with the present punctuation, the former is the more legitimate sense. The last line is a most lame and impotent conclusion: it puts a case which cannot be supposed probable, without detracting from the merit of Garrick, by advising that Garrick should keep his rank, till some one as good rise up in his stead. If such be the efforts of Churchill, what must his negligences be?

The second poem is an Apology addressed to the Critical Reviewers. The introductory simile compares us to a giant, and himself to a fly. This is aggrandising us, and lessening himself: he claims to escape censure, because he is too insignificant for our notice. How injudicious! He ought rather to have compared us to a gang of banditti seising on a poor solitary defenceless pilgrim, whose road was new to him. This would have enlisted the generous feelings on his side. He then says of us, that we sit 'high in lettered reputation, and hold, Astræa-like, the scales of wit.' In the very next line he complains of our *partial rage.* How inconsistent! and then adds—

> 'Greatly his foes he dreads, but more his friends;
> He hurts me most who lavishly commends—'

as if, after all, the objects of his satire were his sincerest friends. Then comes an assertion, that, in every other trade but that of author, the same employment is a cause of kindness, and that every fool puffs off the fool he hates. The utter falsehood of the position, the ignorance of human nature which it implies, would be ridiculous, were it not that any paragraph of lines, which read flowingly, answered Churchill's real purpose: it swelled his pamphlet, it amused his reader;—of his own specific aim and purpose, as well as of the everlasting beauties of truth and moral sentiment, he was idly careless. There is not a paragraph in this Apology which is not liable to similar charges of contradiction.

The third poem is Night, and the fourth the Prophecy of Famine, which is considerably the best of Churchill's works. It has imagery and condensation, which Churchill rarely has; and it displays that periodic structure or poetic paragraph, that

progressive evolution and swell of the versified sentence, which elevates poetry into oratory, and which constitutes the highest merit peculiar to Churchill's style.

The poem entitled Independence, which is one of the most rich in annotations, we shall also endeavour to revive, by selecting it from the present edition.

'Talk not of custom—'tis the coward's plea,
Current with fools, but passes not with me;
An old stale trick, which guilt hath often tried
By numbers to o'erpow'r the better side.
Why tell me then that from the birth of Rhime,
No matter when, down to the present time,
As by th' original decree of Fate,
Bards have protection sought amongst the great;
Conscious of weakness, have applied to them
As vines to elms, and, twining round their stem,
Flourish'd on high? To gain this wish'd support,
Ev'n Virgil to Mecænas paid his court.
As to the custom, 'tis a point agreed,
But 'twas a foolish diffidence, not need,
From which it rose; had bards but truly known
That strength, which is most properly their own,
Without a lord, unpropp'd, they might have stood,
And overtopp'd those giants of the wood.

'But why, when present times my care engage,
Must I go back to the Augustan age?
Why, anxious for the living, am I led
Into the mansions of the ancient dead?
Can they find patrons no where but at Rome,
And must I seek Mecænas in the tomb?
Name but a Wingate,-twenty fools of note
Start up, and from report Mecænas quote?
Under his colours lords are proud to fight,
Forgetting that Mecænas was a knight;
They mention him, as if to use his name
Was, in some measure, to partake his fame,
Though Virgil, was he living, in the street
Might rot for them, or perish in the Fleet.
See how they redden, and the charge disclaim—
Virgil, and in the Fleet—forbid it shame!
Hence, ye vain boasters, to the Fleet repair,
And ask, with blushes ask, if Lloyd is there.

'Patrons, in days of yore, were men of sense,
Were men of taste, and had a fair pretence
To rule in letters—some of them were heard
To read off-hand, and never spell a word:
Some of them, too, to such a monstrous height
Was learning risen, for themselves could write,

And kept their secretaries, as the great
Do many other foolish things, for state.

'Our patrons are of quite a diff'rent strain,
With neither sense nor taste; against the grain
They patronize for fashion's sake—no more—
And keep a bard, just as they keep a whore.
M——— (on such occasions I am loath
To name the dead) was a rare proof of both.
Some of them would be puzzled ev'n to read,
Nor could deserve their clergy by their creed;
Others can write, but such a pagan hand,
A Willes should always at our elbow stand;
Many, if begg'd, a chancellor, of right,
Would order into keeping at first sight.
Those who stand fairest to the public view
Take to themselves the praise to others due,
They rob the very 'Spital, and make free
With those, alas! who've least to spare—we see
——————— hath not had a word to say,
Since winds and waves bore Singlespeech away.

'Patrons in days of yore, like patrons now,
Expected that the bard should make his bow
At coming in, and ev'ry now and then
Hint to the world that they were more than men;
But, like the patrons of the present day,
They never bilk'd the poet of his pay.
Virgil lov'd rural ease, and, far from harm,
Mecænas fix'd him in a neat, snug farm,
Where he might, free from trouble, pass his days
In his own way, and pay his rent in praise.
Horace lov'd wine, and, through his friend at court,
Could buy it off the quay in ev'ry port:
Horace lov'd mirth, Mecænas lov'd it too;
They met, they laugh'd, as Goy and I may do,
Nor in those moments paid the least regard
To which was minister, and which was bard.

'Not so our patrons—grave as grave can be,
They know themselves, they keep up dignity;
Bards are a forward race, nor is it fit
That men of fortune rank with men of wit:
Wit, if familiar made, will find her strength—
'Tis best to keep her weak, and at arm's length.
'Tis well enough for bards, if patrons give,
From hand to mouth, the scanty means to live.
Such is their language, and their practice such;
They promise little, and they give not much.
Let the weak bard, with prostituted strain,
Praise that proud Scot whom all good men disdain;

What's his reward? Why, his own fame undone,
He may obtain a patent for the run
Of his lord's kitchen, and have ample time,
With offal fed, to court the cook in rhime;
Or (if he strives true patriots to disgrace)
May at the second table get a place,
With somewhat greater slaves allow'd to dine,
And play at crambo o'er his gill of wine.

'And are there bards, who, on creation's file,
Stand rank'd as men, who breathe in this fair isle
The air of freedom, with so little gall,
So low a spirit, prostrate thus to fall
Before these idols, and without a groan
Bear wrongs might call forth murmurs from a stone?
Better, and much more noble, to abjure
The sight of men, and in some cave, secure
From all the outrages of Pride, to feast
On Nature's sallads, and be free at least.
Better (though that, to say the truth, is worse
Than almost any other modern curse)
Discard all sense, divorce the thankless Muse,
Critics commence, and write in the reviews;
Write without tremor, Griffiths cannot read;
No fool can fail, where Langhorne can succeed.'

Vol. ii. p. 345.

Some letters from Churchill to Wilkes accompany the biography, and precede the poems. If all the known prose of Churchill were yet to be appended to these letters, no deformity or sensible inequality of the volumes would ensue; and the edition would then become as complete as can reasonably be desired or expected: it would be the classical form of possessing the works of this occasionally spirited and once popular writer. What of attraction they still retain, will be greatly enhanced by the anecdotes and amusive information scattered throughout the commentary. A greater service cannot be rendered to an author's reputation, than to select from the transient and perishable literature of his time, whatever can assist in rendering his allusions intelligible and his personages important. This task has here been performed with diligence and impartiality, which, in the editor's own opinion, is 'the highest praise to which a work of this kind can aspire.'

ART. IV.—*A Supplement to a Tract, entitled A Treatise on the Construction and Properties of Arches, published in the Year* 1801; *and containing Propositions for determining the Weights of the several Sections which constitute an Arch, inferred from the Angles. Also containing a Demonstration of the Angles of the several Sections, when they are inferred from the Weights thereof. To which is added, a Description of original Experiments to verify and illustrate the Principles of this Treatise. With occasional Remarks on the Construction of an Iron Bridge of one Arch, proposed to be erected over the River Thames, at London. Part II. By the Author of the First Part.* 4*to.* 7*s.* 6*d.* Taylor. 1804.

SUCH is the copious title-page which was presented to our view on opening, not a quarto volume, but a pamphlet of sixty pages. We were a little puzzled in our attempts to ascertain its meaning; but, after comparing it with the preface, we at length discovered that the piece before us is not the *Second* Part of a Supplement, as the title seems to indicate, but the *first part* and perhaps the *whole* of a Supplement, to a tract entitled 'A Dissertation on the Construction and Properties of Arches,' published in the year 1801 by George Atwood, Esq. M. A. F.R.S. The name of this gentleman will, we doubt not, remind our scientific readers of some of his former productions on mathematical subjects, and thus excite expectations of high gratification and instruction from the perusal of this pamphlet: to prevent, therefore, the disappointment of such expectations, we are constrained to declare, that the work contains very little that is really useful, that it is inaccurate, obscure, immethodical, and in every respect inferior to what might have been looked for, considering Mr. Atwood's talents and celebrity. It is at all times unpleasant to use the language of censure, but more particularly so when speaking of an author who has in general received our commendation: all subordinate considerations, however, must yield to the calls of public duty; and we shall proceed to state the grounds of our disapprobation of this supplementary tract.

We shall endeavour to confine our strictures within moderate bounds, by directing our attention to three principal objects: first, the preface; secondly, the mode of investigation adopted by the author, admitting his principles; and, thirdly, that modification of the theory on which all his demonstrations and calculations depend. As to the language, although it has many antiquated phrases, and abounds with tautologies, yet, considering the object of the dissertation, we shall not waste any time in pointing out these less important blemishes.

Mr. Atwood begins his preface by a reference to the magnificent plan of Messrs. Telford and Douglas, for constructing an

iron bridge of one arch over the river Thames at London; and an account of the steps taken by the committee of the house of commons for the further improvement of the port of London, to obtain the requisite information on the subject of the proposed bridge. Upwards of twenty queries, drawn up and transmitted by the committee to gentlemen most celebrated for their scientific and practical knowledge, are next inserted; and these are followed by the names of seventeen gentlemen who answered them, and whose names we have placed at the foot of the page, for the information of our readers *. After this enumeration, we hoped the author would have favoured us with an abstract of the inquiries, investigations, calculations, &c. of those who returned answers to the queries; for, since the answers, though printed, are not published, and consequently are in the hands of but very few persons, the public in general, far from reaping any advantage, either directly or indirectly, from the result of their labours on this highly important subject, know scarcely any thing of what they have done—nay, are to this hour in great measure unacquainted with the names of these gentlemen themselves, who, without any regard to either fame or profit, sacrificed much valuable time to these abstruse and intricate investigations. That Mr. Atwood has seen the answers we allude to, there can be no doubt: yet he does not appear to have profited by them, or to have been struck with the beauty and simplicity of the principles on which some of the answerers founded their inquiries: on the contrary, it should seem that he thinks the labours of others on this subject of little or no value, and wishes to persuade the world that none but his own labours cast any useful light upon it. 'Thus,' says our author, 'the reader will perceive that most of the propositions in these dissertations are entirely new, and that they have been verified and confirmed by new and satisfactory experiments on models constructed in brass.' For our own parts, instead of admitting that *most* of the propositions are *entirely new*, we hesitate not to assert that they have been well known for more than a century, that they may be found even in books published in this country, and that, among French authors especially, they may be traced in succession in the writings of La Hire, Parent, Varignon, Bellidor, Couplet, &c. and in numerous volumes of the Memoirs of the French Academy. In the few propositions which have an air of novelty, the author has generally mangled and misapplied the principles, and drawn from them the most dangerously erroneous conclusions. It signifies

* Dr. Maskelyne; professor A. Robertson, Oxford; professor Playfair, Edinburgh; professor Robison, Edinburgh; Dr. Milner, Cambridge; Dr. Hutton, Woolwich; Mr. Atwood; colonel Twiss; Mr. Jessop; Mr. Rennie; Mr. Watt; Mr. Southern; Mr. Reynolds; Mr. Wilkinson; Mr. Bage; general Bentham; and Mr. Wilson.

nothing that the propositions 'have been verified and confirmed by new and satisfactory experiments;' for what do the experiments and the models prove? We have attended to Mr. Atwood's account of the construction of the models, with his 'further considerations concerning' them, &c. &c.; and, after all, we find they prove, what no mathematician in the world could doubt for a moment, viz. *that the propositions are true, admitting the hypothesis from which they are deduced.* The author himself allows, at p. 10 of the preface, that there will be a wide difference when the wedges are connected by 'iron braces and fastenings of various kinds;' and, of consequence, the experiments may be so fallacious as to be of no practical utility whatever. Notwithstanding our author's conviction of the value of his own propositions and experiments, he seems to have some fears that they will not stand a rigid test; and observes, that 'the most specious theories have been known to fail, when applied to practice:'—we are at a loss to conceive to what theories he can allude, except his own; for we are certain that the most eminent engineers in this country are frequently constructing arches upon the *true* theory of equilibration, none of which *were ever known to fail.*

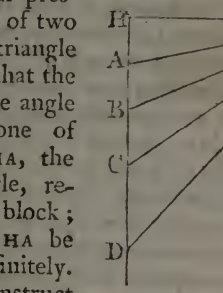
Some other passages in the preface have excited our surprise, as displaying marks of haste and inattention which we did not expect to meet with in any performance of this author. It is not a little singular that he should talk of the 'more correct principle of two equal key-stones:' we know not how such a principle should be *more correct*, since it is, in ninety-nine cases out of a hundred, contrary to fact; and as to the investigations, they lead to the same result ultimately on either supposition: in *both* cases we may say, as Mr. Atwood does of one only, 'the conclusions are *geometrically* true, requiring no correction or alteration whatever; being in themselves certain and unalterable propositions.' Another singularity is, that Mr. Atwood, when writing his preface, should imagine it was to be printed, as it was probably written, *after* the body of the work; or at least that he should have forgotten where it was to be placed: in the preface he has several times referred to 'the *preceding* pages,' when he manifestly alludes to what follows in the work itself.

We propose, in the next place, to make some observations upon our author's mode of investigation and computation. The object of his inquiry in the present tract is stated thus in the first page:—

'The sections or portions of wedges which constitute an arch, may be disposed according to two several methods of construction, which are represented by fig. 1 and 2. In fig 1. the highest section or key-stone, is bisected by the vertical plane VO, which divides the entire arch into two parts, similar and equal to each other. In fig. 2. *two* highest sections, A, A, similar and equal to each other, are placed

contiguous and in contact with the vertical line VO. The former plan of construction has been before the subject of investigation, in a tract on arches, and published in the year 1801. It remains to consider the properties which result from disposing the sections according to the last mentioned plan.'

From the mere circumstance of there being a difference in the *direction* of what Mr. Atwood calls 'the initial pressure' in the two cases, he infers the necessity of a separate and distinct investigation; which he accordingly commences and pursues in a manner exceedingly complex, tedious, and circuitous, repeatedly calling to his aid principles foreign and remote from the subject in hand; thus employing the first twelve pages in deducing a conclusion respecting the weights of the *voussoirs*, and the pressures on the abutments, which might have been deduced, in a natural and easy way, from first principles, in less than a single page. The professed object is to exhibit the relation between the weights, angles, and pressures, of the several wedges or blocks in a course of *voussoirs*, forming a balanced arch. By a reference to the annexed figure, the intelligent reader will easily perceive that what Mr. Atwood has done might have been performed in a manner far more consistent with simplicity; and that, assuming his own principles, his distinction of the cases of *one* and of *two* key-stones, or blocks, is useless and nugatory. . . . . Construct, on a leg HV parallel to the horizon, (that is, parallel to the initial pressure in the last proposed case of two key-stones) a right-angled triangle HVA, vertex downward, so that the angle V shall be equal to the angle formed by the sides of one of these two blocks; and let HA, the perpendicular of the triangle, represent the weight of that block; and let this perpendicular HA be produced downwards indefinitely. Upon the same base, HV, construct a series of right-angled triangles, HVA, HVB, HVC, HVD, &c. having the angles HVA, AVB, BVC, CVD, &c. respectively equal to the angles of the first, second, third, fourth, &c. blocks, reckoning from the crown of the arch. Now, if a series of parallelograms of forces, or of equilibration, were constructed from block to block through the whole course of *voussoirs*, their diagonals coinciding with the vertical lines passing through the centre of gravity of each block (an *essential* condition), the several sides of these parallelograms would manifestly be parallel to VH, VA, VB, VC, VD, &c. the diagonal of each would be parallel to the line HABCD, and the several diagonals would be re-



spectively proportional to the parts HA, AB, BC, CD, &c. of this line. Hence, then, it will readily be seen, by those who are acquainted with the composition and resolution of forces in the theory of statics, that when HA denotes the weight of one of the key-stones, the parts AB, BC, CD, &c. of the same line will represent the weights of the successive blocks in the course; or the weights of the first two blocks, the first three, the first four, together, &c. will be denoted by HB, HC, HD, &c. respectively; the line HV will denote the constant horizontal thrust; and the lines VA, VB, VC, VD, &c. the pressures exerted perpendicularly upon the upper side of the second, third, fourth, fifth, &c. block in the course. Hence, also, when the angles of the wedges are given, together with the weight of one of the key-stones, the weights of the others may be found, and *vice versâ*, from the simple and obvious method of determining the corresponding parts of the various triangles. In the more natural instance of *one* key-stone, *half* its weight must be represented by HA, and *half* the angle made by its sides by HVA; but all the rest will correspond exactly with the above. So that, in fact, there exists no real and essential difference between the two cases. Conceive the two key-stones in the latter united into one, and the instances become identical.

A little reflexion upon this construction would lead to methods of computation far more concise than those laid down by our author. Thus, the methods given at pp. 41, 42, which would require the looking out of 10 or 12 logarithms from the tables, will produce the same results as may be obtained at once by using this analogy, as tang. $5^\circ : w ::$ tang. $75^\circ -$ tang. $70^\circ :$ weight of P. Nothing is wanted but a table of natural tangents to perform this work more speedily by multiplication and division, than by Mr. Atwood's formula, even with the help of logarithms. As to many of this gentleman's forms of calculation, they are awkward beyond conception; and his clumsy method of denoting the square-root of a fractional quantity would seldom have slipped from the pen of a school-boy. Indeed, we can scarcely help suspecting that, notwithstanding his long attention to theoretic subjects, he is but little versed in any thing practical; for, if he were, he would hardly have given a formal demonstration of the well-known rule for finding the area of a triangle when two sides and the included angle are known.

But to proceed—The whole of Mr. Atwood's investigation seems conducted without any direct reference to the form of the arch, or the internal curve of the *voussoirs*, which ought to be a curve of equilibration:—we recollect, that, in the first tract on the same subject, he states expressly that he makes the problem more general, by keeping clear of this condition. It should have been considered that whatever generality is thus obtain-

ed, is obtained by a sacrifice of truth; a sacrifice occasioned by a real (though by this author an unforeseen) departure from the principles assumed at the commencement of the inquiry. 'By keeping clear of this condition'—the fundamental and essential condition of the whole process—the author falls into numerous mistakes. The angles of the wedges, &c. are deduced from the hypothesis, that the whole system is in a state of equilibration, and, of course, when a curve of equilibration shall coincide with the series of *voussoirs* in the arch; yet, when he inverts the problem, and supposes the weight of the key-stone and that at the abutment given, he concludes that the arch must be *circular:* which is not *necessarily* the case; nay, in many instances, this condition cannot *possibly* obtain. It is really quite extraordinary, that when the author discovered the varying position of the centres of the abutment [which, by the way, are defined *twice* in the same page, p. 23.], and must have seen that their locus would bear a close affinity to an *evolute* curve, it did not suggest to him, as a mathematician, the obvious and more natural circumstance, that the requisite curve of the arch should often be one which has varying radii of curvature at different points: such an arch would secure an equilibrium, at the same time that it would require the joints of the wedges to be perpendicular to their respective points on the curve.

We proposed, thirdly, to consider that modification of the theory of balanced arches which Mr. Atwood has adopted. In order to this, it may be necessary to remark that there have been several methods proposed by mathematicians for constructing an arch of a given span and height, which shall balance itself in equilibrium from the weight and pressure of its constituent parts. These methods may be reduced to three. Of the first, our author speaks in the following terms:—

'It has been frequently observed, by writers on the subject of arches, that a thin and flexible chain, when it hangs freely and at rest, disposes itself into a form which coincides, when inverted, with the form of the strongest arch. But this proposition is without proof, and seems to rest on some fancied analogies arising from the properties of the catenary curve, rather than on the laws of geometry and statics, which are the bases of the deductions in the two Dissertations on Arches contained in the preceding pages; if it should be proved that an arch, built in the form of a catenary or other specific curve, acquires, in consequence of this form, a superior degree of strength and stability, such proof would supersede the application of the properties demonstrated in these dissertations.' P. 22.

We are not aware that the catenary has been '*frequently*' recommended 'by writers on the subject of arches'. After Dr. Hooke first proposed the idea, however, those who adopted it were of an opinion widely different from our author: they saw clearly that what he calls '*fancied* analogies,' were deduced na-

turally from 'the laws of geometry and statics;' and rightly judged that if *voussoirs* of equal and very small *depth*, compared with the magnitude of an arch, were placed in the form of an inverted catenary, since the pressures are all exerted in a diametrically contrary direction to that in which they acted before the arch was inverted, the equilibrium would be complete in the one case as in the other. If Mr. Atwood only conceive his *voussoirs* to be of equal magnitude throughout, and 'evanescent,' compared with the arch, as he has done at page 11, he will find that the catenarian theory exactly coincides with his own; and, though it is confined within narrower limits, cannot, consistently, be censured by him. It is obvious, notwithstanding, that though an arch might be thus balanced, it would be totally unfit for the purpose of a bridge, which requires a great deal of other masonry to be placed over the arch, to fill up the space to the road-way, which must have the effect of destroying the equilibrium at first established in the unloaded arch.

The second method, which kept its reputation for a long time (though it had been rejected nearly half a century, when revived by the present author), was deduced from the consideration of the arch-stones being frustums or parts of wedges. Accordingly, the mathematical properties of the wedge were introduced into the science, and employed to establish a theory of balanced arches. It is easy to perceive, that, unless the various stones in the arch were perfectly smooth, and free from friction, this theory, however specious, would not admit of an application to real practice. So far from the arch-stones being kept in their places only by forces perpendicular to their butting sides, and having full liberty to slide along those sides, as in the wedge theory, the sides are left rough; and, moreover, are cemented and locked together by mortar, and sometimes bars of iron, so that they are prevented from the possibility of so sliding, and sustained in their places in the arch by forces that act in directions very oblique, nay often perpendicular, to those which the wedge theory requires. Besides, in the wedge method, as well as in the catenarian, since there is much pondering matter above the arch, the balance must necessarily be destroyed, unless it be regulated by other principles. In order to obviate this difficulty, some mechanicians have conceived that the *voussoirs* should increase gradually from the crown of the arch to the abutments, so as to fill up all the necessary space between the intrados and extrados: but an arch thus constructed is still liable to the objection stated above, arising from friction and the adhesion of the surfaces.

Instead, therefore, of the wedge theory, a third has been devised, which establishes an equilibrium among all the *vertical* pressures of the whole fabric, contained between the soffit of the arch and the road-way. The best judges and most skilful

engineers and architects * now allow this theory to be the only true one; because it establishes an equilibrium in the whole of the ponderating matter, by making an equality at every point of the curve, between all the adjacent pressures, when reduced to the tangential directions, or those perpendicular to the joints, which are everywhere supposed at right angles to the curve, as the practice requires them to be.

It will be seen, at once, that in each of these hypotheses the same object is attempted to be accomplished: the same general 'laws of geometry and statics' are assumed in each; and they may not improperly be considered as modifications of one and the same general theory, each of which would indeed be true if the hypothesis to which it is accommodated were consistent with fact; on which account the latter claims a decided preference, being found to apply *directly* to every case which can arise with respect to such structures.

From a perusal of this account of the three methods which have successively prevailed, our readers will perceive that the one which Mr. Atwood has attempted to revive was not exploded without sufficient reason. A gentleman of his sagacity could not be ignorant of the nature of the most prominent objections; and he has therefore glanced at them both. In the one arising from the friction, &c. of the blocks, he has, as before observed, conceded a point which establishes the objection. That which arises from considering the incumbent mass upon the arch, he strives to parry, by describing the whole edifice as made up of courses of *voussoirs* lying over each other.

'Since,' says he (p. 20), 'each course of *voussoirs* stands alone, independent of all the *voussoirs* above and beneath, the strength of an arch will be much augmented by the degree of support afforded to the *voussoirs* situated in the course immediately above, as well as to those underneath, which may be connected with the former.'

Hence, then, it appears that our author makes two inconsistent suppositions: he conceives that there are several courses lying successively over each other, and yet supposes that each course is of itself perfectly equilibrated. Now, if the lower course be actually balanced, if the *voussoirs* be of similar shape and correspond with Mr. Atwood's calculations, their tops will form many abrupt angles and indentations, so that another regular concentric course cannot be laid upon them. If these angles be rounded off, so as to make the tops of the *voussoirs* compose a connected curve, then the arch will not be a system of wedges, but of oblique irregular figures widely different from those which have been the subject of the author's investigations.

* The major part of those gentlemen whose names are mentioned in a former note, made this theory the basis of their investigations.

On the whole, we sincerely wish, for the sake of Mr. Atwood's credit as a man of science, that he had never suffered the present Supplement to issue from the press; for we fear that readers of every description will be dissatisfied with it. Though there are many tables and calculations, the work is far too complex and intricate for practical men; while at the same time it enters too frequently into the detail of trifling minutiæ to please the mathematician. It contains no rules for ascertaining the advantages or disadvantages of different kinds of arches; it exhibits no method of determining what the form of the intrados should be, when that of the extrados is fixed by circumstances, and *vice versâ;* it pretends not to show in what cases there will be a *minimum* aberration from the theory; nor, though the proposed *iron* bridge across the Thames was the proximate cause of the publication, does it contain a single remark tending to show why iron is preferable to wood or stone, or whether it be not inferior to either.

ART. V.—*Poesie Liriche di Leucippo Eginèo. P. A. Socio Della R. A. di Napoli, e di Cortona, ec.* 8vo. 10*s.* 6*d. Boards.* White. 1804.

THIS volume has a splendid exterior, and is dedicated to sir Richard Worsley: the contents appear to us of very secondary value. The first poem is an Ode to Peace: in the third stanza the author thus invokes the Trinity:—

> 'O sacrosanta, diva Trinitate,
> Sorgente eterna, onde quà giù deriva
> Giustizia, Amore, Pace, e Caritate!
> Chi fia, che te descriva?
> Il tuo folgore, più del sol lucente,
> Abbaglia la mia mente.' P. 4.

Soon afterwards, in the sixth stanza, allusions occur to the rebellion of the angels, and Satan is dissolved into allegory, and personified by the name of Invidia. There is something unpleasant, and we think irreligious, in thus levelling the objects of Christian worship with the allegorical personifications of the poet. A little further, in the tenth stanza,

> 'Il Ciel propizio splende;
> Ride la terra, il mare, e Citeréa,
> Delle spighe la Dea,
> Il dio dell' uve; e Amor l'arco riprende.
> Minerva, e Apollo a Giano
> Chiudon le porte; ed urla Pluto invano.' P. 8.

And thus the heathen divinities are all introduced as beings of equal reality with the three personages of the original address. This may be poetry, but it is not orthodoxy.

We greatly prefer the more humorous and somewhat pastoral turn of the second canzonet, which introduces a very amiable young woman, named Chloris, making a pudding, or rather a pancake, for her lover's dinner. The batter is formed of maize-flour, and is called *polenta* in Italian: the author mounts into the lyric swing, and really kicks in his flight the beams and rafters of sublimity. We shall attempt the version of a fragment, in the hope of stimulating our own lyric poets to turn Mrs. Glasse's Cookery into a series of odes. That there may be no suspicion of caricature on our part, we transcribe, first, the original verses.

'Or la polenta appresta.
Vediam come la fà.
L' umore bolle già;
La fiamma e' soffia, e desta.
Ecco vi pon del sale
Con mano liberale.

'Con le robuste braccia,
La pura aurea farina,
Che macinò ben fina,
Cava da la bisaccia;
E con viso giocondo,
Pare esser Re del Mondo.

'La biondeggiante polve
Pon nel bollente umore,
Ch' agita con vigore
Con un pal, che rivolve.
Già soda egli la mira,
Veloce il palo gira.

'Sovra toglier forbito
Versa la massa bionda,
In forma ben rotonda,
Piatto cupo, pulito
Sollecito prepara
Per la vivanda cara.

'Butiro, e cacio eletto,
Minuto grattuggiato,
E lungo filo a lato
Son pronti al buon effetto.
Le man' si lava pria,
Ch' ama la pulizia.

'Spedito poi le fette
Taglia col fil radente;
Nel piatto caldamente
Ad una ad una mette,
E dovuta porzione
Di burro, e cacio pone.

'Il piatto copre bene;
Al foco 'l raccomanda;
In deliziosa banda
Dell' orticel sen viene,
Ivi la mensa appresta,
Per farvi ormai la festa.' p. 21.

'Prepare the hasty-pudding:
Let 's see how it is made.
The flame is wak'd by bellows:
Already seethes the water,
And salt is freely strown.
From sacks in driest stowage
She brings, in wooden scuppet,
With rosy arms of strength,
The meal of maize well bolted:
His jocund golden face
Becomes the King of Flour.
'Awhile the frothy dust
O'er heaves the boiling wave;
Awhile in vain the ladle
Beats down his buoyant pride;
But slowly in the whirlpool
Absorb'd, he sinks and mingles;
And slower twirls the ladle,
Detain'd in pasty mire.
'Soon on a pewter trencher
The stiffening mass is pour'd.
With finely grated cheese,
With butter, gift of churns,
The glossier surface gild:
Now plunge the glittering blade,
Now slice the reeking dough,
The hissing pan awaits!
Strow on each cake once more some grated cheese;
And while the brown edge curls,
With parsley minc'd, and garlick,
Their crispier locks adorn.
Now bear them to the table—
The witches charm is done.

A third ode, on the Origin and Decay of Nations, and various elegant annotations, fill up the rest of this volume:—the author is an academician of the *Arcadi*.

ART. VI.—*Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge. Vol. V. 4to.* 1*l.* 1*s.* *Boards.* Johnson. 1802.

AMERICA, in every respect a new world, offers novelties of different kinds, and holds out promises of information, various,

extensive, and uncommon. No sooner was the scion separated from the parent stock, no sooner did the United States feel the independence which they had acquired, than two philosophic societies began to fix their roots. Boston, which first, in the order of time, aimed at an independence of political government, was first also to evince the production of scientific fruits. Philadelphia followed; but though alike in politics, their literary fates were dissimilar. The lustre of the former was temporary; of the latter, permanent. Two or three volumes terminated the publications of the society of Massachusetts; that of Pennsylvania has extended further, and promises a successive offspring. In our former series we have pursued the labours of each society; but, on the whole, have not found our expectations gratified. The world was new; the field untrodden. We expected, perhaps unreasonably, new flowers at every step, new animals in every forest, new fossils in every mountain; yet we believe the earlier volumes of our own Philosophical Transactions can display as much novelty, even from this very continent, as the American publications themselves; and the names of Colden, Garden, Franklin, and Lining, may enter successfully into a competition with those of Barton, Beauvois, Rittenhouse, and Rush. The two last volumes were to us more interesting and important than the two first; and the present contains some papers of value. Yet we must remark, that, for the only novelty in the mineral kingdom, we are *not* indebted to the American Transactions.

'I. Experiments on the Transmission of Acids, and other Liquors, in the Form of Vapour, over several Substances in a hot earthen Tube. By Dr. Joseph Priestley.'

'II. Experiments relating to the Change of Place in different Kinds of Air through several interposing Substances. By the same.'

'III. Experiments relating to the Absorption of Air by Water. By the same.'

'IV. Miscellaneous Experiments relating to the Doctrine of Phlogiston. By the same.'

'V. Experiments on the Production of Air by the Freezing of Water. By the same.'

'VI. Experiments on Air exposed to Heat in metallic Tubes. By the same.'

As Dr. Priestley, when he lighted his candle, seldom placed it under a bushel, we have often before met with such experiments and such arguments. They have already been the subjects of criticism. On the whole, however, we think the editor does not greatly differ from the modern theorists, except in words; and, as a specimen of his reasoning, we shall select the conclusion of his fifth paper.

'The most natural inference from these experiments is that *water*,

when reduced by any means to the state of *vapour*, is in part converted into phlogisticated air; and that this is one of the methods provided by nature for keeping up the equilibrium of this constituent part of the atmosphere; as the influence of *light on growing vegetables* is the means of recruiting that other part of it; and both of them are subject to absorption and diminution in several natural processes. Inflammable air I have also shewn to be convertible into phlogisticated air; and this is another means of supplying the atmosphere with this ingredient in its composition.

'That water contains phlogiston I have shewn to be probable from several considerations, especially that of its resembling metals in their property of being conductors of electricity; for these substances certainly contain phlogiston, if there be any such thing. Mercury also becomes super-phlogisticated by agitation in water, and this without limit, and without changing either the water or the mercury; and the remaining water contains no more oxygen than before, for the air expelled from it is not more pure but considerably less so, and it is perfectly free from acidity.

'I would farther observe that these experiments, which prove the conversion of water into phlogisticated air, are inconsistent with the antiphlogistic theory, which makes water resolvable into dephlogisticated and inflammable air; but that they are highly favourable to the hypothesis of water being the basis of every kind of air, the difference between them depending upon the addition of some principles which we are not able to ascertain by weight. Also, if any species of air be entitled to the appellation of *hydrogen*, it is phlogiston, and not inflammable air.' P. 40.

Our readers have been for some time acquainted with the death of this bold experimentalist and indefatigable writer.

'VII. Some Account of the poisonous and injurious Honey of North America. By Benjamin Smith Barton, M. D.'

We need scarcely observe, that, as honey is collected from plants, so it must partake of their qualities. If the plants be poisonous, so will be the honey. The hunter, who, in the emergencies of his precarious mode of life, trusts to honey, has found that the reddish-brown, or crimson-coloured honey, when of more than usual consistence, is generally deleterious. This rule may, as our author remarks, be subject to exceptions, but is correct as a general proposition. All honey, when new, will disagree with bowels habitually irritable; a quality which it loses by keeping. Poisonous honey also is said to forego its ill effects by age, as well as by boiling or straining. Its effects are those of narcotic vegetables, which are relieved by their appropriate remedies. The plants chiefly injurious to this production of bees, are the kalmia latifolia, angustifolia, and hirsuta, and the Andromeda mariana. That the flesh of animals who have fed on these plants is poisonous, we think less probable, though there are some striking facts in support of such an opinion; and the circumstance of muscles becoming injurious, seemingly from their food, assists the argument. Some of the

poisonous fungi contribute, in our author's opinion, to the deleterious effects of honey; but we suspect that their juices approach too nearly an animal nature, to form any part of a substance so closely allied to the vegetable kingdom. Some other vegetables are suspected of having a similar tendency; as the rhododendron maximum, the azalea undiflora, and the datura stramonium. In the old world, the honey has also been sometimes found poisonous; and it is singular that this has happened where some of these flowers have been frequent. Different passages from ancient authors are adduced on this subject, in which, among some remarks of interest and value, the author suggests a suspicion that the *taxus* of Virgil is the box. It is still called *taxo* in Corsica; and the honey prepared from its flowers is said to be deleterious. Virgil, however, mentions also the *buxus*; but he speaks of the Corsican tree in his advice for removing it to a distance from the hives; and it is not impossible that he may here use the Corsican name for the box, as in other passages he employs the Roman—

Sic tua Cyrnæas fugiant examina taxos.

'VIII. On the Ephoron Leukon, usually called the White Fly of Passaick River. By Dr. Williamson.'

This peculiar insect, it is supposed, forms an eighth genus of the order of neuroptera. Its limits are very confined. We know nothing of the larvæ; but the perfect insect literally flutters 'its hour, and then is seen no more.' It is animated in the evening, from its chrysalis, and never sees the sun. Its great work of re-production is concluded in an hour, and it then dies.

'IX. Remarks on certain Articles found in an Indian Tumulus at Cincinnati, and now deposited in the Museum of the American Philosophical Society. By George Turner.'

These articles are described in the twenty-second number of the fourth volume of these Transactions. What that author has described as compositions, Mr. Turner asserts to be natural productions; and consequently supports the arguments we adduced against the western territory having been ever the residence of a very enlightened civilised race.

'X. A Drawing and Description of the Clupea Tyrannus and Oniscus Prægustator. By Benjamin Henry Latrobe, F. A. P. S.'

This paper contains a fact of peculiar curiosity. The bay-alewife, a species of clupea not yet accurately ascertained, in going up the York River, in Virginia, has always an insect attached to its mouth. It is nearly, if not strictly, the oniscus physodes of Linnæus, which, he remarks, inhabits the ocean. Its attachment therefore to the herring is only temporary, and when the animal is fat and in kind. When the fish returns, he is lean and disregarded, so that whether its parasite forsakes

him is not known. The curiosity, however, consists in the size of the insect, and the place of its attachment. It is singular, that many fishes, when in kind, have these parasites, particularly the salmon. Insects have them also, as the lobster, in the same circumstances. Even this insect has its lice, which resemble leeches.

'XI. A Description of a newly invented Globe Time-Piece. By the Rev. Burgiss Allison, A. M.'

'XII. A Description of the Pendant Planetarium. By the same.'

The descriptions of these ingenious pieces of mechanism we cannot abridge, or render intelligible without the plates.

'XIII. On the Use of the Thermometer in Navigation. By William Strickland.'

We have often had occasion to notice the current, which, pressing from the west into the Gulf of Mexico, passes out between the southern point of West Florida and the island of Cuba, and proceeds along the shores of the United States, till, assuming a north-eastern direction, it crosses the Atlantic, and, again verging to the south, reaches the African coast, between Cape Bajador and Cape Blanco. Its most northernly point is in about latitude 43° nearly, on the south of the Great Bank of Newfoundland. This current, as it washes the burning coasts within the tropics, retains its heat for a long time; and as a minute knowledge of the course of the Gulf-stream is of importance in crossing the Atlantic, since it may naturally assist or retard the navigator, so, by using the thermometer, it has been found of singular utility in correcting the reckoning. This paper does not contain the first information on the subject; but Mr. Strickland's observations are more minute and extensive than those of his predecessors. Our author suspects with great reason, that a branch of the Gulf-stream extends from its most northern point to the north and the east, parallel to the Great Bank of Newfoundland. But the extent and the real direction of the Gulf-stream are not very accurately known. It seems to be turned from the eastern or north-eastern direction, to the south-east, by the Azores and Canary islands. It is also highly probable that the stream divides at the point mentioned by our author; and that one branch, though considerably cooled, reaches Ireland and the Hebrides, as the productions of the Gulf of Mexico have been washed on these shores.

'XIV. Sur les Végétaux, les Polypes et les Insectes. By Dupont de Nemours.—On Vegetables, Polypes, and Insects, by Dupont de Nemours.'

This very lively and ingenious paper should have been translated*.

* If the society be so far French, as to think a translation unnecessary, the printer is so truly English, as to make it with difficulty intelligible, from the numerous press-errors.

We must partially supply the office, though it will make our account somewhat too extensive. We select a sentence or two from the beginning, as a specimen of the author's manner.

'It is easy, and perhaps natural, to conclude, that an animal who commits such ravages as man, will treat with little consideration the plants which suffer themselves to be devoured without resistance. Yet I would not offend the roses. No one is more ready than I am to believe that every tree is the asylum or the prison of some nymph.' P. 104.

Our author then follows the beaten track, in pointing out the minute shades of difference between animals and vegetables. In their re-production, the latter approach the former, while animals that are re-produced by cuttings are almost vegetables.

'Is a plant a kind of animal deprived of eyes, ears, and legs, and recompensed for these wants by a multitude of mouths, of superior and inferior arms, hands, and re-productive organs; the astonishing number of whose pleasures supplies the want of that reciprocal return, the deficiency of poignancy and energy?—An apple-tree bears 20,000 flowers; 100,000 female organs, and four times as many male; all, or the greater part, capable of enjoyment at the same time—What happiness! Is a plant, then, a family, a republic, a kind of living hive, whose inhabitants, the citizens, the members, are fed, in common, in the refectory; but where each flower, or rather each stamen and pistil, is an individual, having its peculiar animation; its imperious and pleasing wants; pleasures, happiness, and sufferings, all its own? Is it one, or the other, or both?—This is worth examining.' P. 104.

The inquiry is truly Darwinian, and the paper is written in the modern style of Frenchmen; but it displays genius, and opens some sources of inquiry which seem not to have occurred to preceding authors. M. de Nemours proceeds, in this lively manner, to explain the vegetable physiology; but we cannot agree with him in supposing that a process analogous to combustion takes place, on the union of the external air with that poured out by the plant, and the consequent formation of water. We allow that the diseases of plants are more easily managed than those of animals, and that we can cure a vegetable of a gangrene by cutting off its head—a plan not quite so safe in the human body. He concludes, from his account, that plants are not only animals, but confederations of animals. 'Is this all?' he adds: 'No, indeed; this, so far, is nothing.'

He proceeds to flowers; considers the common hermaphrodite plants as harams, and distinguishes the timid from the bold females, the coquettes from the prudes, &c. In the dioicous plants, the males are melancholy cloistered monks; the females, tender and resigned, waiting the moment when the Zephyr will be propitious to their wishes. He then compares plants and insects. The period of the growth of the former is that of the

larva and chrysalis; the efflorescence, that of the butterfly. Those plants whose bark is tender and medulla abundant are worms, which may be propagated, like such animals, by cuttings; and the same changes of situation and circumstances are borne by each without injury. Flowers, different from plants, absorb oxygen, and throw out azote.

'This oxygen, of which flowers are so greedy, and which they absorb so rapidly and copiously in proportion to their bulk, may be emphatically styled *vital* air. It sets them on fire: they love, they enjoy. Does it constitute the loves of the plant, or its own? Perhaps both. The mother cannot be insensible to the happiness of her children, of children which make a part of herself. The plant is become a butterfly, or rather is covered by a crowd of butterfly plants of both sexes, drawn from itself. These, like other butterflies, have a very short life, which they carelessly spend in pleasure, without wishing to extend it. Their tenderness is exhaled in perfume; they are incessantly occupied with pleasure, and in the work of re-production; and sink when it is completed, leaving, at the bottom of the ovary, eggs fruitful and fecundated.

'Do you find the resemblance sufficiently exact? Do you still consider the distance between the nymph or the nymphs of a mimosa and the soul of a mite, incommensurable? I determine nothing—I am only a curious child—I bring you the flowers I have collected, and the butterflies I have caught. Learned professors, tell me what they are!' P. 115.

This may be pronounced fanciful; but we think we see the germs of science and of new discoveries. The idea that a plant is a congeries of animated parts, must not be hastily thrown away. It is, indeed, Haller's and Bonnet's; but not clearly brought forward by them.

'XV. Memoir on the Analysis of Black Vomit. By Dr. Isaac Cathrall.'

This is a singular subject of inquiry, and the result is truly unexpected. The matter discharged, previous to the black vomit, was first of the colour of whey; then yellowish, from the mucus it contained; afterwards dark, as if mixed with ashes. On analysis it was found to contain *an acid in a free state!* no coagulable matter or carbonic acid either separate or combined. The acid is not the sulphuric, but seems to resemble the muriatic. The fluid contains no ammonia, earth, lime, or calcareous salts; no metallic matter, but a considerable proportion of water.

The black vomit consists of dark flakes, diffused in a yellow-coloured fluid. This fluid, too, contains an acid, which is neither carbonic, phosphoric, nor sulphuric; with a large proportion of water and common salt; but without lime, ammonia, or any metallic substance. The black flakes, however, contain iron, and an unctuous matter, analogous probably to spermaceti, without any mixture of lime. When its sensible qualities were

examined, it was not found to possess the slightest acrimony; nor was it, even in large quantities, injurious to any animal to whom it was given. Dr. Cathrall has next examined the opinions of authors respecting this substance. It has been considered as consisting of putrid bile, of putrid blood, or of both mixed, of the bilious coat of the stomach, separated by mortification; or bile changed to a black colour by its union with the (supposed) septic acid. He shows very clearly and incontrovertibly that it is produced by neither cause. The flaky matter itself is traced to the gall-bladder, and is evidently a depraved secretion. The mucus is probably from the stomach, and in a similar state. We may add, in confirmation of our author's opinion, that, in that debilitated state of the stomach, when it is said to be worn out, the matter ejected is often of a similar kind; and, previous to it, the bile discharged is apparently oily. Yet we ought to add, from Dr. Cathrall's paper, that, when putrid blood is combined with either of the mineral acids, and diluted with an infusion of green tea, it resembles very nearly in appearance and smell the discharge which is the subject of this article. We remember that, when *calidi juventâ consule Planco*, we meditated an inquiry into this subject, and designed it for a thesis, with this title, *De Bile, quatenus Febrium Causa*, with a view to show that its altered appearance was the effect rather than the cause of fevers, a subject which we wish to see pursued.

'XVI. Observations on the Soda, Magnesia, and Lime, contained in the Water of the Ocean; shewing that they operate advantageously there by neutralising Acids, and among others the Septic Acid, and that Sea-Water may be rendered fit for washing Clothes without the Aid of Soap. By Samuel L. Mitchill, of New-York.'

We find little novelty in this paper; the only pretensions to it consist in the information that barilla, added to sea-water, will fit it for washing seamen's shirts. The septic acid is brought forward without any apparent reason, and to no real purpose.

'XVII. Description of a Stopper for the Openings by which the Sewers of Cities receive the Water of their Drains. By Mr. John Fraser, of Chelsea, London.'

The plan appears judicious and convenient, but cannot be easily rendered intelligible.

'XVIII. A Memoir on Animal Cotton, or the Insect Fly-Carrier. By M. Baudry des Lozieres, Member of several Academies, and Founder of the Society of Sciences and Arts at Cape Français.'

The fly is the little animal so injurious to the cassada plants, from which it is denominated. In the latter period, however, of its larva state, its skin is pierced by innumerable ichneumons.

'A fortnight after the ichneumon flies have thus cruelly deposited their eggs by perforating the unfortunate cassada-worm, that is to say, some time in the month of August, those eggs may be seen, by the help of a microscope, hatching on the body of that animal.

'Those eggs are all hatched at the same moment, and it is impossible to catch the moral point of time which may intervene between the birth of one and that of another. At one glance, the cassada-worm is seen covered with all the little worms that have just been hatched. They issue out of him at every pore, and that *animated robe* covers him so entirely, that nothing can be perceived but the top of his head. He then turns to a dirty white: the little worms appear black to the eye, but their true colour is a deep brown.

'This operation lasts hardly more than an hour, and is followed by another which is not much longer but which is much more curious.

'As soon as the worms are hatched, and without quitting the spot where the egg is which they have broken through, they yield a liquid gum, which, by coming into contact with the air, becomes solid and slimy.

'At the same time, and by a simultaneous motion, they raise themselves on their lower extremity, shake their heads and one half of their bodies, and swing themselves in every direction. Now is going to begin an operation which will afford the greatest delight to the admirer of nature.

'Each of those *animalcula* works himself a small and almost imperceptible cocoon in the shape of an egg, in which he wraps himself up. Thus, they make, as it were, their winding-sheet. They seem to be born but to die.

'Those millions and millions of cocoons, all close to each other, and the formation of which has not taken two hours, form a white robe in which the cassada-worm appears elegantly clothed. While they are thus decking him, he remains in a state of almost lethargic torpidity.

'As soon as this covering is woven, and the little workmen who have made it have retired and hid themselves in their cells, the worm endeavours to rid himself of those barbarous guests, and of the robe which contains them; but he does not succeed in this attempt without the greatest efforts.

'He comes out of this kind of enclosure, entirely flaccid and dull: instead of his former fat and shining appearance, his skin now appears flabby, wrinkled and dirty, and gives him the appearance of decrepitude. He is now an exhausted, suffering being, threatened with approaching death.

'He will still gnaw a few leaves, but he no longer eats with that voracious appetite which indicated an active and vigorous constitution. Shortly afterwards he passes to the state of a chrysalis; and after giving life to thousands of eggs, he suddenly loses his own, leaving to the cultivator, who has not yet bethought himself of calculating the advantage that he may draw from him, an advantage which may be so improved as to much more than compensate the ravages which he occasions.' P. 153.

This cotton may be spun without any preparation. But the author speaks on this subject with the warm enthusiasm of his nation. Nothing is difficult to a Frenchman, but the execution of his projects.

'XIX. Note concerning a Vegetable found under Ground. In a Letter from Colonel Bull.'

The flower is a lilac, which seems to have been preserved, with little alteration of its shape or colours, in solid clay. Dr. Barton, in his introductory letter, adopts the strange idea of its having vegetated in that spot; and hurries, with injudicious rapidity, to a question, Whether the vegetables, whose impressions we meet with on free-stone, &c. may not have passed through all their stages of existence in the bowels of the earth? Humboldt would have told him, that plants will grow without light, and even have some shade of green; but no one could have informed him that plants will grow without air.

'XX. Astronomical and Thermometrical Observations made at the Confluence of the Mississipi and Ohio Rivers. By Andrew Ellicott.'

'XXI. Astronomical and Thermometrical Observations made on the Boundary between the United States and His Catholic Majesty. By the same.'

These observations are truly valuable, though the determination of the limits between the possessions of his catholic majesty and those of the United States is of no consequence by the cession of Louisiana, a cession not more important from its vast extent, than from the command it gives to the western territory of the navigation of the Mississipi. The observations, however, we cannot abridge. Those on the thermometer are only singular, as showing the extreme cold at the confluence of the Mississipi and Ohio, lat. 27° 0′ 25″ north, long. 88° 50′ 42″ west of Greenwich, on the 24th of January, 1796—*viz.* 17 below 0. This differs 2° in longitude, and 14″ in latitude, from the position in Mr. Hutchins's map. The latitude of Natchez was found to be 31° 33′ 48″ north, longitude 91° 29′ 16″. Of New Orleans, the north latitude is 29° 57′ 28″, the longitude, west of Philadelphia, 15° 5′ 15″; 90°, very nearly, west of Greenwich.

'XXII. Observations on the Figure of the Earth. By Joseph Clay, M. A. P. S.'

This is an attempt to correct the old fancy of the prolate sphæroïdal figure of the earth, as brought forward by the visionary St. Pierre. The author might have been better employed, and the pages more profitably filled.

'XXIII. Description of some Improvements in the common Fire-Place, accompanied with Models, offered to the Consideration of the American Philosophical Society. By C. W. Peale, and his Son Raphaelle.'

This plan is very ingenious; but, we suspect, is liable to the inconvenience experienced from the Rumford stoves—*viz.* filling the room with dust:—we can give no idea of the contrivance without the plate.

'Appendix.—The following papers, being transmitted by candidates for the premium which was offered by the society "for the best method of preventing the premature decay of peach trees," were considered as very deserving of public attention. It was therefore determined that the premium of *sixty dollars* should be divided between their respective authors, and that the papers should be inserted in the Transactions.'

'N° I. An Account of a Method of preventing the premature Decay of Peach Trees. By John Ellis, of New-Jersey.

'N° II. Description of a Method of cultivating Peach Trees, with a View to prevent their premature Decay; confirmed by the Experience of Forty-five Years, in Delaware State and the Western Parts of Pennsylvania. By Thomas Coulter, Esq. of Bedford County, Pennsylvania.'

These papers are incapable of abridgement, and of local importance only.

ART. VII.—*A Tour performed in the Years* 1795-6, *through the Taurida, or Crimea, the ancient Kingdom of Bosphorus, the once-powerful Republic of Tauric Cherson, and all the other Countries on the north Shore of the Euxine, ceded to Russia by the Peace of Kainardgi and Jassy; by Mrs. Maria Guthrie, formerly Acting Directress of the Imperial Convent for the Education of the female Nobility of Russia; described in a Series of Letters to her Husband, the Editor, Matthew Guthrie, M. D. &c. The whole illustrated by a Map of the Tour along the Euxine Coast, from the Dniester to the Cuban; with Engravings of a great Number of ancient Coins, Medals, Monuments, Inscriptions, and other curious Objects.* 4*to.* 1*l.* 11*s.* 6*d. Boards.* Cadell *and* Davies.

THIS peculiar and interesting country we have visited under the conduct of different travellers, from the volatile and superficial lady Craven, to the more judicious and scientific Pallas; so that scarcely a mountain rears its head unsung. The present letters present a somewhat heterogeneous mixture of the lively and severe; for we pass from the light pleasing remarks and descriptions of Mrs. Guthrie, to the more solid antiquarian researches of her husband, assisted by the archbishop Eugenius, who, we are told more than once, wrote 'the pretty Greek verses' on Dr. Guthrie's Russian Antiquities. On the whole, however, this tour is written in a pleasing, interesting manner, and contains an entertaining, we believe a very faithful, account

of the ancient kingdom of the Bosporus. Our fair traveller sought, in these southern regions, a remedy for impaired health; without success. Disease, however, did not check her spirit or fancy. She sometimes trifles agreeably, and her more serious remarks are often solid and judicious.

One great object of the editor's attention is to establish the existence of former Greek colonies on the northern shore of the Euxine. This he has at least rendered highly probable; nor is it very unlikely, as he also contends, that Ovid may have been permitted an occasional residence in a milder or securer situation than that of Tomi. Yet, if Ovidipol, near the mouth of the Dniester, were really, at the latter part of his banishment, his retreat, it was scarcely in a milder climate, though at a distance from the Getic incursions. We can scarcely believe that the small bust discovered there was that of Julia, or that the tomb was the sepulchre of the poet. It was evidently the station of a Greek colony; and here the Russians probably learned the songs, dances, and diversions, in which they so much resemble that ingenious and lively nation.

Mrs. Guthrie dates her first letter from Nicolaef, on the banks of the Bog, which is now a naval arsenal, on account of the facility of access and the depth of water. Timber, however, is not to be found in the neighbourhood; naval stores must be procured from a distance, and good water brought by oxen from springs not nearer than a mile from the city. Add to these inconveniences, that the stone of which the city is built, has been supposed to absorb moisture rapidly and to impart it gradually. The country around, as we have on former occasions observed, has been deserted by the ocean, and consequently calcareous secondary strata only are met with. The ground forsaken by the sea consists of sandy deserts, covered however with some herbage; or is hard, like baked mud, and only admits of the growth of trees when this crust is penetrated, and an opening made for the roots to reach the softer strata. This continues, till the mountains, which diversify the Taurida, rise about the middle of the peninsula east and west, opposing, as usual, a broad resisting basis on the south, to impede the further incursions of the ocean.

Mrs. Guthrie steps back to notice the importance of the acquisitions of Russia, by the command of the Black Sea, and particularly the fortress of Ocksakof, which commands the Bog and the Dniester. As a frontier to Russia, from the incursions of the Turks, these acquisitions are indeed valuable; but should Cherson lead, according to the inspirations of Catharine, to Constantinople, these would be of little importance. This tract certainly supports a race of warlike shepherds, always ready for active exertions; yet of warriors Russia feels no want. It may give a firm foundation for future attempts; and Catharine may

have exclaimed—Δος πα στω; but, when the object is attained, will be of comparatively little value.

We need not enlarge on the medley of ancient history and modern description which fills the tour, and shall resume our analysis, where the author, passing from Perecop southward, meets the Euxine on its western coast at Eupatoria, and proceeds at no great distance from the same coast to Sympheropol, the new Tauric capital, and to Batcheserai. The description of the country from the capital to Batcheserai is interesting.

'To the right and left your view is bounded by mountains, that seem to bend down in some places to give you a passing glimpse of the rich scenes behind them, which curiously contrast with their own bare white tops, that have some resemblance to "the white cliffs of Albion," and of course would have been honoured by you with more than common attention had you been of our party.

'The Tauric mountains run across the peninsula, as said before, from east to west, in three distinct ridges, of which the outermost, towards the great northern plain, is calcareous, and but little fitted for vegetation; the middle ridge, on the contrary, is covered with wood and plants, and offers a most pleasing view to a traveller; while the third ridge, which lines the shore, is composed of high perpendicular rocks, whose bold weather-beaten fronts bid defiance to all the rage of the sea.

'About half way between the city we had left, and that to which we were going, on the green banks of the limpid Alma, which gently rolls its silver stream through this enchanting valley, we met with one of the most delightful landscapes that can exist in nature. To the right and left of this purling rill, you perceive beautiful tufts of the black and Lombardy poplars, alternately with clumps of the linden *(tilia Europea)*, on a rich green carpet, covered with grazing flocks, and the scattered rustic cottages of the Tauric shepherds.

'After passing this little earthly paradise, the valley still continues to delight us all the way with infinite variety produced by a winding rill, meandering through fertile lawns, enriched with accidental clusters of lovely trees; while the mountains now begin to be less wild and barren, as you approach Batcheserai, which suddenly opens to your view, when you least expect it, on getting to the top of a rising ground that commands it; a circumstance that produces the more singular and pleasing effect, as you are taken by surprise, in finding a curious city hid in a valley, while you naturally expect that your approach to the capital and sovereign residence of a country is to be announced to you, as usual, by a made road, mile-stones, suburbs, &c. &c.' P. 69.

The singular mixture of errors and false reasoning respecting the genius and spirit of the woolly-headed negroes, we shall not notice. It is from the school of Volney, and should have been omitted.—The situation of Batcheserai is singularly romantic.

'Only figure to yourself, my good friend, in a deep valley bounded

by a huge chain of pendant rocks, an assemblage of Tartar houses of uncouth forms, stuck as it were against the sides of the mountains, and placed in circles one above another, round the palace of their chan (situated at the bottom of the valley), so as to represent a large amphitheatre, or rather funnel, with streets between the rows of houses; a form of a city as novel as it is curious and romantic; which you will suppose when I tell you that the whole is surmounted by a tremendous fringe of enormous rocks cut out, by mountain torrents, into strange grotesque figures hanging over the houses, and threatening, to appearance, instant destruction to the peaceable inhabitants below.

'Here you may fancy that you see a high antique tower, the work of former ages, frowning over the city, threatening to destroy in its fall what it seems to have been once destined to defend; there you may imagine an immense obelisk, raised to commemorate some ancient Scythian victory, possibly the retreat of Darius, or Philip, before their Nomade ancestors. In short, a warm and lively imagination might fancy a hundred such forms and objects in this rude and gigantic assemblage of figures, cut out by the great sculptors of the universe, air and water.

'The palace, which, as said before, rises in the middle of this curious Tauric city, to add greatly to the singularity and romantic appearance of the scene, is a curious species of painted Chinese structure, well suited to such a group of oddities.' P. 73.

The internal parts are described with a warmth of imagination which distinguishes the tales of eastern origin, and are probably faithful copies. The account of the black Jews—*viz.* of Jews distinguished by the black dress—is curious; but, as this race has penetrated the inmost recesses of the old world, their appearance in the Taurida leads to important consequences.

Sebastapol next succeeds; and this port, which consists of numerous basins, in which perhaps the navies of Europe may ride in safety, whatever tempests agitate the sea and sky, we shall introduce in Mrs. Guthrie's own words; and, as a complete specimen of her manner, copy the whole of the twenty-sixth letter.

'Sebastapol, the Sinus Portuosus of Pomponius Mela.

'We returned to Batcheserai after our excursion to the mountains mentioned in my last, and set out from thence to Sebastapol, distant 30 versts, through a most pleasing mountainous country.

'After leaving the charming valley of Batcheserai, we saw in the fields some pretty mausoleums, constructed in a better style than we could have expected; particularly one of a square form adorned with very tolerable sculpture, and said to contain the relics of a Tartar saint; yet I suspect it to be as old as the Goths, or Genoese, and never to have been honoured with the carcase of one of the godly wheelers that we saw at Eupatoria, sainted for turning his brain.

'Continuing our journey, we joined a most agreeable companion, and such a one as I shall always be happy to follow in its benevolent course; I mean the crystal river Belbec, which, like the Alma, our

last lovely fellow-traveller, waters a delicious valley; and if we did not find its banks adorned with our favourite poplar, like those of that heavenly stream, we saw at least two other species of the same tree to make amends, grouped with the spreading beech and weeping willow, in high vigour and verdure; drawing up its tears from the limpid rill, by roots most happily placed in contact with such a friend; as in other situations plants droop their parched heads in this climate, and want sufficient moisture either to smile or weep. We likewise saw some vines and orchards loaded with delicious fruit, as we can attest from the best authority; in short, we found on the *Belbec* much the same beauties as on the *Alma*, nor did we feel them less.

'But as we approached the Euxine Portsmouth, Sebastapol, the scene changed in a wonderful manner, so as distinctly to show us where the influence of Neptune sets bounds to the reign of Flora. On approaching the sea, the charming verdure that we had been so long admiring vanished like a dream, and sand supplied its place; while our way now began to lead over the bare black rocks with which Providence has kindly girt the shore, to set bounds to the impetuous ocean, which we soon heard raging and roaring with unavailing fury, at the great mandate of heaven, "*Hither, and no farther, shalt thou advance:*" and, to comply with another great law of nature, that *Ladies shall sleep*—thus far, and no farther, will I write this evening; as jolting over rocks is a decided enemy to long letters, more especially when a good supper is awaiting us in the sea-port, at which we are now arrived. So adieu till to-morrow.' P. 89.

The approach to Sebastapol shows that the sea is retiring; and vast iron rings in the rocks far above the present sea, to which ships were perhaps formerly moored, show this important truth still more decisively. It depends on the nature of the coast, whether, in another century, Sebastapol may be no longer a port, or still retain this advantage at a distance from the present town. The navy, designed for the station of the Euxine, is to consist of fifteen sail of the line, and twenty frigates; at present the force does not exceed nine sail of the line, and eleven frigates. Nitre, that indispensable ingredient in warlike compositions, abounds here and in other parts of the peninsula.

The ancient Greek city of Cherson is near Sebastapol, but it is now deserted, probably from the decreasing depth of the water; for fancy, which regulates the situation of capitals, and the resort of the idle and luxurious, loses its influence in such circumstances. The history of the old city is subjoined; and the monastery of St. George, situated on the eastern promontory of the little peninsula at this corner of the Taurida, is next described. The ancient Parthenium, the temple of the Tauric Diana, supposed to be on the spot where the monastery now stands, was found by Pallas to be situated on a cape a little to the west. In the ancient temple, the shipwrecked Greeks (probably other human victims) were sacrificed.

The port of Balaklava, to the south and east of the little peninsula just mentioned—the Portus Symbolon of Strabo—is al-

most depopulated from the effects of the neighbouring marsh, though a secure basin, almost defying every hostile attempt, and scarcely discoverable. Nearly on the south of the peninsula is the valley of Baydar, the Tauric Arcadia, watered by two delightful rivulets.—But let us attend to Mrs. Guthrie's own animated description.

'Can you transport yourself, with me, into a heavenly valley, of an oval form, about 20 miles long, and surrounded by high mountains, covered with beautiful woods; where many kinds of wild fruit, mixed with odoriferous flowering shrubs, adorn the green ramparts which cut off all communication with the vicious world?

'The innocent inhabitants of this Tauric Arcadia are not mere shepherds and shepherdesses of the poets' creation; but really such in the true pastoral sense of the word; many of the latter never were beyond their native mountains, and probably will pass the remainder of their harmless lives without ever quitting this quiet and tranquil retreat.

'A number of Tartar villages are situated most romantically in this fine valley. Here, you see their rustic cottages stuck as it were against the sides of the mountains, and peeping out of hanging orchards; there, out of irregular clumps of fine trees planted by nature on the banks of the two limpid streams that water as they wind through the Tauric Tempé. In short, I will tell you in one sentence, that you must visit the valley of Baydar, to feel all the effect that these objects are calculated to produce, when animated by the view of flocks, shepherds, and husbandmen, all around you; the latter cultivating their fairy abode, which well repays their labour with abundant crops, fully adequate to the few wants of these truly pastoral Tartars.' P. 117.

Mrs. Guthrie pursues her tour on the south-eastern coast of the Taurida; but we find nothing peculiarly interesting in this part of the work. In the neighbourhood of Yalta, the Doialita of the Nubian geographer, is a fine Alpine plain, which, at different heights, affords different climates for the sheep, whose wool thus rivals or excels the Spanish. On the whole of this coast the sea seems to have retired, and the former busy ports are now become useless. It is singular that the pheasant, which frequents the shores of the Euxine, never extends its flight to the Tauride. This part of the tour concludes with the description of the vale of Otuz, the last of the climata; and an account of the vegetable riches of these delightful valleys, and of the additional plants which Dr. Pallas thinks would succeed in these soils, and under such a genial sun.

Theodosia, the ancient Caffa, is properly a town of the former kingdom of Bosporus, and held a high rank in the scale, since it was at one time the seat of government, afterwards removed to Kerch. The shores of the Taurida and Bosporus are continuous: but the Euxine advances northward, leaving only a neck of land interposed between it and the swelling border of the Palus Mæotis, or the Sea of Azof. This little peninsula is

terminated, on the eastern side, by the Cimmerian Bosporus, or the Straits, on the east of which is the isle of Taman, formed by irregularly disposed lakes, and scarcely in any part contiguous; surrounded on the east by the Cuban, whose spreading arms, falling into the Palus Mæotis and the Euxine, separate it from the continent.—The description of Theodosia is somewhat too prolix, though enlivened by an account of the market of female slaves from Circassia.

The Tartar city of Kerch is evidently the Panticapeum of Strabo; and, as Mrs. Guthrie thinks, the Bosporus, the ancient Bosporic capital. Her reasons for this opinion appear to us perfectly satisfactory. This city was probably once an emporium of no little fame, as, with Theodosia, it shared the eastern commerce of the Taurida, whose productions were peculiarly valuable, and whose exports, particularly of corn, were formerly, as at present, indispensably necessary to its neighbours.

The isle of Taman, which we have last described, is the Phanagoria of the Greeks. Like the neighbouring country, it seems to have been left by the Euxine, whose fertile mud renders it, like the Tauride, highly productive. Taman is singular in the eye of the philosopher, for its volcanic explosion of mud—a phænomenon which we have formerly noticed in our account of the abbé Ordinaire's work, and which may be easily explained from its having but very lately emerged from the sea. The numerous springs of naphtha and petroleum render this island also an object of importance. Mrs. Guthrie returns to Kerch, and crosses the Tauride, somewhat diagonally, to Sympheropol. In this part of the tour, the baths of Kerasubazar, the light Tartar palace erected by prince Potemkin for the entertainment of Catherine, and the account, though imperfect, of the preparation of Morocco leather, are the most important subjects; but to analyse or copy the descriptions would detain us too long. A statement of the vegetable riches of this part of the country is subjoined; with a short view of its mineral productions. We have said that the strata are secondary and alluvial. The shells, however, of a great part of the Tauride are diluvian, or those of distant regions — near the shore, they are those of the Euxine.

Mrs. Guthrie distinguishes three races in the peninsula, the Huns, Goths, and Crim Tartars. Of the latter she describes the dress, the houses, customs and manners, the religion, and the administration of justice. Returning through the Tauric desert, she adds some account of the few objects which attracted her attention in this desolate region, and particularly describes the methods of making the koumis, and of procuring an ardent spirit from mare's milk. She returns along the shore of the Dead Sea, till she directs her course northward to reach Nicolaef, where she is detained for some months, as the frost had not rendered the roads passable.

In this interval, Mrs. Guthrie compiled a slight history of the ancient colonists of the shores of the Euxine, and of its commerce. The texture is, however, truly flimsy, and not a little contaminated by error. She perceived the ancient Egyptian colonisation of Phasis, even at that time, probably, the mart of Indian commerce, through the passes of Caucasus; but she interprets the fable of the golden fleece in the usual manner, by the wool having been employed to intercept the grains of gold brought down by the rivers.

It may be asked, however, if there were but one such fleece? if, in such a country, a single fleece required so much care; and if it were worth while to encounter such extreme peril merely to hang it up in the temple of Neptune? She falls into the old errors of the Seres being the Chinese; of the *Coæ vestes* being at least partly silk; and is not aware that steel is a natural oriental production, which has been brought to us under the appellation of wootz. The account of the commerce of the Euxine in the middle ages is the best part of this disquisition. The early history lies scattered in ancient authors, and has never been fully elucidated. The last letter contains some satisfactory reasons for supposing the Bog to be the Axiacus of the ancients, instead of the Hypanis. It is so laid down in the map, which appears to be equally elegant and accurate. It contains, independent of the author's tour on a large scale, the rest of the Euxine on a more contracted one.

The letters of the Supplement relate chiefly to the Tauric antiquities of the early and middle ages, which do not admit of abridgement within a moderate compass. The ninety-ninth letter is on the situation of the Hyperboreans, which Dr. Guthrie, from the route of the primitiæ sent annually to Delos, considers as situated near the river Desna, a branch of the Borysthenes to the south of Moscow. He inclines to think them Grecian colonists, as he has traced, under the guidance of Herodotus, colonists of that nation to the north of Scythia. We rather conceive them a Gothic tribe, from the common parent of these and the Greeks; for we think it demonstrable that the Greeks had their early mythology from Asia, and not from Egypt. The Greeks and the Russians approached, however, much nearer than has been supposed; and in the northern regions were probably intermixed.

The Appendix contains some curious antiquarian and classical researches respecting the history of the kingdom of Bosporus, illustrated by medals; some remarkable rude Scythian statues, &c. The obscurity and little general interest of the subject alone prevent us from enlarging on them. Numerous numismatic plates, and representations of antiques, illustrate this curious and entertaining volume.

ART. VIII.—*Fables: consisting of select Parts from Dante, Berni, Chaucer, and Ariosto. Imitated in English heroic Verse by Richard Wharton, Esq. M. P.* 8*vo.* 5*s.* 6*d. Boards.* Payne *and* Mackinlay. 1804.

> ' Surge d'un fresco e prezioso lauro
> Certe piante gentil, certi rampolli,
> Che mi par già sentir dall' Indo al Mauro
> Tante cetre, Mercuri, e tanti Apolli,
> Che certo e sarà presto il mondo d' auro,
> Ch' era già presso agli ultimi suoi crolli,
> Tornano i tempi felici, che furno
> Quando regnò quel buon Signor Saturno.'

WEALTH is now so widely diffused, and so vulgar a possession, that the distinction which it used to confer has ceased to be an object of ambition. The luxuries of a refined sensuality must for ever be gratifying to our nature; and, for the sake of these, opulence will continue to be valued by the wisest. But the *rank* of riches has declined in estimation; and some display of an education not unsuccessful is now expected from those sons of fortune who aspire to consequence in the community, or to favour among the circles of the polished. To this refinement of the public taste, is, no doubt, to be ascribed the numerous attempts, which have lately been made by our young nobility and gentry, to dispute, in print, the palms of talent, and to contend for the wreaths of reputation. We doubt if Florence or Rome, under the best of the Medici, could have produced so large a catalogue of gentleman authors, as at present employ and illustrate the presses of London; or if literature had ever to boast so numerous a band of respectable publishers. The result of this general culture of mind, and elegance of taste, has been to superinduce a higher complacency in the efforts of genius, and a warmer solicitude for its eventual recompense. We should not wonder if this spreading delight in merit, this national anxiety to patronise excellence, were to operate as in Rome, and to break down the less useful class of ecclesiastic preferments into appanages of wit and salaries of art. Raphael was made a cardinal, for his painting; Metastasio was ordained, that the state might reward him for his operas; why should not our prebendal stalls be conferred on the artists who will decorate our cathedrals, or mitres be distributed among historians for instructing the senate?

Among the blossoms of Italian culture which have lately been transplanted to this climate, the fables before us, derived from this quarter, hold a distinguished rank. They consist of select episodes from the principal Italian poets, translated into English decasyllabic verse with an embellishing freedom, with added force, with rival harmony, and with polished elegance.

The first fable is the 'Entrance of Hell,' from the third canto of the Inferno of Dante; and the second, the 'Story of Ugolino,' from the twenty-second and twenty-third cantos of the same poem.

The third fable is the 'Castle of Altaripa,' from the Orlando inamorato of Berni—it is too full of disgusting circumstances; and the fourth, the 'Garden of Medusa,' from the same poem, which we shall in part transcribe; premising, that Prasildo was the unsuccessful lover of Tisbina, who had given her hand to Iroldo, and still continued faithful to him notwithstanding the attempts of the former to subdue her virtue.

'But when Prasildo saw her fix'd disdain,
And found his tears, his costly offers vain:
As the gay flower that on the enamel'd mead,
Cropt by the plowshare droops its withering head;
As ice, that fades beneath the solar ray,
He sicken'd at her scorn and pin'd away:
In dumb despair he drew his languid breath,
And hop'd no refuge but the house of death;
So chang'd in every feature, voice and hue,
That scarce his friends their lov'd companion knew.
Oft from the meddling eye of censure free
And cheerful hum of throng'd society,
His couch he left, what time the morn distils
The glistering dewdrops from her golden wheels,
And pensive wander'd through the lonely grove
To vent unseen the sorrows of his love.

'Thus while he languish'd, at the blush of day
Iroldo and Tisbina chanc'd to stray
To the deep shades of that sequester'd dell
Where the sad knight his woe was wont to tell.
When sudden from the dingle broken cries
And sobs arose, and plaints and hollow sighs;
For at that very time the knight was laid
On the cold bosom of the darkling glade,
And wept, and in such moving sounds exprest
The frozen virtues of Tisbina's breast,
That Zephyr as he pass'd the voice might hear,
And stay'd his purple wings, and drop'd a tear.
"Oh! listen to my griefs, Prasildo cried,
Since she, the cruel dame, that boon denied;
Thou, sun! who through a dark and devious way
Hast lifted up again thy sacred ray;
Ye stars! that dimly twinkle in the rear
Of darkness, ere ye fade, my sorrows hear.
Oh! witness all my love, and all my woes,
And of a wretched life the wretched close:
So shall the haughty fair who caus'd my pain
Smile, in the rancour of her deep disdain;
So shall one act of mine this tyrant please,

And what my life inflames, my death appease:
Yet ever as I wept my griefs alone
And none my silent anguish e'er have known,
May never babbling Fame this act reveal,
But my pale corse this lonely grove conceal:
Lest what her scorn has wrought should raise one sigh
Or tinge with late regret Tisbina's eye.
Oh! never may this blow that ends my pain
The pure remembrance of her virtues stain!"

'Thus, resolute to die, Prasildo pour'd
His last lament, and drew his fatal sword:
And, as he set the point against his breast,
His farewell breath Tisbina's name exprest:
For by that hallow'd name he sought to move
Offended Heav'n, and share the bliss above.

'Meantime conceal'd among the tangled boughs
She listen'd to the story of his woes;
And good Iroldo felt for every groan,
Measuring Prasildo's passion by his own.
But soon between the two a plan was laid:
Tisbina sudden issued from the glade,
While hid within the brake Iroldo staid.' P. 43.

The plan consisted in Tisbina's promise of her heart, upon the knight's performance of an apparent impossibility, and which required him to take a journey into the wilds of Africa. By a preternatural assistance, however, he at length succeeds; and returns to claim Tisbina's engagement. Promises, it seems, were at this period regarded more strictly than in modern days—more, indeed, than life or chastity. The astonished pair are thrown into a state of desperation: but the promise had been given, and it must be kept. The husband, however, cannot live to be dishonoured, nor the wife after dishonour: they procure, therefore, a cup of slowly-acting poison; and, each having drank of it, Tisbina hastens to Prasildo's mansion to pay him the debt that was now his due.

'The gate was open'd; in Prasildo's ear
Was whisper'd what he most desir'd to hear.
But what, once told, his hope could scarce conceive;
He sprung away, and hastening to receive,
With all the honors that respect could frame
Or equipage afford, the beauteous dame,
Where greeting should have been and warm salute
Shame took the voice from Love and held him mute,
He would have bid her welcome; would have said
How richly all his toil was then repaid;
But conscious of his purpose, of a deed
By knighthood scorn'd though valour won the meed,
He look'd like one in secret mischief caught;
And durst not trust his tongue to tell his thought;
But blushes spoke the guilt that in him wrought.

At length he led her to a lonely room
Where no intruding eye or ear might come,
And whispering sounds that would relieve Despair,
Or sooth to smiles the canker'd lips of Care,
To calm her fears with soft caresses strove,
And win her modest mind to yielding love:
For he ascrib'd to shame her downcast mien,
Nor dreamt that Death was busied in the scene.

'Earnest and long he press'd her to disclose
(Ah! blind to fate!) the secret of her woes:
And proffer'd all his wealth or power could do,
Nay ev'n his life, that anguish to subdue.
Persuaded, at the last, she rais'd her head
And told him what, when heard, he wish'd unsaid:
"That love which you have sought, sir knight, is yours:
And shall be, while I live—four fleeting hours.
Your compact is perform'd, and won the bough:
Lo, then, I come, observant of my vow.
But life I must not keep, my honor lost,
And him, whom I regret in dying most:
Willing I hide me from the world and thee,
Whose luckless love has seal'd my destiny.
If, while my maiden vows were yet my own,
Thy excellence, Prasildo, I had known:
Nor cold had been my heart, nor thou, sir knight,
Pin'd, unrequited, from Tisbina's slight.
'Tis past: no double flame can love allow:
Iroldo has my faith, my pity, thou:
That pity, from thy former suffering sprung,
This labyrinth of woe has round me flung;
I sought to save thy life; and in thy stead
Of mine th' untimely-forfeit must be paid.
My hours ev'n now are number'd; and with mine
Iroldo's thread our envious fates entwine."
Then of her wiles his constant love to change,
Or his whole mind from former thoughts estrange,
Of all, she told, their desperate grief had plann'd,
The bowl divided, and her death at hand.

'While yet she spoke fear froze Prasildo's breast;
Ere half the tale was done he knew the rest;
Oh, agony! when blest he seem'd to be,
To sink at once to depth of misery!
Just when success appear'd his suit to crown,
To clasp her dying whom he fancied won.
Pensive he said at last—"To heaven and thee
Worthless hath seem'd Prasildo's courtesy:
That of the dreadful deeds the world has known,
This, eminent in woe, might stand alone.
Two lovers often have by Love been raught,
But never three before to ruin brought
With misery so refin'd; and ev'n for nought.

Why did'st thou fear, too little trusting dame,
From me, once tried, thy forfeit to reclaim?
Say'st thou, 'twas pity for Prasildo's woes
That bade thee for his safety interpose?
No—'twas the cruel temper of thy heart
That wish'd a double sorrow to impart:
What? was my love so hateful, that the grave
A refuge less abhorr'd and hideous gave?
Why then prevent my death? in yonder grove
Why bid me live, if you disdain'd my love?
Why did you then this fatal pact propose
From whence this triple work of horror flows?
Heav'n knows I sought thy love—but never sought
To injure what I lov'd in deed or thought:
Ev'n now, howe'er thy foul suspicion wrong
My purity, from inbred honor sprung,
Thyself shall judge how innocent it glows,
When, yet untouch'd, I give thee all thy vows.
Free and absolv'd thou art—to go—or stay—"
He ceas'd: for passion took his voice away.

'Tisbina's gentle heart such anguish mov'd;
She saw he suffer'd and forgot he lov'd:
And thoughtless of her own approaching doom,
Long vainly tried to cheer Prasildo's gloom.

'She tried, but what she said was lost in air:
The manner how to die was all his care.
Speechless he seem'd to be, and deaf and blind;
Despair benumb'd the organs of his mind.
A mass of deadly projects rose within,
But nought that pass'd without was heard or seen;
He kiss'd her, but his kiss was cold; he took
Her hand; but vacancy was in his look:
He led her to the gate, and bade adieu;
But saw not when or whither she withdrew:
Thoughts follow'd thoughts; but none could give relief,
And madness had been mercy to his grief.

'Meantime Tisbina to her house return'd,
Where still with muffled eyes Iroldo mourn'd;
And told him how Prasildo's courtesy
Had only ta'en one kiss and left her free.
But scarcely had she spoken, scarce her lord
Kneeling, some grateful thanks to heaven had pour'd;
When creeping in her veins the opiate stay'd
Tisbina's pulse, and all her senses fled.
Without a groan she sank, as Death had drest
His terrors in refreshing slumber's vest,
And quiet as she lay, the sov'reign balm
Seem'd o'er her mind to shed a grateful calm.
But when the sudden swoon Iroldo view'd,
Ungovernable grief his heart subdu'd;

He blam'd the sun that could such mischief see,
And tax'd the saints of heav'n with cruelty;
And bitterly complain'd of Love's unjust decree.

'But leave we him to mourn his woful fate;
And turn to one not less disconsolate.
Absorb'd in horrid thoughts Prasildo kept
Apart from every friend, and ceaseless wept.
"Crawls there upon this earth," he oft would cry,
"A wretch more abject, more forlorn than I?
Is this, then, for my faith, the just return?
The perils I have dar'd, the labors borne?
Is this the product of Tisbina's vow?
The fruit expected from the golden bough?
Oh! if there be or saints or gods that know
Th' inexplicable turns of fate below,
If they, whom Cupid rules, have any share
In the vast range of Heav'n's parental care,
Oh! think if all th' extent of human woe
One instance of distress like mine can shew!"

'Meantime the sage to whom Tisbina's grief
Had trusted for a sad but last relief,
Fearful of other treacheries yet behind
From the dark workings of a woman's mind,
(For well the voice of rumour had made known
Prasildo's love, th' adventure, and the boon)
With hasty step Prasildo's palace sought,
And told him all he knew and all he thought;
"Her to whose hand the drug was giv'n," he said,
"Long have I known full well; Tisbina's maid.
But if what I suspect, my lord, be true;
If what was giv'n for her, be meant for you;
If thus her forfeit honour she would save,
And give you, for her love, an early grave;
My caution, in this deed, has stept between
Her wish and the completion of her sin.
This drug on which the treacherous dame relies
The terrors of its deadly force belies:
And he who drinks, howe'er his vital powers
Be staid, and still his breath for five long hours,
Wears but the outward garb of icy death
While life in secret embers glows beneath."

'These tidings as Prasildo heard, again
The languid currents rush'd in every vein,
As, when the storm descends, the batter'd flower
Fades in each tint, and sickens at the shower,
Till the bright sun its drooping life renews
And wakes the gloss in all its varied hues:
So, desperate as he was, the sage's word
New vigor to Prasildo's mind restor'd.

'What need to tell what store of thanks he gave
To the good man, whose providence could save

Three forfeit lives? Yet little time he staid,
But went where mimic death his pageant play'd:
And o'er Iroldo's grief a cheerful ray
Shed, like Aurora's beams that chase the night away:
The ecstasies Iroldo felt, I leave
To you, that hear my story, to conceive;
But let my verse to future times declare
The noble contest of that knightly pair.' P. 61.

It is much to be wished that the whole poem of Berni were to be rendered by the same accomplished hand. The 'Franklein's Tale, from Chaucer,' modernised; the episodes of 'Caligorante and Orillo,' from Ariosto; and that of 'Angelica and Medoro,' complete the volume. The poems, preceded by no preface, are accompanied by interesting notes. To us, the *ottava rima* of the Italians is more agreeably rendered in stanzas, as by Fairfax, than in couplets, as by Hoole; in other respects the version is nearly as fortunate as the nature of the languages can allow. The Italian is, of the two, the more dilute: an additional epithet is commonly requisite to prolong the matter of an Italian line into an English one: and these supernumerary epithets bestow a pomp of diction somewhat different in its character from the skimming facility of Ariosto's style.

ART. IX.—*A complete Analysis of the German Language: or a philological and grammatical View of its Construction, Analogies, and various Properties. By Dr. Render.* 8*vo.* 12*s. Boards.* Symonds. 1804.

OF German grammars, that of Adelung is the best; a close translation of it, if any thing more than the work of Wendeborn be necessary, would probably be the most useful present to the students of that idiom. Mr. Render aspires to furnish more than a German grammar, and to improve the philosophy of language itself, by the analysis of that of his native country.

In his preface (p. xvi.) he tells us that the English language is a *compound* of the Anglo-Saxon and modern German. This displays little attention to the recorded antiquities, or to the obvious phænomena, of our tongue. The Gothic dialects, which prevail between the Rhine, the Weichsel, and the Donau, are divided into two main *lips* (if we may borrow this proper Hebraïsm) or branches, called the High-Dutch and the Low-Dutch; the one being spoken by the highlanders of Germany, the other prevailing in the low countries at the mouth of the Weser and the Elbe. The literary language of Germany is a High-Dutch dialect, and to this language exclusively we give the name of German. The Anglo-Saxon, like the Frankish, is also a High-Dutch dialect, and corresponds in its inflexions

with the other dialects of that class. If, therefore, the English were a compound of Anglo-Saxon and German, it would be a High-Dutch dialect too. But it is, notoriously, a Low-Dutch dialect; and approaches, in its pronunciation, construction, inflexion, and other peculiarities, much nearer to the languages of Holland, Denmark, and the intervening provinces, than to the language of the German highlands. The Anglo-Saxon itself, although it was long the literary language of the church and monarchy of England, never made much impression on our speech, which remains as faithfully Low-Dutch now, as before the intrusion of the missionary literature. How should it be otherwise? England was peopled from Bremen, Osnaburg, Hanover, and their neighbourhoods; of course, the dialects there prevalent were first naturalised here. In the dark ages, when only a few monks could read and write, literature had little effect on the multitude; so that the Anglo-Saxon authors might have flourished and have faded, like exotics in a parlour, without scattering odours on the winter-gale, or tempting forth a single blossom in the orchard.

Mr. Render passes somewhat abruptly to the criticism of various German translations, and then returns to the history of language, in these words:

'Before I conclude my statement on language, I consider it as necessary to establish *two* points, of the utmost consequence for the student to be acquainted with, namely: *who was the first promoter of the High German language, and who brought it to its purity?*—Secondly, *where is the best German spoken?*—

'The first man who introduced and brought to perfection the German language, was the illustrious author of the reformation, Martin Luther, to whom German literature is indebted for its polish. His translation of the Bible is indeed a master-piece. It was he too who adopted the true idiom of that language. This great and learned man eradicated all former prevailing bad customs, and corrected also the reigning harsh and bad dialect; which, although not supported by the authority of antecedent writers, was free from many disadvantages under which his predecessors evidently laboured. It was a man of his spirit and genius who alone was calculated to attempt such a revolution; and the situation in which he stood, rendered the success complete. The transition from one to the other custom, was not abrupt and sudden. The ancient dialect remained the basis; and the changes introduced by him were regular and progressive. In his publications, prior to the Bible, (which was his last work) the deviations from the former bad idiom and customs, were comparatively few; however, they increased in proportion as he seems to have been more convinced of the justice of that measure, and as the public became more reconciled to the innovation.

'The authority and example of Luther were soon followed by his friends and adherents; and his language was received by all those who embraced his doctrines. The protestant preachers came from *Wittenberg* (the place where Luther was professor) to all parts of the German empire, and delivered their tenets in the dialect of their

master. Thus it was introduced into all corners of Germany, to which the reformation has penetrated. It even served as a mark of distinction between the reformed and papists. The latter persevered in the old style, and abhorred the new one, as an abominable invention of heresy. But it was the more cherished by their opponents, and, in process of time, not only the discourses from the pulpit, but the institutions of youth were carried on in the same language; till at last it gained such ascendency, that superseding all the provincial dialects, it was alone regarded as the proper language both for devotion and instruction.

'It was the reformation that had been the fruit of progressive civilisation and improvement in the German language: it was that too, which not only enlightened mankind, but promoted the advancement of knowledge and learning. It was as a guiding star to all who were inimical to superstition, and favourable to truth. It gave to the human mind a more extensive scope, by counteracting ignorance and delusion. The provinces, in which the reformation was first received, by this advantage soon became pre-eminent to the rest of the popish countries in Germany. They became the source of refinement, and the seat of arts: and served as an example for imitation to their neighbours. The language in the protestant countries in Germany is allowed to be more pure and elegant, more correct and harmonious, than other idioms in the Roman-catholic provinces; for it rose in the former to that superiority, in which we behold it at this moment, and is rapidly advancing to the zenith of its glory.

'This is the language which, in contradiction to the other idioms, is termed *Hochdeutsch*, i. e. *High German*. As it has ceased to be a provincial dialect, and is become the general language of the country, it may justly be called the German, by way of pre-eminence; for it has been cultivated in all quarters. In its present state, it can no longer be called the language of the electorate of Saxony, spoken by the inhabitants at large; but there, as elsewhere, it is confined to the higher orders. It is possessed of a superior degree of correctness, having been weeded of all local and provincial peculiarities.

'In confirmation of what I have advanced, it will perhaps be of some advantage to quote the testimony and authority of professor Adelung, concerning the German language, who is beyond all doubt the most excellent and the most perfect authority we can refer to. His evidence alone, in this particular, ought to be deemed peremptorily decisive and impartial; for he is known not to favour any dialect in particular, not even the Saxon (some few instances excepted) but admires and approves the purity of the true German pronunciation alone. There is perhaps no dictionary extant which is preferable to his, as the dictionary of a native language. This competent critic expresses himself, in the following terms, in his admirable work, *Lehrgebäude der deutschen Sprache;* a system of the German language, vol. i. page 85.

" The High German, although more frequently spoken in the electorate of Saxony than in other provinces, which have not quite attained to that degree by which the principal towns in that country are distinguished, is by no means the language of trade and common people; and therefore cannot any longer be considered as a provincial dialect. That language, which, in our time is adopted for writing,

is no longer limited to one particular province, as Saxony, but is *the general language of taste and polite education throughout Germany.*" P. xxix.

The first section, which treats of etymology, endeavours to teach the pronunciation of the German; but this is not of easy acquisition to those who reside not in the country. The very unphilosophical manner in which the Germans employ the letters of their alphabet, is itself an almost insuperable barrier to orthoëpy. They make no distinction between their hard and soft consonants, and use them one for another. Every one knows that a hard and a soft consonant can, by no human organs, be pronounced in immediate contiguity, as parts of the same articulation. We can pronounce *tipt*, and we can pronounce *ribb'd; dockt*, and *dogg'd; lift*, and *liv'd; apt*, and *stabb'd; soft*, and *shov'd; brats*, and *adze*, &c.; but although we can write the *k* and *d* successively, we cannot utter them so. *Dock'd* is an impossible sound; the final *d* must be changed by the organs of speech into *t*. In short, *b*, *d*, *g*, *z*, *v*, will coalesce; and so will *p*, *t*, *k*, *s*, and *f*; but neither class will coalesce with any member of the other. The German orthography perpetually confounds these distinctions: it writes *Abt*, *Stadt*, although no human organs can pronounce otherwise than either *Abd*, or *Apt*—than either *Stadd*, or *Statt*. The consequence is, that the Germans grow up without learning to distinguish the hard and soft letters; and that, when they study a foreign language, they substitute indiscriminately, like the Welsh among ourselves, *p* for *b*, *t* for *d*, *f* for *v*, and *s* for *z*, with the most ludicrous perverseness. A diminished facility in acquiring foreign tongues is the natural result of this unphilosophic alphabet. Another strange peculiarity of the Germans is to express by *sch* the simple sound which many other Europeans express by *sh*; as if it were impossible to make too great a display of consonants. In a mere grammar, which ought to teach usage, and nothing else, such observations would be superfluous; but in an analysis of the German language, which sets out with pretensions to philosophical investigation, they ought not to have been omitted. The different European nations are arrived at that stage of culture in which the language of books dictates to conversation. The influence, and perhaps the number, of readers, exceeds the influence and number of mere speakers. Instead of endeavouring to write as is spoken, men endeavour to speak as is written; the anomalous in inflexion, the mistaken in idiom, the inconsistent in spelling, is consequently expiring; and languages are becoming, what Monboddo maintains the Greek to have been, creatures of philosophy, and inventions of logical criticism. It is for each nation carefully to examine its own dialect, and to engraft those improvements of which it is capable: it will else be left behind in the general progress of the arts of expression. The German and the French languages have, in our times, undergone a pro-

digious change in their grammatical laws, by the concert of authors, and the voluntary imitation of the people. Analogies, which once passed for harsh, have been familiarised and extended; and words are minted by the hundred, in every convenient mould or die.

In the comparative anatomy of languages our author is not well versed. In German, a vowel followed by a single consonant is long, and by a double consonant is short: Mr. Render very properly instances (p. 36) the long *a* by *vater*, and the short *a* by *mann;* but he produces, as corresponding instances, the English words *bar* and *glass;* and asserts that the *a* is long in *bar*, and short in *glass;* which, in the latter instance, is certainly not the case. A double consonant does not necessarily shorten the preceding vowel in English: *staff*, *wall*, *glass*, are decidedly long. We have many words, however, which are hereby shortened, and which prove that the English tongue, in this respect, still labours under an anomaly: for while *glass* and *brass* are long, *lass* and *mass* are evidently short, and ought to have been selected by our author instead of the latter of the two terms we have here adverted to.

The further this work proceeds, the more it sinks into a mere grammar, interspersed with exercises for the student. One of these appears to be an original tale, and will be more amusing to our readers than dry comments of philology.

'The count and countess **** generally spent their summer in one of the northern provinces of Germany; their castle was situate on a fine romantic eminence, overlooking an adjacent village, and at a considerable distance from any high road: the edifice was spacious, elegantly decorated, and built in the Gothic stile.

'The count being obliged to quit his seat for a few days, upon important business, reluctantly left his beautiful lady, in the bloom of youth, alone in the castle. A few of his most trusty servants attended him on his journey, whilst the rest remained in the castle with their mistress. No accounts were known of any remarkable robberies or murders in that country: and as the lady by no means deserved to be classed among the most timorous of her sex; it was improbable that her situation should suggest to her any idle fears.

'On the second night, however, after her husband's departure, when scarcely retired to rest, she heard a dreadful noise in the adjoining apartment. She called, but received no answer; the noise became still louder and the shrieks more distinct. Not being able to conceive the cause of this disturbance, she jumped out of bed, and opened the door, when a most shocking spectacle presented itself to her sight. Two of her domestics lay weltering in their blood, murdered by a savage band of ruffians; one of them was giving the fatal blow to her own attendant, who appeared in the very act of suing for mercy. At the same instant two of the monsters rushed in upon her with drawn swords. Then might presence of mind have deserted even a man; a loud shriek of woe, or a fruitless prayer for mercy, would alone have suggested themselves to a common mind; but to the countess far different ideas occurred.

" Are you come at length ? "—She exclaimed, rushing forwards with a firmness which astonished and embarrassed the murderers.—" Are you come at length ! "—She again exclaimed.—" For such guests in vain have I long wished."—" Wished ! " replied one of the murderers,—" what do you mean ?—wait a moment,"—brandishing his sword—" and I will — — —." " Stop ! stop ! " said another of the gang, " let us first hear ;—*what have you to say ?* "

" Nothing, but what perfectly coincides with your wishes, my brave fellows," returned the countess ; " you have managed most admirably ; you are men after my heart's desire and shall have no reason to repent if you will," — — " Speak ! " cried they with one voice : " speak ! be quick," exclaimed the most atrocious of the ruffians, " for we use no ceremony."

" I do not despair, however," rejoined the countess. " I am the wife of the wealthiest nobleman in this country, yet the wife of the poorest beggar cannot be more wretched than I am. My husband is the most avaricious and jealous of his sex ; he is a burden to me, and to be delivered from him has long been the object of my most earnest and fervent wishes ; I have formed many plans for my escape, but could never put any into execution ; I have many times wished to procure some poison, in order to get rid of him ; but I could not trust my servants. They are all spies, and she, whom you have just dispatched, is the most detestable of her sex. I am now nearly twenty years of age and not totally destitute of beauty : moreover, my husband lived with that wretch (pointing to the murdered chambermaid), and consequently she has done me every kind of mischief, where she could find the least opportunity, for setting my husband against me. If any one of you will protect me, I will most willingly accompany him in all his wanderings, and contentedly spend the night under a hedge, and the day in a village alehouse ; being tired of my present wretched situation. I should be glad to revenge myself, in following you, for the perfidy and ill treatment of my tyrannical husband. Spare but my life, and you shall have no reason to regret your humanity; this castle contains a mine of wealth, and the greater part of its treasures are easily discovered, yet there are hoards which you can never obtain without my assistance."

' Whatever excess fellows of this description may sometimes commit, still they are men. The countess's unexpected address, her undaunted tone of voice, and her uncommon beauty, altogether produced in these monsters (whose hands yet reeked with the blood of her domestics) a wonderful effect. They assembled in a ring, and consulted for some minutes upon the steps to be pursued. The countess, though unguarded, discovered not the smallest inclination to escape, and scarcely changed colour, though their horrid threats and imprecations continually reached her ears. The leader of the band soon addressed her : he repeatedly asked her, whether they might trust her word ? Whether she was resolved to desert her husband and yield to their desires ? To these questions she invariably answered in the affirmative. Necessity may surely be urged as an excuse for her conduct.

" Come then," cried the leader, whilst he embraced her, " and make the promised discoveries ; though we place but little confidence in nobles, trained up as they are in the paths of debauchery and vice,

we will this time venture: be assured, however, that were you still more beautiful, your head shall be the forfeit of your indiscretion, if we discover that you intend to escape or deceive us."

'She immediately seized the light with the greatest alacrity, and led them through every apartment; she opened, unasked, every door, and every place of security; she assisted them in packing up the treasures; she talked and joked with perfect good humour, leaped over the murdered bodies that lay in her way, with apparent indifference, and willingly exposed her delicate person to the most fatiguing labour.

'Plate, money, jewels, clothes, and many pieces of valuable furniture, were already prepared for being carried off; the signal for their decampment was given, when the leader's newly-destined bride seizing him hastily by the arm, "did not I before assure you," exclaimed she, "that you should have no reason to repent of your good opinion of my honour? Open treasures you can easily seize; it now becomes me to discover those which are secreted."—"Secreted!"—"Can you suppose," interrupted she, "that in a mansion like this there are no places of security destined for the concealment of property? Have patience, and you shall have good reason for changing your opinion." She then directed them to a hidden spring in her husband's writing-desk, which, upon the slightest pressure, immediately flew open, and displayed six immense pieces of bullion.

"Come! come!" exclaimed the leader, "I now begin to find that you are really worthy of being my mistress."—"Aye, and your wife too," replied the countess whilst she embraced him, "when I have made still greater discoveries. You were informed, I am aware, of my tyrant's absence; but did you not hear of six thousand ducats which he, the day before yesterday, received from his banker?"—"No! where are they?"—"Oh! perfectly safe and at your disposal; and you could never have found them or the iron chest which contains them, if I had not assisted you. Follow me! we have completed our labours here, let us now commence them under ground. Follow me, I say, to the subterraneous caverns."

'The murderers obeyed, but not without precaution. At the extremity of the descent they stationed a sentinel, whom the countess totally disregarded. She continued to march on before them till they arrived at a closet, in a secret recess in the cavern. "Here," said she, offering the leader the keys, "unlock the chest, and behold the reward of your good opinion of me!"

'The leader tried the keys, but in vain; he began to display visible marks of impatience and mistrust. "Let me try," said the countess with increased impatience, "if I cannot manage the business rather more expeditiously: the morning will perhaps..... Oh! I now see why our endeavours failed, pardon the mistake; your visit, though it afforded me infinite pleasure, yet I must confess rather perplexed me. I have taken the wrong bunch of keys; be patient, and the mistake shall soon be rectified."

'She fled up the staircase like lightning, and before many moments had escaped, they heard her returning fatigued and breathless. "Found! found!" she cried with exultation, and springing suddenly upon the sentinel she threw the poor unguarded wretch headlong into the cavern. The trap-door being once secured, the escape

of the deluded murderers was effectually prevented: with equal presence of mind she fled across the court-yard of the castle, and setting fire to the thatch of some adjoining pent-houses, she alarmed the neighbouring villagers: they hurried in crowds to the castle, and were accosted at the entrance by the countess. A very few of them was sufficient to extinguish the flames and prevent their farther progress. The rest repaired immediately to the guard-chamber, where they found arms in abundance. They soon furnished themselves with implements of attack, and besetting every avenue to the castle, they seized and conducted to punishment these unfortunate murderers to *** for humanity, mercy and justice.' P. 270.

The concluding sentence is not intelligible: we suppose it to be a misprint. In the German words at foot, which are to spare the learner a recurrence to the dictionary, there are additional errors of the press, which have much the appearance of impurities: *losz zu werden* for *los zu werden*, *Leichnamme* for *Leichname*, and many others.

ART. X.—*Sketches on the intrinsic Strength, military and naval Force of France and Russia; with Remarks on their present Connexion, political Influence and future Projects. In two Parts. Part I.* 4*to.* 12*s. Boards.* Harding. 1803.

WHEN fame, well deserved, is procrastinated through impediments of our own; when modest merit, still anxious for distinction, unobtrusively awaits the public notice; we feel with compunction the numerous claims that we are prevented noticing, and which we nevertheless should notice with applause. In publications of a different kind from the present, delay is attended with advantages. Confident assertions, which owe their force to the mere dogmatism of diction, lose their power upon mature reflexion: declamation, without argument, is discovered to be a flimsy veil, which hides the weakness only in part, and which, by inviting examination, renders it more conspicuous. We mean not, however, to apply this representation, in every respect, to the work before us. It is indeed bold and dogmatic; it is decisive, but able. It is, however, unequal; and in some passages, which materially influence the author's conclusion, we think, erroneous.

The first part is a studied panegyric on the power and resources of France. The soil of France will, it is said, produce from imposts, annually, thirty millions sterling, which in ten years may be increased by one third. The author, in support of this statement, adduces his own ocular experience. Even this, however, extends no further than to the acknowledgement of the French themselves, who nevertheless equally oppose the calculation and the projected improvement. Another error is,

that war, both in the naval and military departments, commerce and agriculture, are to be equally supported by an immense indeed, but a definite, population. If a million of men be in arms or afloat, commerce and agriculture must feel the deficiency. This is in no respect considered in the reasoning. Nothing is more easy than to raise the men—it is admitted: to build the ships—this we admit too: to ply the loom or to drive the plough—we admit it again. But when the same definite number are to do all, a want must be felt in some department.

'As the manufactures of all countries, are more or less, modelled upon the leading taste and manners of the people amongst whom they are made, those of France, were hitherto considered so gaudy and overcharged, that they never were in general request amongst the sober part of the community in any other country. There never was any thing, of real use, combined with durable elegance, made in France: nor, if we except their pomatums, hair-powder and girlish toys, did their manufacturers produce any article, that could command a general market.

'The republic has now however acquired advantages which *monarchical France* never had. The revolution has destroyed that prejudice which excluded manufacturers, mechanics and merchants, from what was considered genteel society: it has annihilated the public debt; the circulating capital is thereby nearly confined to specie and wares, and cannot so far exceed a fair proportion with *(of)* the produce of the soil, as to raise the produce of labor above the level of exportation: and it has laid open the face of the whole country to agriculture and improvement; so that an abundance of the necessaries of life is secured and certain. The war has given to *republican France* a military command over half the governments of Europe; and the diplomacy of *Bonaparte* commands the other half, and also Africa and America: the consulate may, therefore, either monopolize the consumption of these countries, or insist on a decided preference being given in their markets, to the produce of the republic and her manufactures.

'The other states of continental Europe can set no manufactures in competition with those of France: their military and militia laws, the feudal vassalage still existing and the rights of corporations, are insurmountable obstacles to all kinds of mechanical perfection. In Great Britain, the immense mass of public and private paper in circulation, the amount, and manner of levying, the public imposts, with the unpardonable neglect of agriculture and of the fisheries, have raised the price of labor to such a rate, that, notwithstanding the superiority of British mechanism, if efficacious measures are not taken to secure the necessaries of common life at a fair price, her exportation must sooner or later be confined to such articles as cannot be made elsewhere.' P. 21.

This declamation must be unfounded and weak, unless all the writers on commerce, the merchants of London and Holland, have been, for ages, wrong. The author should know, that it is not the real but the infinitely multiplied fictitious

capital that carries on extensive commerce: in fact, it is credit, established by a long course of honourable dealings. This France has to acquire—and she has not increased her stock during the consulate. We allow Bonaparte's power to be great; but it must be infinitely greater, to controul the course of commerce. Even at the point of the bayonet, English manufactures are now sold in Paris; and, at this moment, France does not, *on the whole*, supply a sufficiency for her own consumption; for what she exports to Italy is more than compensated by what she draws from Germany and England. Whether the lawless marauder, the military free-booter, will, by the omnipotent power of the first consul, ever become a farmer or a weaver, we are yet to learn. The emigration of English or German workmen, in any considerable or important proportion, is visionary; a mere phantom of the speculatist. Habits, customs, manners totally different, oppose such an union, as much as the physical properties of oil, water, and fire, prevent their combination.

France, it is supposed, *may* be active in her fisheries, and *may* raise, in this way, a marine force. The French, however, have at no period been able or industrious fishermen; and the sea is now less their element, than at any former æra. Brave men will fight with spirit on any element; and the French have been always brave. Genius also will discover itself in any situation: and Suffrein, La Villaret, Joyeuse, with some others, have been distinguished naval commanders. But these solitary instances will make no difference in the real question; they are exceptions to a general rule; and it is certain that the former race of French seamen is no more. A fleet may be built in half a century: a whole century will be required to produce sailors.

On the subject of foreign trade, the author does not see the entire extent of his subject; nor has he carried the argument which he employs to its full bearing. France, in possession of St. Domingo and Louisiana, might have greatly annoyed many parts of the British commerce; she might, indeed, have done more. South America was then *under* her protection, and she was directly in possession of the riches of Mexico and Peru. This the present war has prevented; for Great Britain intermediately gave Louisiana to the United States. In the possession of Brasil and the Cape of Good Hope, she may almost command our trade in India, or reduce us to the necessity of carrying it on in line of battle ships. This, however, she cannot do till she have a naval superiority; and the first step in opposition to Portugal, must be followed by *our* protecting the Brasils. In that case, the Cape is an expensive and useless burden; for the high southern latitude which ships going to India make, in order to avoid the baffling winds near the Cape, will prevent any great danger from accidental cruisers.

That America might have annexed St. Domingo to the United States, by a declaration that it belonged to them, is insisted on

by the author. The plan savours too strongly of the directorial and consular morality, to engage our approbation; nor can we admit the fact, that France and England would not have opposed it. It might have cemented an alliance.—The following plan, in the event of the French having possessed St. Domingo and Guiana, is vast and gigantic.

'By the kingdom of Fez and other settlements in Africa, of which they intend to possess themselves, the French believe, that they will be able to supply their West India colonies, with all sorts of provisions and other necessaries, independent of America: and, as their West India shipping will thereby, in general, have some part of a cargo outwards, they imagine they can bring home their colony produce at a lower freight than others. These two circumstances, with the superior quality of their sugars and coffee, and with the possession of Guiana, will, by the calculation of the *consulate*, enable France to furnish continental Europe, with West India produce, on better terms than Great Britain.

'The French consider Guiana, both Dutch and Portuguese, as an acquisition of the highest importance; and not inferior to the British settlement of Bengal; they say, they can in a few years make it raise sugar and cotton enough for the consumption of half the world! that they can never be dispossessed of that colony and may extend its territory on all sides, to any distance they please.' P. 36.

On the subject of military strength, our author's eyes are not more acute than on those of commerce and political economy. In the first instance which strikes us, it is obvious that the states mentioned were ruined by these very armies. It was a feverish, a convulsive exertion, which destroyed the vital strength. At this instant, the army of Prussia is nominal only: she cannot afford to bring it into the field; and, were Great Britain at once to strike at the root of her little opulence, her carrying trade would be soon paralysed.

'Several extraordinary men, have, at certain periods, raised and maintained armies and navies very disproportionate to the visible means they possessed. In confining our remarks to modern times, we find that Gustavus Adolphus organised an army, which made Sweden arbitrator in the affairs of Europe: some men of talents raised even Holland to the same rank; and Frederic II. made a Brandenburg army formidable to the house of Austria. But, the localities and natural powers of Sweden, Holland and Prussia, not being in themselves sufficient to consolidate a preponderance in the political world; their power declined as the genius and heroism, which had raised them to eminence disappeared; those states are now, some fallen into dependency and under foreign subjection, and the others are dwindling insensibly into their natural insignificance.

'It may be said, that Prussia has yet 260,000 soldiers: but those who know the present situation of affairs, see that army, like other relics, only respectable in the memory of those heroes, who created it: instead of being a support to the state, the military in Prussia, are daily preying upon the vitals of the nation.' P. 39.

The following remarks, with the note annexed, are too singular to be passed over.—But has not the author sufficient penetration to see that the declamations he reprobates, were, with the exception of good wishes for the success of the Swiss—in other words, in favour of innocence sinking under tyranny—the clamours of a faction?

'Since the jacobin system of resistance to legal authority, has been ratified by all the sovereigns of Europe, and hallowed by the pope, much pains have been taken to shew, that a people fighting, in what is called their own cause, are capable of greater achievements, than those who fight for a chief. By this invidious doctrine, it is meant to prove, that oppression, ignorance and corruption are the hereditary characteristics of a legal government: otherwise, how could it be asserted, that a band of rebel adventurers, a few usurpers, or, a self-elected chief, should be better qualified, than a legitimate sovereign, to raise a commonwealth to grandeur*? The fact is, these pretended extraordinary powers of democracy, are bugbears of sophistical invention. A people no sooner renounce their allegiance to one ruler, than they pass under the dominion of another: and if, at the command of a consul, or president, they perform deeds, which they will not do at the order of an emperor, or a king, the cause must necessarily lie in the superior, or inferior capacity of one of the parties.

'Calculations, made upon the spirit of a nation, *without a body*, or upon the body of a people, *without a soul*, will always prove fallacious. In the political sphere of human action, extraordinary men appear but seldom; and although the vexatious vices of ignorant rulers, may sometimes, rouse up an oppressed people to vengeance, yet, they will never become formidable to other states, until they themselves are subdued and follow a leader, or obey a chief.' P. 40.

In the comparison of the military force of France with that of Austria and other neighbouring military powers, we own that the balance is greatly in favour of the republic. The compactness, the intimate connexion of her territories, the strength of her frontier, and the union of her population, give her every advan-

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'* There is no country in Europe where this doctrine is less defined, nor propagated with more industry, than it has lately been in Great Britain. When a faction of Polish adventurers, sanctioned by the most insignificant prince that ever swayed a sceptre, attempted to extend the jacobin revolution of France, from Constantinople to the northern extremities of Europe, the British press teemed with prayers for their success, and poured out reprobations upon those governments, that, in their own defence, opposed the torrent of anarchy and confusion. The London papers made heroic and victorious armies of the *black negroes* in St. Domingo: and at the moment we are writing, they are filled with such panegyrics on the patriotism and noble zeal of a deluded rabble in Switzerland, that, to read them is disgusting to common sense.

'In what relates to the political state of Europe in general and to the affairs of the respective states in particular, the extreme ignorance exhibited by our public writers, and sometimes by our public speakers, is to be regretted; for, it is through their medium, that the nation is taught to estimate men and measures; and upon their papers and harangues foreigners form their opinions of the politics and talents of the British government.'

tage. The population, however, is considerably over-rated at thirty millions, unless Belgium and Piedmont be included. Fearful, however, that the impression might not be sufficiently strong in favour of France, the author sums up her advantages with additions and improvements. We admit the force of his remarks respecting the continental powers, but we deny it with respect to Great Britain. France has neither Malta, Guiana, St. Domingo, Louisiana, or the Brasils. She can obtain none of them, if Britain choose to dispute the possession; nor could she retain, if she possessed them. She cannot have a navy throughout the present century; for though she can build ships, she cannot build seamen. It will be an everlasting disgrace to the French navy, that sailors were sent from the Mediterranean, to man their flotilla on the coasts of the British Channel.—The following remarks are highly judicious.

'The heavy navies of France will not, however, soon be in a state to give much uneasiness to her rival neighbour. Should Bonaparte seriously set about building line of battle ships, Great Britain may congratulate herself and let him go on. Lucky gamesters play boldly; but, when they meet with a few successive checks, they lose their clue, and become more disconcerted than others. The consul has hitherto staked high, and with remarkable success; should he attempt to pursue his fortune upon the ocean, his preparations will be analogous to his usual measures; skirmishing is not in his tactics; if he send a fleet to sea, it will be such a fleet, as France never could boast of before; but if the spirit of the British nation do not entirely subside in the interval, that fleet will be beaten; every effort, which revenge can devise, will be made to augment its force, and it will be beaten again; its creator may then lose his temper and France will lose her stake in the game.

'The light *flottilles*, which the republic is preparing, may perhaps merit the attention of the British government, more than all the heavy navies of Europe and America together. It is certain, that at this moment, arrangements are making to form and repair such *depots* and convenient harbours, between Brest and the Ems, where 1500 to 2000 light vessels may be kept in safety and constant readiness; to act either offensively, or to defend their own coasts, as occasion may point out, or require: it is equally certain, that immense quantities of materials and stores, for the construction and equipment of these vessels, are already collecting from all quarters: and, there is no doubt that the consulate intends to extend this naval system of light squadrons to America and the West Indies.' P. 65.

The remarks on the effects that might ensue, should France possess the free navigation of the Black Sea, cannot detain us in this place. The discussion must be, at last, vague and unsatisfactory. But whether she can ever use the privilege, must depend on Britain. At the time the author wrote, peace was not concluded—a peace which his views should lead him highly to condemn. Yet perhaps much, at a proper period, may be alleged in its favour.

'To justify his calculation and insure the pacific neutrality of Great Britain, Bonaparte will keep the government in a continual state of suspense. To oblige the ministry to carry the annual expenditure more and more above the receipt of the public revenue, the consulate will order, or pretend to have ordered, squadrons of gunboats and light vessels, to be built and armed on the Mississippi, on the Rio-grande de la Madalena and on the Orenoco; the republic will form, or talk of forming settlements, on the Red and Winnipeg lakes, in Tupinamb and Cap-del-rey; and the consul will enter into treaty with the president of the United States, to declare Acadia and Canada free republics, to put New Britain, Hudson's Bay and the island of Newfoundland, under the natural sovereignty of America; and that free ships shall make free cargoes. Orders will likewise be given, to build squadrons on the Euphrates, at Bassora, Gombaroon, on the Indus, and on the lakes in Siba; to take possession and fortify the islands of Salsetta, Ormus and Kismish; the posts of Aden, Zeila, the islands and ports of Camarana, Erquiko and Monbaza, will be ceded to France *; and the republic will make settlements in Sindi, Guzerat, Aracan and Pegu. A treaty with the emperor Alexander to reinstate the Mogul and hereditary princes of Indostan in their former rank and possessions, will be approved of by the sophi of Persia, consecrated by the grand lama and cried through the streets of London, Calcutta, Madrass and Delhi. A *senatus-consultum*, prohibiting the importation of British manufactures and the consumption of British cured fish in Italy, Spain, Portugal and Turky, and forbidding the transit of British produce through Holland and up the Rhine, will be talked of, perhaps really issued: and a convention to recover and maintain the liberty of the sea, under the auspices of France and Russia, will be acceded to by all the maritime states of Europe.

'Besides these menaces abroad, we shall be amused with the consul's preparations at home; dozens of line of battle ships will be launching monthly in the ports of Holland, France and Spain; gunboats will rise in the Channel like mushrooms; and St. Valery, Boulogne, Mardik, Dunkirk and Flushing will be converted into spacious impregnable naval harbours. Naval manœuvres, military encampments, sham-fights and reviews, will be exhibited to astonish and terrify the swarms of our gaping countrymen, who, to the disgrace of the British name, are daily flocking to cringe and bow before their sovereign's tumid foe!' P. 83.

This is vague declamation, not meriting a reply: the remainder of what relates to France, is nearly in the same style.

The second part professedly respects Russia, and *her* prodigious power. Yet the introduction is of a nature so equivocal, that we suspect the whole work was written for this purpose—*viz.*

'* To possess and secure the command of the Gulph of Ormus and Straits of Bab-el-mandel, is not a new speculation; if the late empress Catherine II. would have countenanced the views of France, that project would have been attempted in 1785 and 1786. Perhaps Bonaparte may have more influence in the councils of the present emperor than Vergennes had in those of Catherine,'

to magnify the concentrated force of the northern nations, and depreciate Great Britain, as well as to calumniate her conduct. The whole is in a style of rash unqualified assertion, concerning which, as we know some part to be unfounded, we suspect the whole to be hazarded—*valeat quantum valere potest* may have been the author's view; if accusations be loaded with an unsparing hand, some will probably fix an indelible stain. We need not, however, give more decisive proofs, in opposition to the representation before us, than the late conduct of Sweden, and the menacing front of Russia to the encroachments of the consulate in the north of Germany. Various sneers at the northern expedition are thrown out in different parts of the work; and it is triumphantly asked—what we could have done, if a negotiation had not taken place after the destruction of the defence of Copenhagen? We can inform him:—the next day the arsenal would have been burnt, and the whole navy demolished. Is it not enough, then, to have shown that one of the northern powers was not secure from the British thunder? In short, unwarranted assertions, unfounded sarcasms, and gross misrepresentations, occur so frequently, are so closely mixed with acute and judicious remarks, that it would require a volume to separate the grain from the tares. The idea of the vast power of Russia on the east, and the facility with which she could lead an army to the banks of the Ganges, must necessarily draw a smile from those who know with what a weak hand she holds the reins of empire on the banks of the Caspian: the heart is scarcely perceived to beat in these distant extremities. If, in countries so scantily inhabited, provisions be cheap, the low price must arise as much from the scarcity of money as from the bounty of nature. An army of 10,000 men would be obliged to draw its provisions from a distance, or wait, like Hanno, to sow the corn before they could procure bread.

The immense projects, which France, Russia, Sweden, and Denmark, are to effect, are next detailed. This, in the first instance, argues an agreement in views, plans, and means, which in such a discordant coalition could not be obtained. It requires exertion, to which the finances of some of these states are unequal: it demands a navy and seamen, which France does not and cannot soon possess. A curious typographical *equivoque* occurs in this discussion, where France is said to have determined to keep up a navy of '—65 sail of the line' in the Mediterranean: *minus* 65!—thus the author is by accident right. Another curious error is, when, describing the means of preventing access to the Baltic by sinking *chevaux-de-frize* in the Great Belt, he enumerates, among their advantages, the facility with which they can be laid down, and *removed*.—Can he be serious?

We are promised a second part, which will be noticed in due

time. We find in this volume a sketch of its contents, which are not highly creditable to the liberality of the author. Perhaps we have enlarged too far on the present volume; but its shape is questionable. Errors and just observations form a medley which may mislead the incautious reader; and the work *may* be popular, because an Englishman is delighted to hear that he is ruined.

The appearance of this volume is singular. The type is seemingly foreign; and, though the author be evidently an Englishman, foreign idioms are scattered with apparent care. The place of publication, 'the Hague,' also covers another name which originally stood in the title. In short, a foreign disguise is clearly assumed: the real motives are uncertain.

ART. XI.—*Translations from the Greek, viz. Aristotle's Synopsis of the Virtues and Vices. The Similitudes of Demophilus. The Golden Sentences of Democrates. And the Pythagoric Symbols, with the Explanations of Jamblichus. By William Bridgman, F. L. S. To which are added, the Pythagoric Sentences of Demophilus, by Mr. Thomas Taylor.* 8vo. 5*s. Boards.* White. 1804.

THE little volume which is now before us, contains a translation of a few small pieces; the greater part of which seem chiefly valuable in consequence of their being rare.

Amongst these, the Synopsis of the Virtues and Vices, commonly bearing the name of Aristotle, is not the least important. By whom, as Mr. Bridgman observes, this small work was written, is a point on which the learned are not fully agreed. For our own part, we certainly do not esteem it a genuine production of the celebrated Stagirite; and are inclined, with Fawconer, to attribute it to the pen of his commentator Andronicus, or at least to some one of his disciples.

It is pardonable in an author to have an affection for his offspring; and therefore we are not surprised that Mr. Bridgman thinks more highly of some of these pieces than ourselves, and perhaps others, are disposed to do. The explanation, for example, of the Pythagoric Symbols, by Jamblichus, almost excites a smile. It appears to us an instance of that sort of mind which can produce any thing out of any thing. This certainly is a matter of no great difficulty; but when it has once taken possession of the understanding, it scarcely confines itself within any bounds. Every trivial expression is made to conceal profound wisdom; and the most wild and unheard-of fables become the vesture beneath which more than common learning is supposed to lie. Those who are acquainted with the writings of the *later* Platonists are well aware of this truth: *such*, we mean, are well aware

of this truth, as are not disposed to *out-platonise* Plato; for, as to those who are, *hellebore* itself would be in vain called in to their aid. We say this, because the translator of the present work, who seems to be a modest man, announces himself to be the friend of Mr. Thomas Taylor, and speaks of that gentleman's discoveries in a strain of the highest kind—a gentleman whose affection for the fables of Paganism has led him to reject the more rational system of Christianity, and whose *modesty* has induced him to bestow the terms *ignorant* and *sophist* on all who have ventured to differ from him in opinion.

'The Golden Sentences of the latter, and the Similitudes of the former, however, comprise the whole that has been preserved, except the Pythagoric Sentences of Demophilus, of which an English version was published about ten years ago by my friend Mr. Thomas Taylor, and annexed to his translation of Sallust on the Gods and the World. It is to this gentleman that English literature owes the accession of some of the most valuable productions of antient Greece, which are rendered doubly valuable by the elucidations and ample explanations which his intimate knowledge of the Platonic philosophy and laborious investigation of the early commentators on it, have so well qualified him to give. In addition to my share of thanks on this account, I have to acknowledge my obligation for his permission to reprint his translation of the Pythagoric Sentences of Demophilus, and thus enabling me to present the public with the whole of that philosopher's remaining works. But I am still more indebted to him for the great assistance he has afforded me in the translation now given of the very difficult and corrupt text of the explanations of the Pythagoric Symbols by Jamblichus, which are annexed to Arcerius's edition of the Life of Pythagoras, published at Comelin in 1598, where only they are to be found.' P. x.

We have said that Jamblichus has given great latitude to his imagination. The subsequent extract will show how far our assertion is true; and will, at the same time, afford no bad specimen of the manner in which the work is executed.

'SYMBOL 20.

'Nourish not that which has crooked nails.

'EXPLANATION.

'This symbol also in a more Pythagoric manner advises us to communicate and impart, and prepare others to do so, accustoming them to give and receive without depravity and abundantly; not indeed receiving every thing insatiably and giving nothing. For the physical organization of animals with crooked nails is adapted to receive rapidly and with facility, but by no means to relinquish what they hold, or impart it to others, through the opposition of the nails in consequence of their being crooked; just as the fish called *crangæ* are naturally adapted to draw any thing to themselves with celerity, but to relinquish it with difficulty, unless by turning from, we avoid them. But hands indeed were suspended from us by nature, that through them we might both give and receive, and the fingers also

are naturally attached to the hands, straight and not crooked. In things of this kind, therefore, we must not imitate animals with crooked nails, since we are fashioned by our Maker in a different way, but should rather be communicative and impart to each other, being exhorted to a thing of this kind by the fabricators of names themselves, who denominated the right hand more honourable than the left, not only from receiving, but from being capable of imparting. We must act justly therefore, and through this philosophize. For justice is a certain retribution and remuneration equalizing the abounding and deficient by reciprocal gifts.' P. 88.

The following passage also is no mean proof of the creative powers of Jamblichus, who seems, amongst the philosophers, as Origen amongst the fathers, to have been particularly delighted in discovering allegorical allusions.

'SYMBOL 27.

'Cut not your nails at a sacrifice.

'EXPLANATION.

'The exhortation of this symbol pertains to friendship. For of our relations and those allied to us by blood, the nearest of kin are brothers, children, and parents, who resemble those parts of our body which when taken away produce pain and mutilation by no means trifling; such as fingers, hands, ears, nostrils, and the like. But others who are distantly related to us, such as the daughters of cousins, or the sons-in-law of uncles, or others of this kind, resemble those parts of our body from the cutting off of which no pain is produced; such as hair, nails, and the like. The symbol, therefore, wishing to indicate those relations who have been for a time neglected by us through the distance of their alliance, employs the word *nails*, and says, Do not entirely cast off these; but if at sacrifices, or any other time, you have neglected them, draw them to you, and renew your familiarity with them.

'SYMBOL 28.

'Offer not your right hand easily to every one.

'EXPLANATION.

'The meaning of this symbol is, Do not draw up, nor endeavour to raise, by extending your right hand, the unadapted and uninitiated. It also signifies that the right hand is not to be given easily even to those who have for a long time proved themselves worthy of it through disciplines and doctrines, and the participation of continence, the quinquennial silence, and other probationary trials.' P. 105.

The Similitudes of Demophilus have, in our opinion, a much greater claim to attention, than the treatise above-mentioned. The style and manner are not entirely different from that of the book of Proverbs, as will be seen from the following passage.—

'As those who sail in fair weather are wont to have things prepared against a storm, so also those who are wise in prosperity, should prepare things necessary for their assistance against adversity.

'Garments that are made clean and bright become soiled again by use; but the soul being once purified from ignorance, remains splendid for ever.

'Fugitive slaves, although they are not pursued, are affrighted; but the unwise suffer perturbation, although they have not yet acted badly.

'The wealth of the avaricious, like the sun when it has descended under the earth, delights no living thing.

'The fruits of the earth spring up once a year; but the fruits of friendship at all times.

'It is the business of a musician to harmonize every instrument; but of a well educated man to adapt himself harmoniously to every fortune.' P. 33.

We must confine ourselves to one more extract taken from the Synopsis of the Virtues and Vices.

'INJUSTICE.

'There are three species of injustice, namely, impiety, arrogating more than is due to desert, and insolence. Impiety, indeed, consists in sin towards the gods, or dæmons, or the dead, or parents, or country. But arrogating more than is due to desert is seen in mutual compacts, assuming a reward above what is deserved. And insolence is that through which men prepare for themselves pleasures, which lead others into disgrace. Whence Evenus observes on that subject,

"Although these things afford no gain,
They are howe'er unjust."

'It is the property also of injustice to transgress the customs and legal institutions of one's country; to disobey laws and magistrates; to lie; to swear falsely; and to violate the laws of society and good faith. Sycophancy, boasting, pretended philanthropy, malignity, and craftiness, are also the attendants on injustice.

'ILLIBERALITY.

'There are three species of illiberality, namely, base gain, parsimony, and sordidness. Base gain is that by which men seek to gain from all quarters, and are very solicitous to acquire it even at the expense of shame. Parsimony is that by which the expenditure of riches is spared in what is becoming. And sordidness is that by which men incur expense indeed, but a little, and that badly; and more in things noxious, in which no distinction is paid to opportunity. But it is the property of illiberality to be very solicitous about the acquisition of riches, and to think nothing disgraceful that can contribute to gain: also to lead a mercenary, servile, and sordid life, foreign from ambition and liberality. But trifling conversation, surliness, pusillanimity, humility, immoderation, ignobility, and misanthropy, are the concomitants of illiberality.' P. 18.

Mr. Bridgman announces an intention of offering to the public a translation of the Commentary on the Nicomachean Ethics of Aristotle, written by Andronicus, surnamed Rhodius. We see nothing in the present work which does not lead us to suppose that it may be worthy of the public patronage. The translation, indeed, now given to the world, seems intended as a prelude to some more important work, and was perhaps published with a view of judging, by its success, what sort of reception the author might expect to obtain in such attempt. We can only express our wishes (for his own sake) that his intentions had been of a nature likely to gain more general attention.

ART. XII.—*Monographia Apum Angliæ; or, an Attempt to divide into their natural Genera and Families, such Species of the Linnæn Genus Apis, as have been discovered in England: with Descriptions and Observations. To which are prefixed some introductory Remarks upon the Class Hymenoptera, and a synoptical Table of the Nomenclature of the external Parts of these Insects. With Plates. By William Kirby, B. A. &c. 2 Vols. 8vo. 1l. 1s. Boards.* White. 1802.

NO authors, in any branch of natural history, are so instructive as monographers. The attention, when concentred to one point, discovers minute distinctions which escape the general inquirer, and ascertains specific differences which may be essentially useful beyond their limited sphere. To establish species, is the first and most important work of the natural historian; and to determine fixed, invariable, specific characters, will always confer on him the highest honour. Our author must introduce his own work.

'Having said this, it may not be improper to give the entomological reader a short sketch of what the author has attempted in this publication. In the first place, in the introductory remarks, and *addenda* to the first volume, he has given some account of the rise, progress, and present state of the class *hymenoptera;* and pointed out such improvements, as he thinks it will admit: he then proceeds to examine what advances the genus of which he proposes to treat has made towards perfection. Under each of these heads he has introduced some strictures upon the system of Fabricius, which the occasion seemed to demand: and here he hopes that the friends and admirers of that celebrated entomologist will do him the justice to believe that he has been actuated solely by a desire to promote the cause of truth, and of his favourite science, which, as he conceives, have suffered very materially by the introduction of that system.

'The work itself begins with a *Tabula synoptica nomenclaturæ partium.* Upon the construction of this the author has bestowed the greatest attention; and he trusts that it will be found nearly, if not altogether, a complete enumeration of the external parts of the in-

sects of which he treats. Their internal anatomy he has passed over, as not entering within the limits of his plan. This table, if he is not greatly mistaken, with a few slight alterations, may be made to agree with all *hymenopterous* insects. In it he has introduced and named several parts unnoticed by Linnæus, and most other writers in entomology. This is followed by an explanation of the terms used in this table, and the following work. Having thus prepared the way, he next points out those characters, which appear to him to distinguish the genus in question; and assigns his reasons for dividing into two genera those insects which by Linnæus were considered as genuine *apes*, subjoining their essential, artificial, and natural characters. With respect to the last, though he varies from the practice, yet he conforms to the precept of Linnæus; and he thinks that Fabricius has rendered no small service to the science of entomology by the introduction of them. Then succeed, what appear to him, after combining anatomy with habit, economy, and affinities, the *natural* families into which these two genera may properly be divided.' Vol. i. P. v.

The author's minute attention has enabled him to ascertain distinguishing specific characters; but a very important part of his labour is the distinction of those characters which arise from sex. In two families, the vespiform bees, the *nomadæ* of Fabricius, and *bombinatrices*, the humble bees, he has been confessedly less successful. We mention these, not to throw any imputation on Mr. Kirby's diligence or sagacity, but to excite the attention of other naturalists. In the latter part of the preface, the author apologises very satisfactorily for his changing, in some instances, the specific names of Linnæus, and offers the reasons which have influenced his own conduct in forming new ones. A very satisfactory list of the writers quoted in this work, follows. We regret only the omission of the later French naturalists, Olivier and Latreille *.

The introductory remarks display an extensive knowledge of entomology, and are of importance in many other parts of the science, beyond the genus which is the direct object of attention. Mr. Kirby commences with a history of the labours of naturalists in the hymenopterous class, previous to Linnæus; and in this, as well as in other parts of the introduction, shows that Fabricius, by forming his genera, &c. from the *instrumenta cibaria*, has rendered the entomologic system strictly artificial, by breaking the natural classes which he allows to exist, and separating those *congeneres* which are closely allied to each other. In this history he does ample justice to our countryman Ray, whose vast comprehensive mind pervaded every part of the kingdoms of nature, and gave more than the outline of an

* We observe Latreille noticed in the additions to the introductory remarks. Mr. Kirby thinks, that, in the genus *apis*, he has improved on Fabricius, whom he generally follows.

excellent system in each department. In the other portions of the history, Mr. Kirby distributes his praise and blame with the most scientific precision, and the strictest impartiality. To Réaumur he allows the honour of having first distinguished the *proabeille* from the *apis*, the foundation of his own improvements. Scopoli, by an unfounded refinement, formed of the *apes* three genera: his *nomada* is designed to include the *proabeille* of Réaumur, though the character is faulty. Fabricius has divided the bees into five genera; but, in forming these, has departed from his own principles of arrangement, taken from the *instrumenta cibaria*.

'From this review of what Fabricius has done in this genus, one is almost led to suppose that he formed his natural characters, "*undique collatis membris*," and took one member from the *proboscis* of an insect of one family, a second from that of another, and so on. If this be the case it is a vain attempt to conjecture from what individuals such jarring definitions were derived.

> ———cujus, velut ægri somnia, vanæ
> Fingentur species: ut nec pes nec caput uni
> Reddatur formæ.———

'It must now, I think, be evident to every unprejudiced examiner, that this author has committed perpetual and unaccountable mistakes in the genus in question. That, in the arrangement of species, instead of abiding by his own characters, in a class of insects in which the *instrumenta cibaria* are very easy to be examined, he has been led solely by habit, or rather *primâ facie* appearance: that he has done the utmost violence to nature, mixing distinct genera and families, and separating those that are most nearly related, even the sexes, placing the males in one genus and the females in another, though both have the same oral instruments *, and instead of order and true system, introducing the greatest confusion and disorder.

'A system so constructed, which is the cause of so much confusion and distortion of nature, can never be lasting; the more closely it is examined, the more deficient will it be found, and probably it will not long survive its author. While that of Linnæus, which Fabricius and his followers have treated with such undeserved contempt, receiving daily those improvements of which it is capable and which it demands, will descend, because founded on the sure basis of truth and nature, to the latest posterity, and, in conjunction with his other glorious labours, immortalize his name to all generations.

'Gmelin has done little more than combine Linnæus with Fabricius, adopting for families, the then new genera of the latter; I shall therefore altogether pass over his character of this genus.' Vol. i. p. 76.

'* The mistake of sexual characters for those of genera or families, is so natural in those who do not examine insects, in this genus, anatomically, that it is not to be wondered at, and may be allowed for. But the case is much altered, when such mistakes are made by one, whose whole system is built upon those parts in which the sexes do agree.'

The first part of this work contains the *termini entomologici* applicable chiefly to the bees, but which may be easily extended to insects in general. We do not wholly approve of arranging the descriptive terms of the wings and feet under *truncus*, though supported by professor Afzelius.

The bees, as we have hinted, are divided into two natural genera in our author's nomenclature—the *melitta* and *apis*. The chief distinction is in the tongue. In the first (the *proabeille* of Réaumur), it is characterised, *lingua apice brevis, porrecta, planiuscula, vaginâ subcylindricâ;* in the apis, *lingua elongata inflexa*. Other distinctions also occur, which render these genera truly natural and distinct.

'That there is an essential distinction between *melitta* and *apis*, the above characters will, I hope, satisfactorily demonstrate to the learned entomologist; especially if he will take the trouble to consider attentively the set of plates belonging to each genus: and though the principal difference lies in the tongue, he will experience but little difficulty in determining to which any particular individual ought to be referred; for the long, inflected, cylindrical, and often subinvolute tongue of a genuine *apis*, is usually very easily examined without the assistance of a lens; all that is necessary in most species is with a pin, when it is concealed by them, to lift up the valvulæ. In some species of *melittæ*, which seem intermediates of the two genera, the apex of these is nearly as long as the base; and as the former are inflected, these might be mistaken for *apes;* but the tongue will not be found inflected under the valvulæ. Indeed, a little practice will enable any one to distinguish the species of each genus, without even this trouble; especially when he becomes conversant with the characters of the several families into which it may be subdivided. I should recommend it strongly to every collector to take the pains to unfold the proboscis of such individuals as he may collect: this is easily done with a pin before the insect stiffens, and it may be made to continue unfolded by being set out, and its various parts separated, by pins or braces of card.

'But though it is so easy to distinguish these two genera from each other, it may not be equally easy to separate them, *melitta* especially, from others. Had I thrown out the two first families of that genus, one of which has a bifid and the other a truncate tongue, all difficulty would have vanished, for the acute tongue of the rest furnishes a peculiar and striking characteristic: but as it was my wish to avoid, as much as possible, all unnecessary multiplication of genera, I was unwilling to do this, especially as these families seem more nearly related to *melitta* in habit than to any other genus. The genera, to which by the form of their tongue they are somewhat approximated, are *crabro* and *philanthus* of Fabricius; but in *crabro* the proboscis is shorter, triangular rather than cylindrical. The valvulæ are more dilated and rounded at the apex, and the palpi are thickest in the middle. The eyes, likewise, in that genus are very large, subtriangular, and by no means lateral. The antennæ are anterior, and of a different form. *Philanthus* may readily be distinguished from those

melittæ which it somewhat resembles in the form of its tongue, by the hairy lateral angles of that organ. Besides, the apex of its valvulæ is not plicate, its body is without hair, and the sides of its abdomen are crenate.

'The only genus, I am at present acquainted with, which, like *apis*, has an inflected proboscis, is *ammophila;* but this is strikingly distinguished by its clavate tongue, bifid at its apex with acute lobes. The apex also of its valvulæ is semisagittate; besides, its general habit will at first sight evince its difference from all *apes*.' Vol. i. p. 121.

The species are divided into families: those of the *melitta* from the tongue, which is either obtuse or acute; and those of the *apis* from the proboscis being *without*, or furnished *with* laciniæ. Mr. Kirby next offers a few observations on each family, commencing with a synopsis of their peculiar characters, and adding an account of their history and œconomy. This part will not admit of abridgement. We would, however, enforce our author's observation respecting the probably good effects of insects in medicine, from their powerfully sensible qualities. The petiolated sphex, for instance, a common insect, breathes an ethereal perfume; the cerambix moschatus that of roses; some of the melittæ the scent of garlic and onions; the staphylinus brunipes the odour of spices, with a stench intolerably fœtid. The use of the cantharides is well known: the ancients employed the scarabæus pilularis as a remedy for quartans. The following account of the nest of the apis centuncularis of Linnæus, the leaf-cutter of Réaumur, is curious. A nest of this kind, once found in France, was supposed to be a magical preparation of dire import, and terrified the village, as well as those to whom it was shown in Paris, till the abbé Nollet explained the mystery.

"The curious specimen you obliged me with yesterday is the workmanship of a small taper bee, velvety or hairy all over, black on the back, and yellow or tawny beneath. Linnæus calls it *centuncularis*, from the patch-work case or coverlit which it makes to lodge its eggs, and future grubs or maggots in: it seems there are two sorts of them; at least as to disposition and economy; that best known bores its fistular passage under ground, and there constructs its cases.

"The cases look like pellets from pop-guns, or small rockets made on a mandril in an hollow tubular mould, $\frac{7}{8}$ of an inch long, or near inch; more than inch round. Each end is covered with a circular piece of leaf of the proper size, and is alternately convex and concave; and inosculates so closely that the junction is hardly perceptible. I started a difficulty yesterday, how the first laid egg, after being a maggot, and a chrysalis, and last of all a bee, got out through all the superincumbent houses, whose inhabitants were not yet ready to quit them. But nature is never to be caught at fault, and the lowest and first born passes out through the bottom of its own (lowest) cell, and so escapes without disturbing any of the rest, who are not yet ready to emigrate: when they are, they do the same successively, and pass

on through the empty cases of their predecessors, till they reach daylight; and a long journey the last hatched must have: and if only the mother bee makes the original pipe, considering the quantity you mentioned, how vast is such a little creature's labour.

"After boreing the hole, the bee who works in the centre, and consequently may be considered as the mandril, or rather as the paperer, lines the inside of the wooden pipe with rose leaves; and every now and then, at stated distances, finishes her work with a covering, and so proceeds." Vol. i. p. 167.

This part of the work reminds us of one incidental merit of these volumes, which we might have otherwise overlooked—*viz.* the frequent references to Réaumur's History of Insects, which, consisting of separate memoirs, wants greatly the assistance of an index. In these volumes Mr. Kirby has brought together all that relates to bees in Réaumur. We wish he had been equally attentive to Swammerdam. If we recollect rightly, a descriptive index was lately published to the six volumes of Réaumur, scarcely less extensive than the work itself.

The third part, the first of the second volume, contains a synopsis of the species of bees. The fourth, the definitions, the synonyma of authors, the cabinets in which specimens are found; with miscellaneous observations in English. The addition of the cabinets renders this work peculiarly valuable, and the synonyms are numerous; the references minute and correct From this part we cannot make any particular extract, unless we engaged more deeply in the science of entomology than our limits would admit, or the taste of general readers allow. The following incidental observation of a parasite animal is singularly curious.

'Upon this insect (the *melitta nigro-ænea*, a new species resembling the *apis canicularis* of Linnæus) I discovered, last spring, a very singular animal, which seems appropriated to the present genus. I had previously more than once observed upon other species something that I took to be a kind of acarus, which appeared to be immoveably fixed just at the inosculations of the dorsal segments of the abdomen: at length, finding three or four upon a specimen of *M. nigro-ænea*, I determined not to lose that opportunity of taking one off to examine and describe; but what was my astonishment when upon my attempting to disengage it with a pin, I drew forth from the body of the melitta a white, fleshy larva, a quarter of an inch in length; the head of which I had mistaken for an acarus! How this animal receives its nourishment seems a mystery. Upon examining the head under a strong magnifier I could not discover any mouth or proboscis with which it might perforate the corneous covering of the abdomen, and so support itself by suction. On the under side of the head at its junction with the body there was a concavity; but I could observe nothing in this but a uniform, unbroken surface. As the body of the animal is inserted in the body of the melitta, does that part receive its nutriment from it by absorption? My memory does not furnish me with

any instance of this kind: but have the *vermes intestinales* any mouth?

'After I had examined one specimen I attempted to extract a second, and the reader may imagine how greatly my astonishment was increased, when, after I had drawn it out but a little way, I saw its skin burst, and a head as black as ink, with large staring eyes and antennæ consisting of two branches, break forth, and move itself briskly from side to side. It looked like a little imp of darkness just emerging from the infernal regions. My eagerness to set free from its confinement this extraordinary animal may be easily conjectured. Indeed I was impatient to become better acquainted with so singular a creature. When it was completely disengaged, and I had secured it from making its escape, I set myself to examine it as accurately as possible; and I found, after a careful inquiry, that I had not only got a non-descript, but also an insect of a new genus, whose very class seemed dubious. From its mode of life it ought to belong to the Linnæan genus ichneumon in the hymenoptera; but it has neither stemmata, nor four wings, and its palpi are not at all similar to those of the insects of that class. From its elytra, (which, however, are placed in a very extraordinary situation, being fixed to the sides of the thorax) it ought to be a coleopterous insect; but it seems to possess but little of the general habit and character of that class; perhaps it had better be considered as hemipterous; but till an opportunity occurs of examining more specimens it would be rash to speak too positively upon this head.' Vol. ii. p. 110.

Many new species occur in this system. Eighty-one new species of melitta are described, of which twelve, however, are doubtful, and perhaps have before been noticed. Sixty-four new species of apis are also described; but of these twenty-one are introduced with marks of hesitation. A parasite insect, the stylops melitta, is new, as is probably the ichneumon femorator: the pediculus melittæ, and the acarus apum, are doubtful. The trivial names are generally descriptive: we wish they had always been so; but these are not easily, in every instance, formed; though, in some of the species, distinguished by the name of an entomologist, we think descriptive appellations might have been found. Mr. Kirby uses diminutives for his specific terms, which are euphonous and pleasing.

The plates in the first volume are rude, though characteristic etchings of the antennæ, &c. of bees, generally magnified. The four plates of the second volume contain accurate and coloured representations of about thirty species, chiefly for the purpose of pointing out the distinctions of male and female. These often differ so much, that, in many systems, they have been accounted different species.

ART. XIII.—*Description and Treatment of Cutaneous Disorders. Order II. Scaly Diseases of the Skin. By Robert Willan, M.D. &c.* 4*to.* 1*l.* 4*s. sewed.* Johnson.

WE have waited in expectation of another fasciculus of this work, to introduce, at one time, a larger portion of it to the public; but we have hitherto waited in vain, and must no longer delay noticing the second order of cutaneous diseases, now before us.

In our review of the first number, in the twenty-fourth volume of our second series, p. 53, we considered the work in general, and gave the titles of our author's orders. Though exact and comprehensive, they are not, perhaps, arranged with a sufficient attention to the rules of system. Were it to be altered, we recommend the following order, as rising from spots without any protuberance, to the most prominent eruptions known: viz., 'spots,' 'rashes,' 'pimples,' 'vesicles,' 'pustules,' 'scales,' and 'tubercles.' At present, pimples form the first order; and scales, the subject of the present number, follow.

Of 'scales' there are four genera; the lepra (leprosy of the Greeks), psoriasis (dry or scaly tetter), pityriasis (dandriff), ichthyosis (fish skin). These diseases seem to appertain to the cuticle; but they are rather, in Dr. Willan's opinion, indurated papulæ, or elevations of the true skin. Indeed, whatever presses on the cuticle from below, or externally, occasions it to thicken, and produce more numerous layers. The lepra consists of scaly patches of different sizes, affecting a circular form. The species are, L. Græcorum, white orbicular or oval patches, covered with dry scales, surrounded by a red border; L. alphos, smaller scaly patches, border raised, with a depression in the centre; L. nigricans, orbicular patches of a dark colour, without any central depression. The following observations on the L. Græcorum merit attention.

'1. The scaly patches constituting it are generally situated where the bone is nearest to the surface, as, along the shin, about the elbow, and upon the ulna in the fore-arm; on the scalp, and along the spine, os ilium, and shoulder-blades. They rarely appear on the calf of the leg, on the fleshy part of the arm and thigh, or within the flexures of the joints.

'2. The lepra almost constantly affects both sides, appearing at each elbow or at each knee about the same time, and extending from thence along the limbs in a similar manner.

'3. Though fresh patches arise, from time to time, in different situations, there is no alteration in the state of the parts first affected, as happens in some other cutaneous diseases. Notwithstanding, when the complaint is about to terminate, all the patches assume a favourable appearance about the same time, those nearest the extremities going off somewhat later than the rest.

'4. The incrustation of the scalp encroaches a little on the forehead and temples; but I have never yet observed any of the scaly patches on the cheeks or chin, on the nose, or near the eye-brows.

'5. When the extremities, back, loins, and head, are all at the same time covered with dry crusts, it might be expected that the obstruction of the perspiration on so large a surface should produce disagreeable consequences, which, however, is not found to be the case.' P. 117.

The Arabian physicians, it is observed, apply the term lepra to the elephantiasis of the Greeks; and Celsus confounds the lepra under the general term impetigo: but Celsus was no practitioner. Ancient and modern authors use the term without sufficient precision; and even Dr. Mead confounds lepra with leucè, though carefully distinguished by Greek physicians. Our author thinks it not contagious; and supposes the establishments for lepers, to separate them from those in health, to be really designed for the miserable objects affected with elephantiasis. The causes are dirtiness; and Dr. Willan thinks that he has particularly observed it in those who work among dry powdery substances.

The L. alphos generally affects the extremities, seldom the trunk, and never the face. The small hairs of the skin are not destroyed, so that its seat is not deep. It is almost a disease of the cuticle; and is the white alphos of the ancients, confounded often with the leucè. The L. nigricans affects those exposed to cold, fatigue, &c.; and scarcely differs from the first species, but in colour, arising from a slight effusion of blood.

The cure of lepra is very uncertain and difficult. The sulphur and the Bath waters seem to have been useful; and a sea bath is said to be a certain auxiliary.

'For the lepra, when confirmed and inveterate, a variety of internal remedies has been employed, or recommended by medical writers, respecting some of which I have had occasion to remark;

'1st, That antimonials, sulphur, and nitre, have not alone any considerable efficacy.

'2dly, That decoctions of emollient herbs, of guaiacum-wood, sarsaparilla, mezereon, or of elm-bark, which have been recommended as specifics, by no means deserve that character.

'3dly, That calomel, hydrargyrus calcinatus, pilulæ hydrargyri, or mercurial frictions, applied so as to produce salivation, do not remove the disease. The only preparation of this mineral which makes any impression on the lepra, is the sublimate or hydrargyrus muriatus. The spirituous solution of it in small doses, continued for a length of time, will be found very useful; and its operation is promoted by giving at the same time an antimonial, and some of the decoctions above mentioned.

'4thly, That the nitrous and marine acids, lately recommended in obstinate cutaneous eruptions, have been given in the lepra

during three or four successive months, without any manifest advantage. I have often, however, experienced the most beneficial effects in this disease from a medicine of an opposite quality, the caustic alcali, or aqua kali puri of the dispensatory. The dose of it is about thirty drops, which may be given thrice a day, in a cupful of any mild fluid.' P. 139.

In general, we have found the mercury and antimony, as in Plummer's pills, highly serviceable; and we suspect the oxygenated salts may be useful---oxygenated ointments are evidently so; and, internally, we have perceived some good effects from the former. Dr. Crichton seems to have found the dulcamara, in decoction, beneficial. The use of the tincture of cantharides should, we suspect, be confined to the most tettery eruptions of old persons.

The second genus is the psoriasis, or the scaly tetter, the scaly psora of some authors, separated, under the present appellation, from the pustular psora. It is distinguished from the lepra by the irregularity of the patches, their different form, and their being attended with fissures of the skin; by its ceasing and recurring at different seasons, usually returning with some disorder of the constitution. The species are chiefly distinguished by the form and the seat of the eruption, and are P. guttata, diffusa, gyrata, palmaria, scrotalis, and labialis. The P. infantilis and inveterata are, perhaps, varieties alone.

The different species are next described. Varieties of the P. diffusa affect bakers and washerwomen. In the former, Dr. Willan thinks that the disease is only aggravated by the business; but we suspect it to be owing to the meal, which powerfully absorbs moisture. It disappears in summer, as then the perspiration counteracts the cause; and the complaint does not immediately cease on discontinuing the business, because the whole cuticle must be changed before its aridity is corrected. The P. palmaria affects shoemakers, braziers, tinmen, and silversmiths. In the three latter we suspect some poison introduced, as the soles of the feet and the prepuce are occasionally injured. This, as well as the P. labialis and scrotalis, should be carefully distinguished from the effects of the venereal disease.

'The venereal disease rarely assumes the form of the psoriasis diffusa. Such an appearance does, however, sometimes occur, but it is perhaps usually constituted by an enlargement or confluence of the patches in the syphilitic form of the lepra, or psoriasis guttata, when their progress has not been interrupted by a medicinal plan. I have never yet seen any eruption like the alphos in venereal cases: but these often exhibit larger, scaly circles, resembling the patches in the lepra vulgaris or nigricans. With the latter species the venereal lepra agrees in respect to its colour, but it differs from both in not having a hard, scaly rim around the

patches, and in never having these covered with thick incrustations. 'The dryness and harshness of the skin, so remarkable in the alphos, and lepra vulgaris, do not take place in the venereal lepra, the patches of which are as soft and pliable as other parts of the cuticle, when the disease is somewhat advanced.' P. 161.

The P. infantilis, when it attacks the nates, sometimes assumes the appearance of syphilis. This, in children, is a violent and serious disease, approaching, in many of its symptoms, to elephantiasis. The P. inveterata is also a very violent complaint, of a similar nature, but more nearly resembling lepra. Sometimes these diseases alternate with gout; occasionally with mania. Both lepra and psoriasis are said, by Dr. Falconer, to be often owing to exposure of the body to cold after having been heated, or to drinking cold liquors in the same state. We have occasionally traced it to the partial application of cold, in similar circumstances.

In the treatment, mercury is said to be injurious. We will add the plan recommended by our author.

'The three first species of psoriasis, when they appear in a sudden eruption attended with febrile symptoms, may be advantageously treated by administering in the evening an emetic dose of ipecacuanha, and the following day two or three grains of calomel, or some other gentle purgative: afterwards, by the use of fixed alcali, either in its concrete or liquid form, by a light moderate diet, by frequently washing with tepid water, and by abstinence from fruits, acids and fermented liquors, the above disorders may be brought to a conclusion within two or three weeks. But should the scaly patches, through neglect at their first appearance, or from an unhealthy state of the constitution, have enlarged considerably, and spread over the greater part of the body, a more elaborate plan will be necessary. This consists of the free use of antimonials, of the warm bath, with repeated friction, and of the mineral waters formerly mentioned. The decoctions of elm bark, sarsaparilla, dulcamara, &c. have also their share of utility.

'The psoriasis inveterata requires the same plan of treatment as the lepra vulgaris, and alphos. A portion of mezereon root forms an active ingredient in the decoctions employed for the cure of these disorders. I think it right to notice an observation respecting its use, made by a medical friend. When the patches of the lepra, or scaly tetter, are about to disappear, a cuticle of proper texture is in general formed at their centres, and gradually extends from thence toward the borders, till all the scaliness be removed; but if the mezereon have been employed, its curative effects are manifested either by softening the whole scaly patch at once, or by restoring the cuticle from the circumference toward the centre.' P. 185.

Pityriasis consists of a collection of small thin scales, without redness or inflammation. The scales are a furfuraceous substance, and leave no soreness when removed. Its species

are P. capitis from its seat, and P. versicolor from its appearance. The latter usually attacks the trunk. The maculæ hepaticæ of Solander and Sennertus are of this kind; but the spots without scales must be excluded. Its causes and remedies are equally uncertain; and, indeed, it can scarcely be called a disease.

The ichthyosis should not, perhaps, have been the name of a genus, as it has been applied, by nosologists, to a variety of lepra, where the scales are imbricated. It is designed, in this place, to establish a genus, characterised as 'a permanently harsh, dry, scaly, and, in some places, almost horny texture of the integuments,' without fever.

'The arrangement and distribution of the scales in ichthyosis are peculiar. Above and below the olecranon on the arm, and in a similar situation with respect to the patella on the thigh and leg, they are small, rounded, prominent, or papillary, and of a black colour. Some of the scaly papillæ have a short, narrow neck, and broad, irregular tops. On some parts of the extremities, and on the trunk of the body, the scales are flat and large, often placed like tiling, or in the same order as scales on the back of a fish; but in a few cases they have appeared separate, being intersected by whitish furrows. There is usually in this complaint a dryness, and roughness of the soles of the feet; sometimes a thickened; and brittle state of the skin in the palms of the hands, with large painful fissures, and on the face an appearance of scurf rather than of scales. The inner part of the wrists, the hams, the inside of the elbow, the furrow along the spine, the inner and upper part of the thighs, are perhaps the only portions of the skin always exempt from the scaliness. Patients affected with ichthyosis are occasionally much harassed with inflamed pustules (Phlyzacia, Def. 10. 1.) or with large, painful boils on different parts of the body: it is also remarkable that they never seem to have the least perspiration or moisture of the skin.' P. 197.

It does not seem to be hereditary: and the only cure mentioned, is picking out the scales, while the part is immersed in warm water, with frequent bathing, and friction afterwards. Our author does not mention the use of mercury, which, we recollect, was employed with success in one of the cases whose symptoms are detailed in this volume.

The plates of this fasciculus are thirteen in number, executed with great skill and accuracy. They are coloured evidently on the plate, not by a subsequent operation; and this gives the full force to the appearances, without the disguise of daubing, and the irregular thickness of colour laid on. In this way are finished some of the plates in an excellent work, which we mean to notice in our next Appendix, 'The Annals of the National Museum:' and plates of this kind form a striking contrast with those afterwards coloured, unless the execution of the latter be particularly delicate and exact.

ART. XIV.—*Daphnis and Chloe, a pastoral Novel, now first selectly translated into English from the original Greek of Longus.* 12*mo.* 4*s. Boards.* Vernor *and* Hood. 1803.

THE pastoral of Longus, which by some writers has been called a poem, while, by others, the author has received the appellation of a sophist, is one of the erotics (the love-poems) of which antiquity has left us only a few specimens; none of an early date. The age of Longus is not known. Heliodorus is said to have imitated him; but, who was the prototype, has not been determined; and, fortunately, (for the dispute would be an idle one) there is little room, from the want of facts, to contest either point. From the simplicity of the language and manners, we should suspect the Pastorals to be of an earlier æra than the Æthiopics: the story too is less artfully constructed; there are few traces of refinement in any part of it; and the machinery is not conducted with skill. The translator seems to acquiesce in the common opinion, that it is a work of the sixth century; yet it may, with equal probability, belong to the second, third, fourth, or fifth.

The first edition of Longus was published at Florence in Greek, by Columbianus, from a manuscript in the library of Aloysius Allemannus, at Florence, in 4to. It was soon translated into French by Amiot, the translator of Lucian, *viz.* in 1559; and, into English, by George Thornley, in 1657. An Italian version is mentioned by Annibal Caro; but was, we believe, never published. A translation into Latin verse was attempted, soon after the publication of the first edition, *viz.* in 1569, by Gambara; but with such licentious freedom, that the original is lost in the additions and mutilations. It is this version, however, which has misled Moreri and others, so as to induce them to assert that the Pastoralia were written in verse.

We have engaged in this disquisition, since the author seems not to be aware that Longus has ever appeared in an English dress. Indeed the version of Thornley is little known; and, as he professes to have seen only the edition of Villoison, he is perhaps less acquainted with the ancient history of the Pastorals. In effect, his object was to translate '*selectly;*' and minuter criticism was, of course, unnecessary. The dedication to 'Robert Bloomfield' begins in the following manner:

'Sir, this translation was first suggested by the perusal of your Farmer's Boy, the beauties of which were still fresh in my mind, when I accidentally met with the following work of Longus. In this pastoral novel, as in your poem, rural employments and rural amusements form the basis of the story, and the plan of it, like yours, is regulated by the succession of the seasons.

'And as revolving seasons changed the scene
From heat to cold, tempestuous to serene,
Through every change still varied their employ,
Yet each new duty brought it's share of joy.
Farmer's Boy. Spring, l. 33.

'The striking similarity in these particulars led me to think that a translation, which would give you and many of your admirers an opportunity of perusing a tale, which was written, at least, twelve hundred years ago, and which is founded on the occupations of a farmer's boy and a farmer's maid, might be a source of pleasure to yourself, and, perhaps, to the public.

'The similarity, however, of the two productions is confined merely to the outline, and the resemblance can be traced no farther than as to the pastoral nature of the subjects. The habits and manners of Daphnis and Chloe are as different from those of Giles, as the climate of Lesbos is from that of England, and, independent of the difference, which naturally exists between poetry and prose, the character of your style, sir, is so widely distinct from that of the Greek novelist, that there is no possibility of drawing a parallel between them.' P. v.

It is true, the pastoral nature of the subject is the only connecting point; but, when this is examined, the point becomes a mathematical one, or is lost. The shepherdess, found in a cave, sucking an ewe, crowned with garlands, carried off by pirates, rescued by Pan, who raises a storm and a host of invisible enemies, which induce the robbers to restore Chloe and the plunder, has little reference to the simple unadorned narrative of Bloomfield. Longus is rather of the Gesner school, or the latter an imitator of the former; and, had his translation been offered to the manes of Gesner, with a view of showing that similar idylls had been written twelve hundred years ago, it would have been more consistent.

Longus has been blamed for indecency. 'Cum puer essem,' says the bishop of Avranches, 'Longum Latine interpretandum suscepi, cum nondum haberem exploratum quid in eo laudabile esset, quid vitiosum, et quantum ejus lectio pueritiæ damnosa sit, quam parum etiam ætati provectiori decora.' When I was a boy, I undertook to translate Longus into Latin, while I was still ignorant what was praise-worthy or what was faulty in the work; and how injurious the perusal of it would be to youth, how unseemly even to more advanced age.'

This judgement has been repeated by successive authors; and it is raised by the translator into sensuality—an imputation for which we see not the slightest foundation. It were easy to show, that Huet had never read Longus; and Bayle, with his host of copyists, has misrepresented in it a variety of passages to support the charge. To confute it, we shall only observe, that our translator, whose delicacy is considerable and commendable,

has fairly translated one of the passages which is apparently the grossest in the list of accusations. It is perfectly innocent. In fact, notwithstanding the indecorum which Huet so warmly holds up to vengeance, we have again looked over the work, and see very little to reprehend. The whole, with a slight softening, might have been translated. The innocent simplicity of primitive ages is represented; when the maid, knowing no ill, apprehended none: 'they were naked, and were not ashamed.' We are confident, that in a single page of the New Eloisa there is more sensuality than in the whole of Longus. Fielding, in many of his novels, has exceeded the indelicacy of the conclusion, which, however, the translator has properly suppressed. As he promises the translation of the Æthiopics, we may, perhaps with advantage, inform him, that a good translation was published in 1789, in two volumes 12mo, by Payne, and noticed soon afterwards in this journal: in that article we mentioned the former versions, with a short examination of their respective merits *.

Of the style of Longus we have had few opinions. Ruhnkenius speaks of its native and beautiful simplicity. It is certainly peculiarly neat and expressive: the style of that state of society which he describes. It excites no sensual passions, but may be read with the same purity as we contemplate an ancient statue. The translator has succeeded in reflecting a faithful copy of the sentiments and manner of the original, except where, tremblingly alive, he felt that the narrative was improper for the public eye. It may indeed be remarked, that in all the ancient novels, the ladies are a little too forward, and too warm in their expressions of attachment; yet we shall not hesitate in copying from a part, which has occasioned the censures before alluded to. The translation is almost literal: the grossness is in the commentary of the critic, which we shall *not* copy †.

'It was now the end of spring; the summer had begun, and all things were in the height of their beauty. The trees were covered with fruit; the fields with corn. Charming was the chirp of the grasshoppers: sweet was the smell of the fruit; and the bleating of the flocks was delightful. You could fancy that the rivers were singing, as they flowed along, and that the winds were piping, as they breathed through the pines. The apples fell to the ground, as if eager to be gathered by the passing lover. Every superfluous garment was thrown aside, and the sun looked forth as if desirous of gazing at the charms, which were exposed to his

* May we venture to recommend Achilles Tatius to his notice?

†We were struck with one passage, και, ὥσπερ το νεον μελι, μαινεσθαι ποιει, "and, like new honey, produces delirium." In noticing the American Philosophical Transactions, we found it necessary to enlarge on the occasional deleterious property of honey, which we then attributed to its newness.

rays. Daphnis felt all the warmth of the season, and plunged into the rivers: sometimes he only bathed himself; sometimes he amused himself with pursuing the fish, which played in circles around him; and sometimes he drank of the stream, as if to extinguish the flame which he felt within.—Chloe, when she had milked the goats and the sheep, had great difficulty in making the butter; for the gnats were very troublesome, and, if she flapped them away, they bit her.—However, after her work was done, she washed her face, crowned herself with a garland of pine-leaves, put on her girdle of fawn-skin, and filled a milk-pail with wine and milk as a beverage for herself and Daphnis.

'When Daphnis beheld Chloe in her fawn-skin girdle and with the garland of pine-leaves on her head holding out the milk-pail to him, he fancied that he beheld one of the nymphs of the grot, and taking the garland from her head, he placed it on his own; while she adjusted part of his dress, which he had put on hastily after bathing. Now they began in sport to pelt each other with apples, and now they amused themselves with adorning each other's hair, which they braided in various forms. She compared the black hair of Daphnis to myrtle-berries; while he likened her cheeks to apples, where the white is suffused with red. He then taught her to play on the pipe:—when she began to breathe into it, he snatched it from her, pressed the reeds to his lips, and under pretence of teaching her and rectifying her errors, he made the pipe a conductor for his kisses.

'While he was thus amusing her in the heat of noon-day, with their flocks around them reposing in the shade, Chloe imperceptibly fell asleep. Daphnis laid down his pipe, and while he gazed on her charms, he thus sighed to himself: "What eyes are those, which are now closed in sleep! what a mouth is that, which breathes so sweetly! no apples or wild flowers have so sweet a scent! ah! but I fear to kiss it! a kiss consumes me, and, like new honey, drives me mad! Besides—a kiss would awake her!—Ye chattering grasshoppers, if ye chirp so loud, ye will disturb my Chloe! those vexatious goats are fighting with their horns: surely the wolves are grown more timid than foxes, that they do not come and seize them!"

'His soliloquy was interrupted by a grasshopper, which, in springing from a swallow that pursued it, fell into Chloe's bosom. The swallow hovered over Chloe's cheek and fluttered its wings. The damsel screamed and started: but seeing the swallow still fluttering near her, and Daphnis laughing at her alarm, her fear vanished, and she rubbed her eyes which were still disposed to sleep. The grasshopper chirped from her bosom, as if in gratitude for his deliverance. Chloe screamed again; when Daphnis laughed, and took the little chatterer from his hiding-place. It still kept chirping in his hand: Chloe was pleased at seeing the innocent cause of her alarm, kissed it, and put it in her bosom again.' P. 46.

There is much pleasantry in the notes, and we ought not to overlook them. We mean not to say that they are pleasant only; for they offer all the little information respecting

Longus that can be obtained, and all the little criticism which his labours seem to require. We shall select a specimen without much choice.

'[Under the threshing machine.] This threshing machine was called the *tribulum*, and seems to have resembled the *trillo* which is now used in Spain, and of which there is a picture and a description in Townsend's Travels. "The *trillo* is five feet long, two feet three inches wide, and two inches thick. In the under surface are driven two hundred rough flints. The horse draws it over the floor, on which the corn is spread, and the driver rides upon it." The flints seem to be a modern addition: formerly any sharp-pointed things, which could most easily be procured, were used, such as thorns, thistles, and brambles; and from *tribulus* (a thistle) the name of the machine was derived. I have translated the verb "pressed under." Villoison translates it "*comminuebat;*" this surely is not the precise meaning. The Greek verb means "pressed down or against;" and if Nape rode on the machine, the propriety of the expression is evident. I tremble at etymology, or I would hazard a conjecture that the word *trillo* is derived from *tribulum*. I tremble at etymology, as it is too often an *ignis fatuus* to the soundest judgment, or a learned friend of mine would never have derived Jeremiah King from Cucumber—Jeremiah King—Jerry King—Jer King—Girkin—Cucumber, a mode of derivation, which I cannot help thinking very forced.' P. 260.

ART. XV.—*Walks and Sketches at the Cape of Good Hope; to which is subjoined, a Journey from Cape Town to Blettenberg's Bay. By Robert Semple.* 8vo. 3*s.* 6*d. sewed.* C. *and* R. Baldwin. 1803.

WE always receive with pleasure these more familiar representations of scenes and objects remote from common visitants, distinguished by features of a peculiar and uncommon mould. The extremity of Africa is, in many views, an object of interest and importance—a spot isolated by sea, and deserts even more inhospitable; a stepping-stone from the luxurious claims of one quarter of the world to the means of gratifying them by the riches which nature offers in another.—We have had many descriptions of this country from travelers of different characters—from the dull fidelity of Kolben to the suspicious luxuriance of Vaillant. Our present author, more lively than the former, does not, however, approach the spirit and animation of the latter. He is sometimes warmed into eloquence and fire, but the spirit is soon exhausted.

This remote point offers no regular features. Nature seems to have scattered her rude or her sublime objects with little care; and though in general the mountains project towards the sea from the north, yet at no great distance eastward, the di-

rection is different; and the valleys, as well as hills, run to the east. Some flatter spots show that the sea had once encroached on these regions; yet there are few marks of volcanic resistance to its depredations: the hills are chiefly granitic.

We pass over the Shandean preface, which is somewhat misplaced: it is a light and unsuitable portico to a building of a different description. We pass, also, the description of Cape Town, and what may be termed its civil history. Table Mountain has been ascended and described by other travelers; yet we shall hence select a specimen of the descriptive talents of the author. It is more animated and characteristic than the delineations of his predecessors.

'Already the eastern horizon was marked by a body of pure white light, which seemed to break from behind the dark hills of Hottentot Holland, and spread itself on all sides. The waning moon seemed gradually to be absorbed, and every moment shone fainter and fainter. The stars in the west still sparkled brightly, but those in the zenith and to the eastward shared the fate of the queen of night, and were, with her, gradually lost in the mild splendour of dawning day. By degrees the light shot up towards the zenith, and there melted into pale blue. The dark mountains of Hottentot Holland, whose craggy outlines were now clearly distinguishable, bounded the view to the east, but far below our feet to the westward the sea spread out its vast watery floor, over which the mists of night still rolled, and collecting into great clouds, seemed to linger in the extreme boundaries of the west. Moving our eyes round towards the north, and still looking downwards, beneath us lay the town, with its gardens, its terraces, and white flat-roofed houses; the Table Bay, with a surface smooth and unruffled by the slightest breeze, bearing on its glassy bosom numerous vessels of every nation, riding together peaceably at anchor. On the opposite side of the Bay, the high hills, somewhat inland, presented their tops covered with snow, and continuing to move ourselves slowly round, we observed in succession, once more the dark mountains of Hottentot Holland: the flat sandy space between the Table and False Bays; the False Bay opening outwards to the Indian ocean; the mountainous south-eastern peninsula of Africa, on whose highest pinnacle we seemed to stand, stretching from north-west to south-east, and presenting a broken scene of mountains, precipices, and chasms. Beyond it appeared the Indian Ocean, now faintly enlightened by the beams of the morning, and round again nothing but sea, sea, sea, till we once more came to the Lion Hills, the town with its white houses, Table Bay with its numerous vessels, and a little farther out Roben Island, in the mouth of the Bay.

'To this outline might be added some little particulars: the vulture rising from his aerie amongst the rocks, and soaring above our heads till lost to our sight.—The buzzard sailing in mid-air with out-stretched wing, and steering towards its distant prey.—The faint roar of the water breaking along the rocky coast, scarcely heard so high: the refreshing coolness of the morning air: and

lastly, two young friends standing on the summit of a craggy rock, forming the centre of this great circle, with minds not incapable of perceiving its magnificence, and hearts not cold enough to perceive it with insensibility.' P. 66.

The following are some of our author's geological observations.

'First. The flatness and sandy nature of the ground which separates the two bays seemed clearly to indicate that they had been formerly united; in which case the present peninsula of the Cape must have formed an island separated from the main continent of Africa by a strait of from ten to fifteen miles in breadth.

'Secondly. The strait must have been shallow; for had the water been deep and the current consequently strong, the middle part of the channel could not have been filled up as it now appears, by the deposits of the ocean and the soil washed down from the hills.

'Thirdly. The steepness of the ranges of great mountains appeared to have arisen from some sudden sinking or washing away of the intermediate soil, and not by the gradual retreat of the sea. For if it be owing to this latter cause, why has it stopped at a certain point and left any soil between the two bays? And why, where the mountains bordering upon the sea are lofty, is the depth of water close in upon the shore likewise in proportion? Let us study those mountains whose steep bases are still covered with water, and say what gradual corrosion, what lapse of ages hath worn away such huge masses of stone to a depth where the plummet of man, in many instances, hath never yet reached?

'Fourthly. At the bases of many of those great or primary ranges of mountains we noticed smaller hills running in nearly a similar direction, but totally different in shape, being of no great height, rounded off into regular forms, and covered with vegetation; whereas the first were steep, lofty, craggy from half way up to their summits, and irregular in their appearance.

'And lastly, We observed that the direction of the hills of the two bays, and in general of all the great ranges of mountains in this part of Africa was from north-north-west, to south-south-east.' P. 87.

The journey to Blettenberg's Bay is peculiarly interesting, as the scenes are in many respects new. The adventures of our travelers in the woods, where they designed to hunt the buffalo, and their danger from the elephants, are well narrated. We find nothing, however, that we can with propriety select, except the description of the Bay, with which we shall conclude.

'In an hour we reached a large plain, gently sloping towards the sea, and having got clear of the woods, saw Blettenberg's Bay for the first time. The chain of mountains, at the foot of which we had travelled for so many days, seemed here to unite with another more extensive range, and which crossed it in an oblique direction, and stretching away out into the sea formed the south-east side of

the Bay. To the northward some shelter is afforded by a ridge of high rocks which run out directly into the sea, and form the only part where vessels can ride with any safety during a gale. This security however is very small. The Bay is perfectly open to the sea, and when the wind blows fresh, a tremendous swell rolls in, and breaks mountains high at a considerable distance off shore. In other points of view, this Bay presents nothing but what is grand. There is not an iota of little in its whole composition. The outline is defined without being limited: all is simple and majestic; no little minutiæ to divert the attention. One range of mountains —one bold sweep of shore. One ridge of stupendous rocks. Nature has sketched the outline with two or three dashes of her sublime pencil, and placed the wide ocean as a boundary to the view.' P. 136.

MONTHLY CATALOGUE.

POLITICS.

ART. 16.—*Letters on the Importance of the present War. By Allan Macleod. Letters I and II.* 8*vo.* 1*s. each.* Vernor *and* Hood.

Mr. Macleod contends for the necessity and importance of the present war; and who is there that will not readily agree with him that it is both necessary and important? Mr. Macleod commits his sentiments on this subject to writing; and who is there that will venture to say he understands them? It is hardly possible to produce, from *any* English composition, a more ridiculous specimen of fustian and bombast.

'In this crisis of the affairs of the world, to be inactive with power of exertion, silent with power of speech, inactive and silent, possessing in any degree faculties of usefulness, is to be guilty of treason against mankind. Never, in the progress of empires, has the invitation been so urgent for the display, in its vigor, of zeal in the cause of freedom. British freedom, that more interesting portion of the freedom of the universe, menaced with extinction by the tyrant, within the scope of this cosmopolitan denomination, most the object of British anxiety, is most the source of general patriotism, justly the object of the reverence of nations, the fountain and the sustainer of all estimable honour, and of all worthy pride. As a Briton, I am to be pardoned, then, if I speak of British freedom with that enthusiasm which the love of freedom inspires.

'British liberty is the glory of human prowess, valour, and fortitude. British enterprize, wresting from fanaticism the sword, at the moment when, not resisted, she would have bent man under the yoke,

acquired for Britons this liberty: Britons will maintain it in its plenitude against Britain's foe.' Letter i. p. 3.

ART. 17.—*Honour or Infamy! A Letter to the Army, Navy, and the People of England, on the dread Alternative, the eventful Choice, Invade, or be invaded. By Publicola.* 8vo. 1s. Jordan *and* Maxwell. 1804.

Publicola is of opinion that we shall wait a long while for Bonaparte's invading us, and that therefore we had better cry *whoop*, and invade France; not considering what we lost by our continental experiments, in this way, last war.

'Let Britain but plant a hundred thousand of her chosen troops upon the heaths of Hanover, and the wonderful stories of Cadmean armies would no longer appear fabulous; for, instantly would rise a million of brave warriors, each equally determined, not only to rescue the sovereign princes from the disgraceful thraldom they have so long endured, and replace them in the dignified stations they were wont to enjoy; but to reduce the limits of France to those ancient and essential boundaries which justice, as well as policy, now so imperiously demand.' p. 29.

ART. 18.—*The salutary Effects of Vigour; exemplified in the Operation of the Nottingham Act, passed in the last Session of Parliament: being a Sequel to 'Thoughts on the late general Election, as demonstrative of the Progress of Jacobinism.' By John Bowles, Esq.* 8vo. 6d. Rivingtons. 1804.

This pamphlet contains eight pages of letter-press only, and is intended, as it seems by the folios, to be tacked to Mr. Bowles's former production.

ART. 19.—*Letter to Sir Francis Burdett, Bart. on the Folly, the Indecency, and the dangerous Tendency, of his public Conduct. By the Rev. Edward Hankin, M. A. M. D.* 8vo. 2s. Rivingtons. 1804.

Sir Francis Burdett's speeches, both on the 18th and the 29th of July, were highly reprehensible: but that circumstance by no means vindicates the asperity of this letter. Mr. Hankin thirsts so extremely for the punishment of this gentleman, that his language is hardly decent towards the legislature for leaving him at large. It is a pity that clergymen do not govern their passions a little more, to show the world that they are the disciples of Him, 'in whose mouth was no reproach.' We highly approve the speech penned by our author, and recommended by him to sir Francis; and we are also satisfied that the nation at large would have thought better of the reputation of the latter, had his speech resembled that before us. Of Mr. Hankin's ministerial sagacity we cannot, however, say much: he must be a sturdy partisan, indeed, if he be not now convinced that it is not alone the *Moniteur* and the baronet who call in question the ability of Mr. Addington's administration.

RELIGION.

ART. 20.—*A Sermon preparatory to the due Observance of Good-Friday; containing a Summary of the Christian Doctrine upon the Subject of that Day. By W. Gilbank, M. A. &c.* 4*to.* 2*s.* Rivingtons. 1804.

'It would be the extreme of arrogance in the author to imagine, that upon a subject so intimately connected with the most important interests of mankind, and of course so studied and descanted upon, any thing perfectly new, however so to himself, should be found in these pages; yet is it of great use to the generality of Christians, who are extremely apt to become lovers of pleasure more than lovers of God, to have at divers times and in divers manners the glad tydings of the Gospel on any essential article presented to their recollection. —If then it has occurred to him, thinking as he is in duty bound for himself and others, to put his sentiments upon the present subject in such a point of view as to meet the apprehension and secure the conviction of any doubting or careless Christian, he must think his pains well bestowed, and the talent committed to his charge not unprofitably laid out.' P. 5.

The author talks about *demonstrating* the existence of God and the necessity of man's redemption, from the *reasonableness* of the thing; without, perhaps, sufficiently considering that the bare reason of man has not natural strength enough to be employed in such lofty speculations. This sermon of Mr. Gilbank will not establish the faith of any of its readers; but it is no reflexion on this gentleman's abilities to have failed in that which many abler metaphysicians have not been able to perform.

ART. 21.—*The Tears of Peter. A Sermon, translated from the original French, of the late Rev. Peter Du Bosc, Pastor of the French Church at Rotterdam. To which is prefixed an Account of the Author.* 8*vo.* 1*s.* 6*d.* Button *and* Son. 1804.

Du Bosc was one of the principal French preachers at the time when Louis XIV. was laying the foundation for the late revolution, and the destruction of his own family, nobility, and clergy, by the atrociously wicked and inhuman persecution of the Protestants on the revocation of the edict of Nantes. Caen was the seat of Du Bosc's ministry; whence he was, in 1664, banished to Chalons, on the pretext that he had compared 'the ear of the priests to a sink, and to a canal, which received all the filth of the city.' His banishment was short; for in the same year he was permitted to return home, and was afterwards employed as one of the deputies to lay the griefs of the Protestants before the throne. In 1685 he was again prohibited preaching; and soon after, retiring to Holland, was appointed minister of the church at Rotterdam, where he died on the 2d of January, 1692. The sermon before us is presented as a specimen of his rhetoric; and if sufficient encouragement be given, four volumes, at eight shillings each, will be published by subscription. Our readers may judge of the style of composition from the following extracts; the subject of the discourse being the tears of Peter.

'Indeed, my brethren, if there be any thing in the world, which ought to affect us in an extraordinary degree; if there be a subject which merits from us a torrent of tears; it is without contradiction, sin: sin, which renders us enemies to God, slaves of the devil, the horror of heaven, the reproach of earth, and the prey of hell; sin, which from a little less than angels, renders us worse than beasts, and reduces us to the condition of demons; sin, which sullies and dishonours our nature, which withers and disfigures our souls, which effaces all their beauty, and overspreads them with a frightful deformity; sin, which offends a God supremely amiable, a Father infinitely good, a Judge terrible and almighty; sin, in a word, which makes us butts for the arrows of him who can kill not only the body, but the soul also, and send them both into hell-fire. This is, indeed, the evil which ought to draw tears from our eyes; this is almost the only thing on account of which we ought to shed them, and for which we can do it ingenuously. For, all other evils have their advantage; they glorify God, they advance our salvation, they work our sanctification; and it is in their bitterness, that the Holy Spirit lets us taste the celestial sweets of his consolations and his favours. But sin is an evil in all respects, which offends God, destroys men, disturbs our rest, corrupts our integrity, and ruins our happiness. Forasmuch as other evils ought to be borne with constancy, the wise man views their approach with comparative calmness, and tears on account of them, are often blame-worthy; but sin cannot be too much lamented, and the tears, which this miserable subject draws from us, are just, they are necessary and pleasing to God.' P. 21.

The Protestant churches of France had, at that time, great reason for fasting; and its effect may be seen in the following remonstrance:

'Though for one day, that we pass fasting, we should pass every week so; though for a tear or two, that we shed, we were to shed a thousand; if we renounce not our vices, if we do not apply ourselves religiously to the practice of virtue; God will have no more regard to our humiliations than to the phylacteries of the Pharisees, or the mortifications of the servants of Baal. I remember, my brethren, that the last fast, which we celebrated in this church, a few years ago, produced not the effects which we had reason to expect. On the morrow, duels were talked of; a few days afterwards there were licentious dances; afterwards other scandals regained their course, and vice began, as before, to walk erect. In the name of God, my well-beloved brethren, let it not be so now; let us profit by our past faults, and become more wise by them: that they may not reproach us, that we have entered into this temple, like the devil, who it is said, in the book of Job, entered into heaven amongst the children of God, which are the blessed angels: for he came out exactly as he went in, as black, as wicked, as much a devil as before. My brethren, you are come to-day into this assembly, as into a sort of heaven, to leave there the cares of the body, to attend only to the duties of the mind, and to feast upon angelic and heavenly food. But God forbid that it should be said of you, as of Satan, that you have come out of it, just such as you entered it, as profane, as debauched, as ardent to

do evil as before. If so, woe unto you, men of stiff-necks and uncircumcised heart. Woe unto you, rebellious and gain-saying people, towards whom God stretches forth his hand all day long, uselessly and in vain. Woe unto thee, ungrateful church, who tramplest under thy feet, so many excellent blessings as the Lord hath granted thee; so many rare favours with which he hath privileged thee; so many holy remonstrances as he hath addressed to thee; so many means as he hath employed according to his infinite wisdom, to lead thee back to thy duty.' P. 48.

ART. 22.—*A Sermon preached at the Anniversary of the Royal Humane Society, in St. James's Church, Westminster, on Sunday, April* 24, 1803. *By the Right Reverend George Isaac Huntingford, D. D. Bishop of Gloucester. To which is added, an Appendix of miscellaneous Observations on Resuscitation. By the Society.* 8*vo.* 1*s.* 6*d.* Rivingtons. 1803.

In the dedication prefixed to this sermon, the right reverend preacher asserts, 'that not fewer than two thousand seven hundred and ninety-eight persons have been recovered from apparent death, through the means of the royal humane society.' This intelligence could not fail of giving pleasure to 'the discerning and benevolent mind of a minister, who is zealous for public weal;' and in his joy every one of our readers must participate. The utility of the institution cannot be doubted; and every year adds to the information which, by its means, is diffused throughout the nation. The sermon is, as might naturally be expected from the well-known talents and amiable disposition of the writer, admirably calculated for the purpose for which it was delivered. Every thing that hath breath is called upon to praise the Lord; and, after a comprehensive view of various natural phænomena, the subject is brought home to the society, and concluded in the following manner:

'The efforts of this society, we may reasonably imagine, peculiarly acceptable to Almighty God! for its object is, in subserviency to divine Providence, to promote the glory of God by cherishing that gift, which above all others whatever is most universally bestowed, and which therefore, above all others, may be deemed of first and chief estimation. That gift is life. With respect to peculiar properties, they are differently bestowed on the species of different classes, and are marvellously suited to the nature and condition of animated beings. But life is the general attribute imparted to all: the communication of life therefore should seem to be the distinguishing instance of goodness, in which Divine Benevolence particularly delights. Hence, though in the scale of animated existence they rise with gradation infinitely diversified, yet in participation of sentient life, irrational creatures are combined with man, and man is united with angelic spirits. The innumerable myriads of living creatures connected with our globe and its surrounding atmosphere, the fowls of the air, the inhabitants of the waters, the insect of the day, the more long-lived animal, those that "lowly creep, or stately tread," the savage beast, and the tamer cattle, all in their kind, all in their sphere, all in their proportion, enjoy vital existence: and all have cause to bless that Divine Hand, which, having wonderfully created

them, gives them means conducive to preservation. All have cause to sound forth his praise; but they want the capacity of uttering thoughts. They must speak through man, who is "the head, the heart, the tongue of all." Discriminated as he is from brutes, by rational and spiritual powers; enabled to reflect with consciousness on the superiority of human nature, contrasted with that of the beast; instructed to adore, with pious ardour, the goodness of that Supreme Being who has shewn him peculiar marks of benignity; and endowed with the wonderful and characteristic faculty of clear articulation, in language connected; thus furnished, fitted, and taught, man is the instrument through which must audibly and intelligently speak the millions of creatures visibly seen. Through us then, who are here assembled, under impressions of gratitude, that skill is imparted to cherish the precious gift of life; through you, in particular, to whom the mercy of God has caused that the current of life should again flow, and has thus in a manner renewed your existence; through Christians in all places and nations; through man, wherever found, or however situated, in one great hymn of universal adoration, "may every thing that hath breath praise the Lord." P. 26.

ART. 23.—*A Sermon preached the 15th of January, 1804, on the Opening of the Chapel at Poplar, after its being repaired and embellished at the sole Cost of the Hon. the East India Company. Published by Order of the Committee of Shipping. By the Rev. Samuel Hoole, A. M. &c.* 8vo. 1s. G. *and* W. Nicol. 1804.

Mr. Hoole has here given to the public a sermon which does him great credit. The following quotation is rather too long for our limits; but the necessity for a regular ministry is set forth in it, in terms so manly, and yet so unpresuming, that we will rather inconvenience ourselves than not offer it to our readers.

'Ignorance, in the majority of men, is helpless and unavoidable; they are busied from morning till night in procuring their daily food; and even were they less occupied, and had sufficient leisure for meditation and religious inquiry, they are, for the most part, incapable of searching out and of thinking for themselves. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The doubts and difficulties which obstruct the inquiries of others, who are willing and somewhat more able to inform themselves, are less likely to be removed by their own unassisted reasonings, than by the instructions of men who have made it their business to study and explain the sacred writings. Every science is best taught by its professors; and though Christianity be not strictly a science, nor indeed that kind of mystery, dangerous to be explored by common men, (which the Romish church would make it), yet in such a volume as the Bible, written in languages long since disused, alluding to customs and ceremonies almost forgotten, and containing, (as an apostle himself observed of St. Paul's Epistles, even at the time when they had just been published), "many things hard to be understood, which they who are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction;" in such a volume,

I say, there must be much to exercise penetration and knowledge, there must be much to call for the particular and minute investigation of a peculiar *order*. And after all the helps that can be had, some obscurity will yet remain. Whoever attempts to make known, to creatures of such limited capacity, the councils and dispensations of the Most High, must adopt the language of the Apostle, "*behold I show you a mystery.*"

'But even should you allow to the clergy no such superiority of knowledge or discernment, yet may they not be able, by their remonstrances and warnings, to awaken those, who are too busy, or too idle, to exercise their own faculties? There are a thousand truths, obvious as the light of day, which yet, in their commerce with the world, mankind seem wholly to forget. That we are mortal we all know; but when we see thousands laying up in store for this world, as though they were to abide here for ever, can it be superfluous to recal them to the recollection of their mortality? Were there no public religious exhortation, would men, of their own accord, meditate on these things in their private dwellings, and retire regularly into their chambers, to commune with their own hearts? Would they search the Scriptures? Would they distinguish with ease its genuine doctrines? Would they fix in their minds its important precepts, and call upon themselves to believe and to reform? By thus contending for a public ministry *do I begin again to commend myself? God is my witness, before whom I stand*, that I do not hold this language, *to magnify mine office*, but from an honest conviction of its truth. Were there no longer any ministers of the Gospel, I suspect that the Gospel itself, without some particular interposition of Providence, would soon be entirely disregarded.' P. 8.

ART. 24.—*A Sermon preached on Tuesday, January* 3, 1804, *at the Presentation of Colours, by the Countess of Harrington, as Representative of her Majesty, to the Queen's Royal Regiment of Volunteers; published at the Request of the Corps, and dedicated, by Permission, to her Majesty. By the Rev. James Moore, LL. B. &c.* 8*vo.* 1*s.* Hatchard. 1804.

A loyal discourse from the fourth chapter of Nehemiah—"We made our prayer unto God, and set a watch against them day and night."

ART. 25.—*Zeal and Unanimity in the Defence of our Country, recommended in a Sermon preached in the Parish Church of Great Baddow, Essex, on Sunday, July* 24, 1803, *and published at the Request of the Parishioners. By A. Longmore, LL. B. &c.* 8*vo.* 1*s.* Rivingtons. 1804.

Prefixed to this discourse is a vote of vestry, requesting its publication. Perhaps, on perusal, the sermon itself will not appear to be so very valuable as the preacher's friends seem to consider it; but the warm kindness of the address must enrapture Mr. Longmore's own heart, and convince all others, who read it, how much he possesses the love of his parishioners.

ART. 26.—*The Divine Being a God that hideth himself.—A Sermon, preached on Lord's-Day Evening, January* 1, 1804, *at Salem Chapel, in Leeds, at the Weekly Meeting, for Prayer, on Account of the present State of the Nation. By Thomas Langdon.* 12*mo.* 6*d.* Button *and* Son. 1804.

Four dissenting ministers of Leeds agreed, it seems, to assemble at their respective meeting-houses alternately, on Sunday evenings, to pray for the safety of the country. The sermon before us was preached at one of these assemblies; and is a plain useful discourse, free from politics, free from party spirit, free from theological contention. Mr. Langdon's truly Christian temper is an honour to him: happy would it be for the world, if it were universally adopted!—'He would rejoice to see the day when sincere Christians, of every denomination, however different their speculative opinions and external forms of worship may be, shall regard each other as brethren and fellow-heirs of immortal happiness.'

ART. 27.—*The Revelation of St. John, compared with itself and the Rest of Scripture. By John Marten Butt, A. M. &c.* 8*vo.* 6*d.* Hurst. 1804.

This little pamphlet, of only fifteen pages, appears worthy the perusal of every student in divinity. It contains a few proposed amendments to the Apocalypse, together with a scrupulous comparison of its different parts with each other, as well as with the other parts of Scripture. What the author conceives to be necessary in the following remark, he has been careful to execute well; and this is no small recommendation of his work.

'It does not require much attention to discover that there are many repetitions in this prophecy. The present object must therefore be to discover and bring together all the varied descriptions of the same periods, and to arrange them in chronological order. The Apocalyptical visions thus arranged will form a regular harmony, which should be attentively read and studied before any further advancement be made. It is astonishing how much light the parallel passages reflect upon one another. The prophecy in many places will be self-interpreted.' P. iii.

EDUCATION.

ART. 28.—*Mrs. Wheatley's Friendly Adviser.* 12*mo.* 2*s.* 6*d.* Harris.

Mrs. Wheatley does not pretend, in this little volume, to expose the more prominent features of vice; but attempts only a correction of those habits which, though at first view they may appear to have no evil tendency, yet, if not early eradicated, are likely to be productive of very fatal consequences. Her subjects are—Tattling, Discontent, Peevishness, Listening, Generosity, improper Conduct at Church, Fear, Ridicule of Deformity, Vanity, Attention to Age, Irresolution, Humanity to Animals, and early Piety; and they are severally treated in such a manner as will be likely to affect the minds of that age for which they are intended.

POETRY.

ART. 29.—*The Christmas Holidays; and Black Monday, or the Boy's Return to School; in blank Verse. By Henry Whitfield, M. A. &c. Small 8vo.* 1*s.* 6*d.* Highley. 1804.

We noticed the first of these little poems in our Review for March last; the second, which is since added, is rather longer than the former; its merit, however, is not different—the same critique will serve for both.

ART. 30.—*St. Rambert, or the French Royalist. A Poem, in five Cantos. Small 8vo.* 2*s.* Ginger. 1804.

Let not the reader be alarmed at these five cantos, for they do not contain altogether more than a thousand lines: we make this remark to prevent his shunning the poem for fear of its size. In regard to its matter, we cannot speak so favourably: the subject, in itself, is not very propitious to metrical labour; and the poet who has undertaken the task appears to possess little merit, except that, indeed, of hating treachery and oppression. The following lines are the opening of the first canto, and will serve as a specimen of the whole.

'Where the sweet track, o'er many a beauteous down,
From Sarum leads to Exon's rural town;
Alone, on foot, a trav'ler press'd the plain,
Just as the sun had sought the western main.
Fair was his form, and comely was his face;
His dress, and more, his manner's mournful grace,
Announc'd him one of Gallia's exil'd race.

'Oft, as his mind some fatal thought had cross'd,
At once his sad serenity he lost;
Then with his clasping hands he held his head;
Cold dews his agonizing brow o'erspread,
While his strain'd features glow'd with ten-fold red;
Thus for a dreadful interval he stood;
Then sunk, desponding, to his calmer mood,
And, with a groan, his wretched way renew'd!' P. 1.

ART. 31.—*The Suicide: with other Poems. By the Rev. Charles Wicksted Ethelston, M. A. &c.* 8*vo.* 5*s. Boards.* Cadell *and* Davies. 1803.

These verses have a higher moral than poetical value. The first and longest piece is a dissuasive from suicide: the second and most finished is an elegy on the death of Howard, whence we shall borrow the following elegant apostrophe.

'But let me pay a tribute to the hand
That nurs'd a husband in a foreign land,
A balmy cordial to the soul convey'd,
And virtue's lustre in a cell display'd;
With female fondness sooth'd his harass'd breast,
Lull'd with the kiss of love his pangs to rest:

Mix'd with his agonizing sobs her own,
And gave a plaintive echo to his groan;
Taught him the dungeon's rigours how to bear,
And nobly show'd him what a wife can share.
Oh woman, man's best treasure here below,
The cradle of his cares, the pillow of his woe!
The chief primeval blessing from above,
The first of God's bequests, was wedded love.
Are you condemn'd to a Peruvian mine,
Ev'n there the virtues of a wife will shine;
On Greenland's coasts, where horrid tempests sweep
With pealing roar along the troubled deep;
Where famish'd hordes in nightly rapine prowl,
And the grim wolf bays with terrific howl;
Where icy mountains, frowning o'er the shore,
Fall with a hideous crash unheard before;
And Nature, freezing with the northern blast,
With dusky Night's broad pinions is o'ercast,
And Horror waves his sceptre o'er the pole,
And scares with wild dismay the astonish'd soul;
Where Chaos seems to hold another reign,
And ride in triumph o'er the darken'd main:
Ev'n here will woman brave the rudest shock
With him she loves, and climb the steepest rock.
Not the abyss of an unfathom'd cave,
Not the dire wreck of the relentless wave,
Not Lybia's coasts, nor Afric's desarts bare,
A husband's image from a wife can tear:
At ev'ry pang, at ev'ry woe she'll smile,
And mix her ashes with his fun'ral pile.
A wife!—but here my tears begin to flow,
Deep in my heart I feel the pang of woe;
I see with Sorrow's retrospective eye
Past joys, and heave a long and cheerless sigh;
Pleasures, which now to tortur'd Mem'ry seem
The floating visions of an airy dream.
Wicksted's gay hill is capt in louring clouds,
Her lily and her rose are cloth'd in shrouds;
No laurel green its smiling branches rears,
The laurel now a cypress-shade appears.
A sombre visage frowns in yonder vale,
Sepulchral groans are wafted on the gale.
Sad, sad remembrance! Mary! art thou gone?
And am I left a hermit here alone?
Bright angel! to my raptur'd sight appear
With thy sweet smile, and linger, linger here.
Look on thy husband, Mary! see him shed
The dewy tribute on his mournful bed.
Thy little cherub sits upon my knee,
Thine own dear child, and seems to look for thee.
Oh hapless blow!' P. 50.

Here the author very pathetically breaks off. The concluding Pindaric ode blazes with loyalty and patriotism.

ART. 32.—*Norbury Park, a Poem; with several other, written on various Occasions. By James Woodhouse. Small 8vo. 4s. Bound.* Symonds. 1803.

From the general tenor of the pieces before us (and especially the smaller ones), Mr. Woodhouse, we have no doubt, is an orthodox Christian, though he is very far from being an orthodox poet: he has more of the fire of piety, than the fire of the muse. The longest composition is that from which the title is derived, and is addressed to Mr. Lock, the proprietor of the scenes that it celebrates. The grateful bard speaks in high terms of the *taste* and *good-nature* of his patron: and those who peruse the following lines, will at least admit of his possessing the latter quality, whatever may be their opinion of the former.

> 'Such kind good-nature, pardoning all offence,
> Interprets trifles into signs of sense—
> Such condescension, soothingly will sit,
> And strive to construe weakness into wit—
> Pure Sensibility with sister smile,
> With patience wait and bear her pains the while;
> And soft-ey'd Pity's partial ear attend
> The feeblest efforts of the humblest friend—
> While prompt Politeness, with unbridled ease
> Commends, with kindness, poorest aims to please—
> And sweet Simplicity, attentive, by,
> Will watch each motion of the meaning eye;
> While gay Hilarity will gladly join,
> To pardon faults, and praise each lucky line.' P. 4.

Our author has been uncommonly fortunate indeed; for he has met with a variety of such friends in the neighbourhood of Norbury, whose virtues he thus extolleth in verses sublimely unintelligible.

> 'Friends, stretching far their virtues, kind regard,
> Beyond the interests of an injur'd bard.
> Not to a narrow circle so confin'd,
> That self excludes the rest of human-kind;
> But hearts enlarg'd, which gladly would embrace,
> And heal the wants and woes of all the race.
> Enjoying bliss while blessings they bestow,
> The happiest use of pow'r and wealth below!
> Friends that might furnish many a nobler lay,
> Like gems about its crown their beams display,
> Did some sublimer Muse appreciate worth,
> Above ungracious, groveling, worms of earth—' P. 11.

The poet then assumes a bolder tone, and, from a consciousness of his own internal sweets, and the noble banquet they are perpetually furnishing these favoured and classic friends, abruptly compareth himself to a bee-hive, and his friends to the bees that inhabit it.

'Friends, while they honour Stanmore's fair *outside*,
The grateful feelings of my heart divide,
And, *filling up my soul's respective cells*,
Each in its warmest mansion ever dwells.' P. 12.

We have now all the beauties of Norbury fully displayed before us. Our author objects to '*temporal* cascades'—and tells us, that

'Here might the Muse, with *syllogistic* truth,
Sing yews, five *centuries* old, still fresh with youth;
Like hardy sires, in *ant'deluvian* days,
Defying fell disease, and Time's decays.' P. 29.

He afterwards apostrophises the box-tree, which he seems to mistake for the laurel, if we may judge from the two last lines of the following extract:

'Ye thickening bow'rs of intertwining box,
Whose matted networks wrap the secret rocks;
To suck their snowy bosom closely cling,
And hide their naked paps with endless spring—
Will you, while warm imagination roves
Thro' your symphonious, never-fading groves—
Will you vouchsafe one small, one smiling, spray,
To crown my Muse and chear her on her way?' P. 31.

A *sprig of birch* would, we think, be more appropriate, and produce a more beneficial effect.

The merit of the smaller pieces which follow, is not much superior. The following fable, entitled 'The Boy and Butterfly,' we select as an advantageous specimen.

'Wak'd by the summer sun's enlivening ray,
A splendid moth emerg'd to share the day,
Rang'd round the lawns, and flutter'd thro' the bow'rs—
Sipp'd the clear streams, and suck'd the honey'd flow'rs—
Till, tir'd with wanton sport, she stoop'd to rest
Upon a downy nettle's traitorous breast.

'The gay coquette a giddy stripling view'd,
And, ardently, from flow'r to flow'r pursued—
With transport saw the prostrate beauty lie,
In radiant charms, before his ravish'd eye:
When, rushing, eager, the glad prize to gain,
Mid fancied pleasure found a lasting pain.
Thus Vice displays her fascinating charms,
Fond youth deluding to her fatal arms—
Leads on, a while, the tantalizing race,
Still offering rapture in the bold embrace;
Concealing, like the moth's embroider'd wing,
The *poisonous* nettle's *deleterious* sting.' P. 110.

This last line has a most *deleterious* tautology. The phrase, three lines above—*tantalizing race*—should be *tantalised race;* and the verb

found, three lines higher still, is without a nominative case: it should have been

Mid fancied bliss *he* found, &c.

We should have summed up our observations in fewer words, but that we find our author's muse is still pregnant, and we wish, if possible, to prevent an abortive offspring.

Art. 33.—*The Pleasures of Nature; or, the Charms of rural Life. With other Poems. By David Carey. Small 8vo. 4s. 6d. Boards.* Vernor *and* Hood. 1803.

Those poets are always most successful, who attempt to found a school of their own. Those who write from imitation, even when they attain their model, attain but a subordinate praise. This writer is but an imitator—and an imitator of the tedious Beattie. The ninety stanzas on the charms of rural life are mere copies of the Minstrel, and copies of inferior and secondary execution. Descriptive poetry is at best flat; not but that descriptions form, in all poetry, except the dramatic, the principal portion; but unless descriptions be concatenated by the incidents of a tale, and enlivened by the participation of human observers, they speedily tire. Virgil's Georgics and Thomson's Seasons interest most where they digress into epic poetry. We recommend, therefore, to the author to consecrate his powers of versification, which have attained great polish and apparent facility both in the elegant and comic lines, to the higher and narrative walks of poetry. There is many a poem of the Italians aad Germans which merits translation; there is many a metrical romance which deserves to be modernised and re-fashioned; there is many a tale of fairyism, or chivalry, which would please more in metre.

'Perhaps some tale tradition shall supply,
Or classic page, where all the Muses meet,
That to the harp attun'd, with minstrelsy,
Shall the long tedious night of languor cheat;
A tale of hapless love, that shall complete
The soul's subjection to the warbling wire;
A tale of injur'd worth, that the fierce heat
Of wrathful indignation shall inspire,
And set the crimson tide, that floods the heart, on fire.' P. 51.

Of the parodies, perhaps that founded on Gray's Eton College has most novelty and spirit.

'Ah, books belov'd! ah, pleasing shop!
So form'd to entertain;
Where one so easily may pop
His nose in time of rain.
I feel th' immortal Three-times Three
Inspire, whene'er I think of thee;
As down I sit of thee to write,
My grey goose quill they seem to warm,
And, redolent of rapture, charm
Away my senses quite.

'Say, C——, for thou hast seen
Full many a critic race,
With learned phiz, thy walls within,
The paths of knowledge trace;
Who foremost now, with sapient looks,
Delight to rummage 'mong thy books?
Who into disputations fall?
What idle progeny succeed,
To sit the live-long day and read,
And still find fault with all?

'Whilst some, on information bent,
Their deep researches ply,
And, on the *tomes* of old, intent
Still pore with curious eye;
Some, more advent'rous, seize the pen,
And strain each nerve, and rack their brain,
And dare themselves to gain a name;
Still as they write, they hither hie,
To gain of strength a new supply,
And snatch a dubious fame.

'Theirs are those hopes, by wisdom nam'd,
The day-dreams of the wise,
The wish believ'd as soon as fram'd,
The author's Paradise!
Theirs, fortune in idea bright,
Posts, pensions, captivate the sight,
And mitres, and fat benefices;
Her sinecures the state allows,
Already, too, the church bestows
Her flocks and golden fleeces.

'Alas! in learning's, nature's spite,
They stain the spotless page;
No sense have they of what they write,
Nor of reviewers' rage:
Yet see how all around them wait,
The angry ministers of fate,
Arm'd with the lash, with venom cramm'd,
Ah, show them where, in ambush stand,
To seize their prey, the murd'rous band—
Ah tell them they'll be damn'd!!!' P. 111.

There is a sort of comic poetry in fashion with Joshua Sylvester and his contemporaries, known by the name of an Echo; but we are not quite inclined on this occasion to try our skill at it—less from a sense of the impropriety than of the facility of the effort.

Art. 34.—*Syr Reginalde; or, the Black Tower. A Romance of the twelfth Century. With Tales and other Poems. By William Herbert and Edward Wedlake Brayley. Small 8vo. 5s. Boards.* Vernor *and Hood.* 1803.

The Annual Anthology contained at first a larger proportion of good and original ballads, than any other extant collection of En-

glish poetry, without excepting the Reliques of Percy, or the Scottish Minstrelsy. But, having been coolly reviewed, it was coolly received; for few persons have the courage to look poetry in the face, to examine if the words be significant or only sonorous, and to like lines for sense, rather than sound.

The authors before us have read, and have in some degree been formed by a perusal of the Annual Anthology; for the marks of imitation are frequently apparent in their compositions. They, too, are somewhat negligent of scansion, and very attentive to the selection of vivid, picturesque, definite imagery, which presents a striking and stimulant picture before the mind's eye.

The first poem, Sir Reginald, is a series of terrific and impressive scenery and adventure, told with warm variety of diction. But the fable is ill contrived: the ghosts are sham ghosts; the death of the heroine is a sham death; yet the solution, or explanation, of these deceptions is more improbable than real apparitions, or magic, would have been. It is no business of the poet to prove that what he tells might have been true: he should imagine himself an ox or an ass, and describe the most natural and trivial events, with the wonder of ignorance, with the astonishment and admiration of stimulated stupidity. The inferior animals, no doubt, ascribe to magic and miraculous intervention those results of human conduct, which succeed to causes in their judgement inadequate: and it is from such a point of view, that the epic poet should exactly contemplate all human action. Write about your hero as his dog would do, and you will make a good epopœia. What you describe as marvellous will thus be probable.

The Devil and Lawyer is a mere elopement of two personages often coupled: it would have been better to have prepared the catastrophe by some tale of roguery.

The Traveller and Sexton is well told: we shall transcribe it.

'A traveller, at the close of day,
Just as the sun went down,
With riding tir'd, pursu'd his way
Towards where, involv'd in clouds so grey,
Dim gleam'd the distant town.

'Chill gloomy mists the heav'n o'ercast,
The clouds look'd big with rain:—
He wrapp'd his cloak, and ey'd the blast,
And spurr'd his steed, and gallop'd fast
O'er the wide dreary plain.

'Thus, hast'ning on—the night grows dark,
Black frowns the lonely dell!
No road appears, nor house, nor mark,
To guide his doubtful way;—but, hark!
Deep tolls a funeral bell!

'Loud and more loud, upon the breeze,
The mournful murmers spread,
When, turning quick, alarm'd he sees
A village spire o'ertop the trees,
Where rest the lowly dead.

'What shall he do?—where shelter seek,
To skreen him from the show'r?—
The rising winds blow cold and bleak,
Blue lightnings flash, and thunders break,
And rattling torrents pour.

'Perplex'd he throws his head around,
Wild with a thousand fears;—
And, while his thoughts with cares abound,
Bright glitt'ring o'er the flooded ground,
Sudden—a *light* appears!—

'He turns to view—the tinted rays
Bespeak it from the church;—
'Tis gone!—but now a lantern's blaze
Its pale yet social beam displays,
Dim glimmering in the porch.——

'It chanc'd the squire, that afternoon,
Had buried been, in state;—
The rites were o'er, the people gone,
Yet, ere the sexton's task was done,
The evening had grown late.

'The traveller asks with eager haste,
"Friend, is the village nigh?"——
"'Tis two or three good miles at least,
And all across a dreary waste,"—
The sexton made reply.

"Is there no inn, nor house a-near?"
"None!—you had best alight,
Tie up your horse, take shelter here,
And when the stormy clouds shall clear,
I then will set you right.

"'Tis a long, dark, and dangerous way,
And there are pits beside,
That would the stoutest heart betray,
And ten to one you go astray,
Unless you have a guide."

'No choice remains—for now again
The bellowing thunders roll,
Down rush deep-whelming floods of rain,
And, wildly, o'er the neighbouring plain,
Impetuous whirlwinds howl.

'The traveller quits his smoking steed,
And ties him to the porch;
And with the sexton then agreed,
That, while the angry storms proceed,
He'd shelter in the church.

'The sexton turns the creaking key,
The doors wide open fly;
And, by the partial gleam, they see,
Involv'd in deep obscurity,
A fabric rude and high.

'Banners and 'scutcheons, round the pile,
With gloomy grandeur rose,
And down the dark and "long-drawn" aisle,
Where sculptur'd forms the thoughts beguile,
The silent dead repose.

'Deep shadows o'er the pathway glide,
The traveller shrinks with fear;—
And now upon the tombstone's side,
Fierce warriors, arm'd in martial pride
And trophied pomp, appear.

'The moon's pale beam, the aisles between,
Play'd feebly o'er the wall;—
And, though no forms distinct are seen,
Loud, dismal shrieks, from birds obscene,
The traveller's soul appal.

"*Advance!*" the Sexton cries; "*advance!*"—
Sounds from the hollow walls.—
The traveller starts! when, dire mischance,
As if to mock his fearful glance,
Adown the lantern falls!

"Good God!" exclaims the luckless wight,
"Now what is to be done!"—
"Done!—why, I'll go and strike a light:
Stay here, you have no cause for fright,
I shall be back anon."

"Be quick, for heaven's sake," cries the man;
"This is a dreadful place!"—
The stumbling Sexton slow went on,
While hollow echoes solemn ran
Around the vaulted space.——

'His rallied spirits now dispel
The traveller's former fears,
Compos'd he sits, when, dread to tell!—
Alarming thoughts again impel,
As something strikes his ears!

'The sexton's step!—It was not that!
'Twas a deep rattling sound,
That, with a thund'ring pit-a-pat,
Advanc'd near where the traveller sat,
And shook the hollow ground.

'Aghast, and terror-struck, he rose
Speechless with wild surprise;—
When, as the rapid lightning glows,
Through the stain'd windows, they disclose,
A flaming pair of eyes!

'In chilly currents moves his blood,
No power is left to fly;
When, lo! as air-form'd shadows scud,
Before his glance a phantom stood,
Dread, monstrous, dark, and high.

'With scream prolong'd, it shook its head—
The traveller at the sound
Thinks he hears roused the sheeted dead,
And, soon with quaking limbs outspread,
Drops fainting to the ground.

'The noise, alarm'd, the sexton hears,
And hastily returns;
For well he wot the traveller's fears
Would vanish when the light appears,
Which once more dimly burns.

"What, ho!" he cries, "how goes the night?"
The traveller, like a corse,
With fearful glance beholds the light
Display the cause of all his fright,
In one grim form—his horse!—

"Brutes have no souls," the schoolmen say—
And yet our traveller's pad,
Had from the tempest run away—
Thus making of his wits display,
As much as if he had.

'Left to himself, he quickly tore
The fast'ning from the porch,
And, ent'ring the wide-open door,
Slow pacing o'er the marble floor,
Sought refuge in the church,' P. 83.

The Spectre Queen displays poetic power, without being a good poem. There is a want of cohesion and connexion between the images of terror; a want of motive for the successive apparitions, which is unskilful. We might mistake this ballad for a description of a magic-lantern slide.

The volume is certainly not dull: it may include pieces too feeble for publication, and be open to charges of carelessness and incorrectness; but it is a hopeful specimen of youthful talent, and the pleasing monument of a friendship, knit and consecrated by the sympathetic love of song.

NOVELS.

ART. 35.—*Barbara Markham; or, the Profligate requited. A Novel. 2 Vols. 12mo. 7s. Boards.* Richardsons.

A work addressed to the duchess of Bedford, printed by the Philanthropic Society, should not be disgraced by scenes of indecorum or immorality. We have not the slightest hesitation in saying, that the permission must have been surreptitiously obtained; and we think the connexion of the society with the publication should be disavowed. In the predicament in which these volumes stand, their purity should be unexampled; the snow should be unsoiled. We might have reprehended similar faults in other works: in one introduced to public notice as these volumes are, the censure should be severe for the slightest impropriety.

The general conduct of the story is exceptionable. The mischief that may arise from the language, the conduct, and the schemes of Bearcroft, is poorly compensated by the miscarriage of his plans. Villany is followed so closely in its steps, as to teach rather than deter from its paths. The conduct of the heroine is highly illaudable and indelicate. Instead of relying on her former character and her future behaviour to counteract the malice of her seducer, she puts on male attire, and becomes a professed gambler. It is true, she saves some victims to the arts of the black-legs; but she lives on the minor spoils, and seems not to object to deceit, if within certain limits.

The immorality of this conduct is partly apologised for, by her not deriving any portion of her plunder from deceit, but from superior skill in play, and by the chances she may have of preserving some destined victims from ruin. Is a man in a duel, who opposes a rifle-barrel to a common one, innocent? And where is the code of morality which justifies guilt because it may become ultimately useful?

With respect to the language, since we know that to select instances would be to disseminate the poison, we shall refrain from what we at first intended. The general style of Bearcroft is to deck vice in its most glowing colours. This, it will be said, is characteristic and natural; but, in a work like the present, is it necessary? The villain may be pointed out by his conduct: he should not sully the ears of virtue by his descriptions. Where, however, this plea cannot be urged, where the author attempts to trace the ideas of the seducer, the language is still more exceptionable; and, were we to quote P. 134 of the first volume, we might ask if this be a work that should be read by a woman of virtue, or published by a Philanthropic Society?

ART. 36.—*Lobenstein Village. A Novel. Translated by Mrs. Meeke, from the French of Augustus La Fontaine.* 4 *Vols.* 12*mo.* 16*s.* *Boards.* Lane *and* Co. 1804.

This novel rises greatly in interest above many modern productions of the same class; and could the *dénouement* have been properly completed in the third volume, we should have thought it truly excellent. The fourth hangs heavily on hand: it is a tale twice told; the conclusion is anticipated, and not very artfully explained. The little episode of Mary Gobel, her elopement and rescue, contains also some circumstances scarcely probable. In other respects the adventures are well managed, and the characters admirably supported. Lindner is a good but not a servile copy of Father Shandy. Sabina, like Mrs. Shandy, is somewhat of a *poco-curante*. Theodore, the foundling, is not distant from Tom Jones; but Augustus is no Blifil; and Senk is not a Square; yet we suspect that Fielding's work suggested the present. On the whole, as we have already observed, this novel merits very considerable commendation.

ART. 37.—*Amelia Mansfield, translated from the French of Madame C***. Author of Malvina and Claire d'Albe.* 4 *Vols.* 12*mo.* 14*s.* Gameau *and* Co.

The novel before us is truly affecting, and, in this respect, very

nearly approaches Werter. Such distressing scenes are not, however, those which we wish to be commonly circulated, though the sentimental fair one may desire to be beguiled of her tears, to indulge in the luxury of grief. German *hauteur*, the source of the distress, appears indeed to the English reader ridiculous; and we are disgusted at viewing such scenes, when we reflect on a cause so truly inadequate. The morality, also, is not always very strict; but the story is conducted with art, and rendered, in many parts, highly interesting.

ART. 38.—*Margaret of Strafford: an historical Romance, interspersed with several Anecdotes of the Reign of Charles II. and other Memorials relative to the Revolution. By Madame Stael, Author of Delphine, &c. 5 Vols. 12mo. 15s. Boards.* Hughes.

We have lately stated the object of the historic novel, and shortly noticed the conduct of the most successful writers. When we have occasion to return to the subject, and remark the unsuccessful authors —those who are either ignorant of history, of the characters and manners of the period, or despise such attention—we shall mention madame Stael. We know not that we have ever been more thoroughly disgusted than with the historic misrepresentation before us. If we were not satisfied with the conduct of Ernest de Woldemar for gaining the love of Amelia under a borrowed name because his own was hateful, how much less must we be pleased with lord Lovel for voluntarily and deliberately seducing the affections of lady Margaret, while his wife, the object of his own choice, was alive. We need only mention that Cromwell is represented as a gallant *petit-maître*, to convince the reader of madame Stael's ignorance of history; or the trait just hinted at, to prove that her morality is as likely to injure as her ignorance is to mislead, the inexperienced reader. These are, however, not the only instances in which history is mistaken and libertinism inculcated by example: there is scarcely any page in which virtue is encouraged, and only in the faintest outline are history and the manners of the times preserved inviolate.

MISCELLANIES.

ART. 39.—*An Authentic Account of the late unfortunate Death of Lord Camelford; with an Extract from his Lordship's Will, and some Remarks upon his Character. By the Rev. William Cockburne, A. M. &c. 8vo. 1s.* Hatchard. 1804.

ART. 40.—*A Letter to the Rev. William Cockburne, A. M. Fellow of St. John's College, Cambridge, &c. occasioned by his Pamphlet relating to Lord Camelford's Death. By one of the Magistrates of the Publick Office in Great Marlborough-Street. 8vo. 1s.* Ginger. 1804.

In the former of these pamphlets, Mr. Cockburne vindicates with some zeal the character of his late unfortunate patron and friend. This defence is creditable to the author; for, as lord Camelford is no more, it must be the effusion of gratitude; and it will be pleasant to all honest minds, because they will rejoice to find that a nobleman who possessed so many faults, had also the counterbalance of some eminent virtues. But Mr. Cockburne should have stopped here; he certainly

has been very culpable in misrepresenting, either through ignorance or ill-will, the conduct of the most useful body of men in the metropolis. To this part of his publication the second pamphlet is an answer; and in it the author has refuted the charges against the Marlborough-street Police-Office in a manner so satisfactory, as will (or at least ought to) make Mr. Cockburne blush. Yet, alas! even this performance calls upon us for the unpleasant task of censure.—'The public have never had many obligations to the younger part of your profession!'—Can this be the printed language of a magistrate? yes, and more than this.—'Your manners, appearance, and habits, are almost sufficiently disgusting to drive any moderate quiet-minded man to hug a good presbyterian pastor in preference to you.'—When a man of Mr. Neve's understanding re-examines these passages, he will wish them unwritten. He will reflect that it is not liberal to censure a whole order for the fault of an individual; nay, that it is not just; for to many of the younger part of the clergy the public have great obligations, for admonition, for example, and for reproof. Thank God there are not wanting among them, in the circuit of the British empire, hundreds 'who are burning and shining lights to guide the feet of his people into the way of peace.' Mr. N. will call to mind, that men are not ordained when they are advanced in years; therefore, from those who are now young must the bench of bishops be one day chosen, as well as a very considerable proportion of the magistracy of the kingdom. He will see the impolicy of raising a schism in the minds of his readers by preferring a sectary to the established clergy, who form a leading part in that system, of which his office also is an honourable distinction. From these considerations he will, as we said before, wish such passages had not appeared; for it is by such remarks, that sceptics and fools are encouraged to laugh at religion and the laws.

ART. 41.—*Annals of Philosophy, Natural History, Chemistry, Literature, Agriculture, and the mechanical and fine Arts, for the Year* 1801. *By several Gentlemen. Vol. II.* 8vo. 9s. *Boards.* Cadell *and* Davies.

The premature death of Dr. Garnett checked the progress of this publication; but Messrs. Aikin 'undertook the part at a short warning,' and have executed it with decency. The abridgement of the different papers in the foreign and English journals, as well as the volumes of Philosophical Transactions of different countries, is clear and judicious. The authors have aimed at little more; and indeed to bring together into one view what is thus dispersed, is, in many respects, advantageous. The History of Galvanism, prefixed to the first volume, is continued with similar attention. Messrs. C. and A. Aikin have executed the philosophic and chemical part only. What relates to natural history, is compiled by the author of that department in the first volume, and is arranged under the different heads of zoölogy, botany, and mineralogy.

This arrangement is in some degree now altered. The miscellaneous follows the philosophical part; and the obituary is placed at the end of the catalogue of annual publications.

The department styled 'miscellaneous,' contains an account of im-

provements in agriculture, in the arts, and the fine arts. This part might be rendered more complete and interesting. It at present contains some facts of importance; but we perceive numerous omissions.

The literary department offers us an account of English, French, German, Spanish, Italian, Swedish, Portuguese, and Russian literature. It cannot, however, rise above the dignity of a catalogue; for the titles only of the greater number of works are given, and of the most important a few lines constitute the whole notice. Even the catalogue, however, is exceedingly incomplete; and the omission of booksellers' names increases the inconvenience, as those works which the reader would wish to peruse he will find it difficult to procure.

The obituary contains some account of the lives of the rev. Newcome Cappe; Mr. Manning, who completed Lye's Saxon Dictionary; Dr. Blayney; Mr. Barret; Mr. Hurdis; Dr. Blair; Mr. G. Wakefield; Dr. Heberden; sir G. Staunton; Dr. Dimsdale; Dr. Pultney; Mr. Warner; Mr. Halliday; Mr. Miller, of Glasgow; sir Grey Cooper; David Levy; Mr. Orme, the historian of Indostan; Mr. Williams, author of some military treatises; and the fostering hand which raised the Courier to its zenith of fame; Mr. Isaac Wood, of Shrewsbury; Mr. John Holt, of Walton; Mrs. Chapone; Mr. John Donaldson, of Edinburgh; Mr. Cocking, master of the free-school at Lancaster; Mrs. Robinson; and some foreign authors, among whom the most distinguished are the count de Guignes, and the mild, benevolent, but visionary Lavater. We cannot, however, approve the proportion of attention which these different authors receive, nor some of the opinions their lives suggest. The recollection of genius might be expected to animate the biographical sketch; but the same dull monotony pervades the list; and it is little more interesting than a muster-roll of names.

ART. 42.—*A Treatise on a Mathematical and Mechanical Invention for Chimney Sweeping. With a Disquisition on the different Forms of Chimnies, and shewing how to cure Smoky ones. By G. Orr, Esq.* 8*vo.* 1*s.* Ginger. 1803.

The public attention has of late been very much solicited to the state of the poor sweepers of chimneys; and many ingenious devices have been recommended to prevent the necessity of employing young children in such dangerous services. The following seems calculated to answer many good purposes.

'In chimnies, where there are no pots at top, such as most of the new ones about Russell-square, a small bar of iron is to be placed across the chimney at top, secured in the brick-work. This bar is to be made of wrought iron, the undermost edge of which is to be thinned off very fine, to prevent its giving any resistance to the draft of air, which most certainly it will not. To the centre of this bar is fixed a pulley, moving round on its axis. Over this pulley is fixed a brass or iron rotatory, or revolving chain, passing double down the chimney, and coming out below, about a yard double. This chain is to have no interruption, but, like a jack-chain, to revolve continually, when in use. When not used, there is a nail inside of the chimney, at the bottom, about a yard or less up, where one can reach with

their hand, and on which it is to be hung. When about to be used, it is taken down, and to one side of it a brush is to be fastened, of the following description. The wood is to be formed something of the shape of the flue, but less by about a couple of inches or more. The wood of this brush is to be rounded a little at the ends and angles, in order that it may not catch the brick-work or wall of the flue. The brush is to be filled with the strongest, stiffest, and best bristles, to extend wider, by two inches, on all the four sides, than the flue. The wood is to be sawed into the centre on one side, so as to admit the chain to pass into the centre, where it will remain. At each end of the brush will be a small swivel, like the swivel of a dragoon's sword-belt. This is hooked into one of the links of the chain at each end of the brush, to keep it from rolling about. When this is fixed, which will not take more than half a minute, a person that is to perform the operation takes hold of the opposite side of the chain, and hauls away, like a sailor hauling a rope. The brush ascends, pressing closely against the sides of the flue, and consequently brushing off all the soot as it goes along. When it is pulled up a short distance, say a yard or two, the sweeper may take hold of the chain, one side in each hand, and saw it up and down, every yard's length or so, until the brush arrives at the pulley at top, where it will stop. It is then to be hauled down, by pulling the side of the chain to which the brush is attached; and by the time the brush arrives at bottom, the chimney will be completely clean. It may be hauled up several times; and the whole operation may be performed in about two minutes, let the chimney be ever so high.' P. 9.

It is recommended, also, that the chimneys should be made with curved bricks in a cylindrical form; and thus a less aperture would be necessary, and the chimney be less liable to smoke. We shall be happy to hear the result of the author's theory, when reduced to practice—for on paper it appears extremely plausible; and if it really answer, independently of the accomplishment of a more benevolent design, it will prevent many a good dinner from being spoiled by the fall of soot into the dishes.

ART. 43. *A Description of Matlock-Bath; with an Attempt to explain the Causes of the Heat, and of the petrifying Quality of the Springs: to which is added, some Account of Chatsworth and Kedleston, and the mineral Waters of Quarndon and Kedleston. By George Lipscomb, Esq. Small* 8vo. *3s. sewed.* Longman *and* Rees.

Mr. Lipscomb has given a full and entertaining account of Matlock, of the adjacent scenery, and the surrounding objects of interest or importance. Little, however, is added to former descriptions; yet, if we recollect rightly, the present is more complete than any other that we have read. We shall select a specimen of our author's descriptive talents.

'From Chatsworth to Matlock, every turn of the road presents a variety of scenery, capable of forming a complete picture: rugged rocks are finely contrasted by the most verdant pasturage, the horror excited by the former is softened by a variety of trees which descend from the summit of the hills to the very edge of the river;

and the tameness of fields in tillage is happily relieved by the gentle inequalities which vary and diversify their surface, while the crystal stream of Derwent beautifully reflects the objects which adorn its banks.

'Near Matlock-Bath, the valley is enclosed between two ranges of bold and romantic eminences, washed by the river Derwent, which sometimes glides majestically beneath the skirt of a gorgeous robe of wood, which clothes the mountainous boundary of this delightful spot, and sometimes brawls among the pebbles which form its bottom, or dashes against the rugged rocks that constitute its banks: while every where the luxuriant branches of the trees, impending from the cliff, dimple the crystal surface of the stream.' P. 5.

We have no analysis of the waters from our author's experiments, but shall add his new theory of their impregnation. We must premise, however, that the heat of the springs is 69°, that they contain about 37 or 38 grains of solid matter in a gallon, of which 12 or 13 are vitriolated magnesia, and the remainder calcareous earth with a small proportion of iron.

'1st. It is well known from the experiments of Dr. Percival and others, that a portion of saline matter is detected in these waters.—2dly. It is equally well known that the acid of sea-salt will dissolve lime in considerable quantity.

'May we be permitted to conjecture that the water of these springs, being previously impregnated with salt, becomes saturated with lime in its passage through the strata before described, and is afterwards decomposed by the addition of pyrites dissolved in the rain water, which percolates through the supercumbent strata? for pyrites containing sulphur, the heat which takes place during the solution of pyrites will necessarily disengage a certain proportion of its acid: and sulphuric acid will immediately unite with lime when held in solution by the weaker acids, and when united with it, fall down in what is chemically denominated calcareous sulphate; and heat is again generated during the process.

'The following circumstances will appear to support this hypothesis:

'1st. That there is present in the Matlock water a much greater quantity of calcareous matter than common water is known to be capable of holding in solution, without the assistance of an acid.

'2dly. That muriate of iron, which would be necessarily formed by the marine acid uniting with the iron of the pyrites after the former had been disengaged from the lime by the sulphuric acid which had previously existed in combination with the pyrites, is perfectly soluble in water, but may be detected therein by the purple colour which is communicated by the addition of the infusion of galls, as in Dr. Pennington's experiment.

'3dly. That on a chemical analysis of the calcareous encrustations deposited by the water, they have been found to contain a small portion of iron mixed with sulphate of lime: and Dr. Short detected the presence of iron also, in the residuum procured by evaporating the water, as before mentioned.

'In this manner all the phenomena observable at Matlock and in similar springs, may, I think, be reasonably accounted for, on princi-

ples well understood, and capable of the clearest demonstration; without resorting to mere hypothetical conjecture, which is both difficult to be comprehended, and incapable of proof.' p. 26.

A list of the plants round Matlock, from Mr. Pilkington; an account of the manufacture of spar ornaments; of sir R. Arkwright's improvements; descriptions of Chatsworth and Kedleston, &c. are added; and the whole forms a very complete guide to this pleasing district, insulated among barren mountains. An hepatic spring of the heat of 53°, which contains, besides the sulphur, 38 grains of sea-salt, and 42 grains of calcareous earth, in a gallon, rises in lord Scarsdale's park, now chiefly used in cutaneous diseases, and applied to old indolent ulcers. There is an acidulous chalybeate spring, also, at Quarndon, not far distant.

CORRESPONDENCE.

WE thank our correspondent 'W. WILLIAMS' for his communication. The interest which he takes in a very important question is highly creditable to him. At the same time, we doubt whether there be any thing sufficiently novel in his remarks to justify our laying them before our readers. Communications of this kind Mr. Williams is well aware, are in general better adapted to Magazines than to works like our own. If we might presume to suggest a profitable direction to Mr. Williams's industry in this inquiry, we should say that he would be well employed in making a report (if they fall in his way) of any exceptions to Mr. Sharp's theory, or of any additional historic materials which have escaped the notice of Mr. Wordsworth.

WE have only a small space in which to acknowledge Mr. CLARKE's favour, which we shall reply to, at some length, in our next number. The circumstance of our opening his book with some prepossessions against it, was from an accident only, which it is unnecessary to state. It was mentioned merely to show that its merit was sufficient to counteract any such prior prejudices.

With respect to quotations, we must still say that we prefer a judicious, comprehensive view of an author's opinions, to his own words. The mode in which this is done, will constitute the merit or the fault.

The other parts of his letter relate chiefly to his plan, which he will allow us to observe should have been more fully explained. Others may hence have been mistaken as well as ourselves. The whole of this part of his correspondence shall be placed, at the earliest opportunity, in the clearest view.

We are informed from Weimar that a German translation of Mr. Clarke's work is in the press.

WE understand that Mr. MARSH is at present engaged in writing a Defence of the Illustration of his Hypothesis, in answer to the 'Supplement' lately published by the anonymous author of the Remarks on Michaelis and his Commentator.

THE

CRITICAL REVIEW.

SERIES THE THIRD.

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ART. I.—*The Works of Plato*, viz. *his Fifty-five Dialogues, and twelve Epistles, translated from the Greek: nine of the Dialogues by the late Floyer Sydenham; and the Remainder by Thomas Taylor. With occasional Annotations on the nine Dialogues translated by Sydenham; and copious Notes by the latter Translator; in which is given the Substance of nearly all the existing Greek manuscript Commentaries on the Philosophy of Plato, and a Portion of such as are already published.* 5 *Vols.* 4*to.* 10*l.* 10*s.* *Boards.* Evans. 1804.

TRANSLATIONS from the remains of antiquity, when executed by persons of abilities adequate to the task, are on many accounts valuable. To such as are not acquainted with the language of the originals, they furnish specimens of the mode of reasoning, and in some respects the mode of writing, adopted by those distinguished characters on whom the concurrent voice of mankind has conferred celebrity; although much of the grace and beauty of their style are too frequently lost in the version. And they are not without their use even to those whose studies and acquirements have rendered them familiar with the learned languages; because they serve the purpose of a perpetual commentary, and consequently, on all doubtful points, furnish them with the opinion of one learned man at the least. From this share of praise, however, must be excluded those laboured and over-loaded editions which are more than sufficiently eloquent where they might be silent, and are entirely silent where information is required.

It afforded us very considerable pleasure to learn that the world was about to be presented with what hitherto had never been attempted—a complete translation of the works of Plato, an author on whom some of the best critics among the ancients have lavished every epithet of praise, and whom Cicero in one

place calls a god * *(Deum)*, in another declares to be *instar omnium* †, and *ingenii et doctrinæ principem* ‡—one who alone is paramount to every other writer, and whose talents, whether natural or acquired, were superior to those of the rest of mankind: who does not scruple to declare, in one passage of his writings, that he would almost prefer error in company with Plato, to truth in that of any other man. So great a master in eloquence did Quinctilian esteem him, that he produces the much-famed oath of the Athenian orator, to prove that Plato was his model §.

These praises certainly imply great qualifications; but when we consider the disadvantages to which he, in common with all pagan writers, was exposed, it must excite our surprise that he could so far outstrip them in ethics and theology. His reasoning, although in many instances fanciful and erroneous, displays a great and cultivated mind. It cannot be denied that his poetical and exuberant imagination oftentimes leads him to use metaphors which dazzle and obscure what they were intended to illustrate; and that his readers are perplexed with trifling subtleties while they are searching for the discovery of truth. But, notwithstanding these imperfections, he has attained an eminence to which we look up with admiration and regard.

From the avowed principles of Mr. Taylor, we were led to expect that he would consider the failings of his master in a very different light, and would seek to refine away what he could not defend. We expected also to meet with some portion of severity levelled against those who reject the absurdities of paganism. But we imagined that this would be in some degree atoned for by the accuracy of his translation, and by his intimate knowledge of his author, whom he literally considers as divine.

In the former expectation we have not been deceived. His work is ushered in by an introduction of 115 pages, in which he has entered at large into the supposed doctrines and opinions of Plato with respect to the Deity, the 'divine natures,' the system of the universe, and the nature and constitution of man. Of these he conceives Plato to have had more correct, as well as more sublime, notions than any who have gone before or succeeded him; and he has summoned all his powers of reasoning to support the dogmas of his favourite philosopher.

There is a certain description of persons who construe silence into approbation; and imagine, because no objection is made to their positions, that such positions are incontrovertible. We shall, on this account, present our readers with an outline of this part of the performance; and, not deterred by the appellation of

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* Epist. ad Atticum. lib. 4. epist. 15.
† De Clar. Orator.
‡ Epist. ad Quinct. Frat. lib. 1. epist. 1.
§ Lib. 12. c. 10.

fool or *sophist*, with which Mr. Taylor bespatters all who differ from him in opinion, venture to communicate our own ideas.

The science of metaphysics is, of all others, most likely to betray its admirers into extremes. It is in the recollection of every one what paradoxes it drew from the pen of the acute and subtle Berkeley, who doubted, or pretended to doubt, whether such a thing as matter existed in the universe; and by consequence, whether all he saw and felt was not the creature of the mind alone. In the hands of a man influenced by such prejudices as Mr. Taylor, it is therefore likely to lead to the most unheard-of conclusions—conclusions adopted, we conceive, in his early days, and which time and greater experience have been unable to remove: for, after giving from Hierocles a description of philosophy, he thus proceeds:

'Of philosophy thus defined, which may be compared to a luminous pyramid, terminating in Deity, and having for its basis the rational soul of man, and its *spontaneous unperverted conceptions*—of this philosophy, august, magnificent, and divine, Plato may be justly called the primary leader and *hierophant*, through whom, like the mystic light in the inmost recesses of some sacred temple, it first shone forth with *occult* and venerable splendor. It may, indeed, be truly said of the whole of this philosophy, that it is the greatest good which man can participate: for it purifies us from the passions, and assimilates us to Divinity; it confers on us the proper felicity of our nature. *Hence it is easy to collect its pre-eminence to all other philosophies; to show that where they oppose it they are erroneous; that so far as they contain any thing scientific, they are allied to it; and at best they are but rivulets derived from this vast ocean of truth.*

'To evince that the philosophy of Plato possesses this pre-eminence; that its dignity and sublimity are unrivalled; that it is the parent of all that ennobles man; and that it is founded on principles which neither time can obliterate nor sophistry subvert, is the principal design of this introduction.' Vol. i. p. iii.

After this high-flown encomium on philosophy in general, and that of Plato in particular, Mr. Taylor observes that he shall 'conduct his readers, by new and untrodden ways, from that which is perfectly effable and known to sense, to that which is ineffable.' These are great and mighty promises; for in effect he undertakes to show that all the world but himself are fools, since no man but himself has ever trodden these paths. We agree with him, that, as they are new at present, they are not very likely to become old and beaten; for such is the singular stupidity of moderns, that they must remain unillumined by the 'mystic light that shines forth in the hierophant Plato,' and his attendant Mr. Taylor, notwithstanding all the pains of the latter to conduct them into the temple whence it issues.

The grand axiom on which he grounds his reasoning is this, that 'the unindigent is prior to the indigent, and that nothing which

is not perfectly unindigent, can be the principle or first cause.' This axiom (which, although apparently unexceptionable, we shall soon have occasion to prove totally inadmissible in the sense affixed to it by Mr. Taylor) is first applied by our translator, to examine whether body, or triply-extended substance, can be the principle of things. To this supposition he objects, among other things, that body is not simple, but made up of two things—body and quality; and that as the one is indigent of the other, neither of these can be admitted as the principle, or the first essence. Body, moreover, he observes, is common and formless; it requires therefore the possession of form, that it may be a particular body: it cannot therefore be the thing sought after. Neither can form answer the description, as that also requires body as the subject in which it subsists. We pretend not to give any thing more than a sketch of our author's mode of reasoning; and we take it from those parts which appear the least difficult to be understood.

Mr. Taylor next inquires whether nature answers to the character which he claims for the first principle. As a specimen of his manner, we will give an extract from this part of the performance.

'Let it then' (says he) 'be supposed to be that which is called nature, being a principle of motion and rest, in that which is moved and at rest essentially, and not according to accident. For this is something more simple and fabricative of composite forms. If, however, it is in the things fabricated and does not subsist separate from, nor prior to them, but stands in need of them, it will not be unindigent; though it possesses something transcendent with respect to them, *viz.* the power of fashioning and fabricating them. For it has its being together with them, and has in them an inseparable subsistence; so that when they are, it is; and is not, when they are not; and this in consequence of perfectly verging towards them, and not being able to sustain that which is appropriate. For the power of increasing, nourishing, and generating similars, and the one prior to these three, *viz.* nature, is not wholly incorporeal, but is nearly a certain quality of body, from which it alone differs, in that it imparts to the composite to be inwardly moved and at rest. For the quality of that which is sensible, imparts that which is apparent in matter, and that which falls on sense. But body imparts intervals every way extended; and nature, an inwardly proceeding natural energy, whether according to place only, or according to nourishing, increasing, and generating things similar. Nature, however, is inseparable from a subject, and is indigent; so that it will not in short be the principle, since it is indigent of that which is subordinate.' Vol. i. p. ix.

Arguments of a similar and equally intelligible kind are used to prove the inadmissibility of the irrational soul as the thing sought after; and, by a train of reasoning not very different, the rational nature also is shown incapable of being admitted as the first cause.

Aristotle, who has been looked up to as a master in metaphysics, considered intellect, or intelligence itself, as the first cause or principle. In this, however, Mr. Taylor does not acquiesce, and therefore proceeds to inquire if the ἓν ὄν be invested with the requisite qualifications. To this it is objected, that this ἓν ὄν, or *one being*, is supposed to be something united. We cannot forbear to observe in this place, that the objection brought against the *one being* seems to arise from the imperfection of language rather than from any other cause. In using the term *one being*, we mean not to speak of being as a sort of quality added to a subject, of which when divested, the one may subsist; we only mean to express by it the simplest mode of existence. And it appears to us that we may fairly reason in the following manner—Either a first cause does or does not exist: if it do, it must *be*, and consequently must be being—but according to Mr. Taylor, *one* is prior to *many:* the first cause therefore must be *one being*.

But even the one which he considers as something more simple than the one being, is not allowed by him to rank as the supreme Deity. He conceives that as we predicate of the one '*that it is the most simple, the most excellent, the most powerful, and the preserver of all things, and the good itself, it will be indigent of those very things which we predicate of it.*' Those, we doubt not, who have made no great progress in this new system of logic, will be disposed to say, Either the Deity is or is not possessed of supreme excellence, wisdom, &c.: if he be, he must be most excellent, most wise, &c.: if he be not, he must be inferior to that which is possessed of these attributes.—We remarked before, that we should have occasion to show Mr. Taylor's axiom to be inadmissible; and surely whatever leads to such consequences is plainly so.—But let us hear Mr. Taylor himself.

'This therefore' *(the one)* 'is the most unindigent of all things. Hence this is the principle and cause of all; and this is at once the first of all things. If these qualities, however, are present with it, it will not be *the one*. Or may we not say that all things subsist in *the one* according to *the one?* And that both these subsist in it, and such other things as we predicate of it—as, for instance, *the most simple, the most excellent, the most powerful, the preserver of all things, and the good itself? If these things, however, are thus true of the one, it will thus also be indigent of things posterior to itself, according to those very things which we add to it.*

And again: 'So far, therefore, as it is *the one* alone, it will be unindigent: but so far as unindigent, it will be the first principle and stable root of all principles. So far, however, as it is the principle and the first cause of all things, and is pre-established as the object of desire to all things, so far it appears to be, in a certain respect, indigent of things to which it is related.' Vol. i. p. xiv.

That is, in other words, because it is *the one*, it is unindigent; because *unindigent*, the *principle;* and because the *principle*, *indigent:* so that it is *indigent* because *unindigent!* This appears to

us to follow naturally from these premises. Indeed, upon Mr. Taylor's plan, we are surrounded with nothing but impossibilities: we must have something *more* excellent than the *most* excellent; *more* powerful than the *most* powerful; something *prior* to the *first cause* of all things; not self-subsistent, but transcending that mode of subsistence*. What is this? Something, as Mr. Taylor informs us, 'incapable of being apprehended, and about which we must be entirely silent.' We fully agree with him that it is incapable of being apprehended: but we will again repeat, that we deny his axiom to be true in the sense in which he uses it; for *indigent* is by him made to signify *possessed of attributes*. Nor can we be brought to understand how a being possessed of wisdom in an infinite degree, a being all-powerful and all-causal, is inferior to one which is destitute of these attributes, or, in his own words, exempt from them. Besides, it would as forcibly apply against the ineffable to whom he adverts, as against the most wise, &c: for to be unable to exercise power and wisdom, is itself a defect; and, on Mr. Taylor's own principles, his ineffable may be pronounced to be unable to do so. We say unable, because it seems the exercise of them would render him indigent of them. The term *indigent* may impose upon the unwary; but a distinction of its meaning will show it in its proper light. It may be used in two very different senses, and may signify either the presence or absence of any quality: in the latter, it indicates a certain disqualification; in the former, not so. Thus man is indigent of infinite power, as not possessing it; the Deity is indigent of infinite power, as necessarily possessing it in order to be what he is. A painter, to use a familiar illustration, is indigent of skill (that is, must necessarily possess it) in order to produce a picture; but is he therefore incapable of producing one if he do possess it? Indeed, Mr. Taylor's doctrine cannot support itself. The dilemma which we hinted at before, constantly recurs—*viz.* His ineffable is most powerful, or is not: if he be most powerful, he is indigent, and he is not superior to THE GOD of the sacred writings: if he be not, he is indigent in not possessing infinite power, and is therefore far below him.

We have dwelt the longer on this subject, because Mr. Taylor is notorious for intruding on the world the ridiculous opinions which he has formed in favour of the *supposed* theology of the ancients, and because himself seems to consider his present performance as a master-piece of reasoning. Instead of saying, with him, 'from this magnificent, sublime, and most scientific doctrine of Plato, it follows, that this ineffable cause is not the immediate maker of the universe, but divine media are necessary to the fabrication of the world:' we should rather say,—

* P. xxxviii.

From this absurd doctrine of Mr. Taylor's it follows, that his ineffable cause is no cause at all.

Our author attempts to establish his wild and monstrous ideas on another principle; but those who are not satisfied with what we have already produced on this subject, we must refer to the work itself, our limits forbidding us to be more minute; indeed, we are already fearful of having almost wearied the reader.

From this ineffable principle, exempt from all essence, power, and energy, a multitude of divine natures are represented as proceeding, p. xxii. They which are first produced do not recede from essential goodness, and are all eternally established in the same blessedness *. But though *produced*, they are *self-subsistent* natures and *super-essential*†. 'And here,' observes Mr. Taylor to the reader who has not penetrated the depths of Plato's philosophy, 'it may appear paradoxical, in the extreme, that any being should be said to produce itself, and yet at the same time proceed from a superior cause ‡.' To this he has our most cordial assent; and we venture to think, notwithstanding his *demonstrative proofs*, that the sight of mankind is so dim, that although they may look upon these objects with the most attentive eyes, according to his own direction, they will be unable to see them. 'And yet traces of productions of this kind are to be met with in the last of things. Thus, fire imparts heat by its very essence, and snow coldness.' We beg leave to ask what analogy this bears to the point in question? Fire produces heat, we allow, essentially; but this is nothing more than cause and effect. No traces can our weak eyes discern of heat *subsisting by itself*, or of heat *producing itself at the same time that it proceeds from a superior cause*. It is true, we do not pretend to have studied in the Platonic school so long as Mr. Taylor: consequently we cannot claim so refined an intellect as to understand how a thing is, and is not, at one and the same instant.

What is added as a corollary to this doctrine, is in the same paradoxical strain; *viz.* that the *human soul, as far as it is rational, produces itself!* The proof of this is attempted in the following manner.

'That which can impart any thing superior, in any genus of things, can impart that which is subordinate in the same genus: but well being ranks higher than mere being: and the rational soul imparts well being to itself, when it cultivates and perfects itself; it will therefore impart being to itself.' Vol. i. p. xxx.

We might as well say that education could produce being. The truth is, the soul, in improving itself in virtue, &c. produces no new being: it effects only what instruction also effects: that

* P. xxvi. † P. xxix. ‡ P. xvi.

is, induces a certain mode or quality. A polished diamond is superior to an unpolished diamond; but the artist, in rendering the diamond polished (or εν εχοντα), cannot be said to produce a thing, or give being to a thing, the improvement of which is the object of his art. Besides, would not the argument, if it proved any thing, prove too much? The rational soul is superior to the irrational; if therefore it can produce itself, it can produce what is inferior, the irrational: unless to this it be objected that they rank not under the same genera.

Mr. Taylor proceeds to favour the world with the mystic conceptions of the 'divine natures.' He observes that Plato does not, everywhere, deliver the same doctrine on this point; but refers us, however, to The Phædrus, as the dialogue in which this subject is best explained. In this he declares it evident *that the philosopher was inspired, and had exchanged human intelligence for a divine mania.* We know not under what influence Mr. Taylor wrote this: but if he choose to appropriate to himself also the title of maniac, we shall not dispute it with him.

Here he is led to a comparison between the fables of philosophers and poets; and from this part, as less exceptionable, and more intelligible than the general tenor of his writings, we will give an extract.

'Each has something in which it abounds more than, and something in which it is deficient from, the other. Thus, for instance, the poetic fable abounds in this, that we must not rest satisfied with the apparent meaning, but pass on to the occult truth. For who, endued with intellect, would believe that Jupiter was desirous of having connexion with Juno, and on the ground, without waiting to go into a bed-chamber? So that the poetic fable abounds in consequence of asserting such things as do not suffer us to stop at the apparent meaning, but leads us to explore the occult truth. But it is defective in this, that it deceives those of a juvenile age. Plato, therefore, neglects fable of this kind, and banishes Homer from his republic; because youth, on hearing such fables, will not be able to distinguish what is allegorical from what is not.

'Philosophical fables, on the contrary, do not injure those that go no further than the apparent meaning. Thus, for instance, they assert that there are rivers and punishments under earth; and if we adhere to the literal meaning of these, we shall not be injured.' Vol. i. p. xxxix.

Another dogma which we shall notice, is that respecting *ideas.* It is well known that Plato, observing that the mind formed to itself ideas of things more perfect in their kind than any with which it is conversant on earth, conceived that these ideas were derived from some universals which had a real subsistence. Thus, because the mind possesses the notion of a purer virtue, and a more complete justice, than we find among men—and again, of a more exact equality than any two equal

things arrive at—he fancied that such a virtue, justice, and equality, were real entities, and that the soul came into the receptacle, the body, furnished with a knowledge of them. To this Mr. Taylor gives his assent, and, of course, believes, that, from a world replete with omniform ideas, this sensible world is produced. When we can form the idea of a triangle that is neither scalene nor isosceles, neither right-angled nor obtuse, it will be time enough to consider how we came by it. But, until then, we shall doubt, not only this doctrine, but that of abstract ideas altogether.

The reader will be by this time tolerably well versed in the theology of Mr. Taylor, and will not be surprised to find him believing the universe to have been eternal. But the arguments brought to prove it are curious enough. 'It must have been produced by nature, art, or power,' says he. 'It could not have been by art, because in that case it could not *simply be*, but would be in some particular manner.' Good Mr. Taylor, is not the universe in some particular manner? 'But it could not be by nature, because that which makes by nature, imparts something of itself to that which it produces: and the maker of the universe being incorporeal, had he produced it by nature it would have been incorporeal also. It remains that the universe was produced by *power alone*. But every thing produced by power, subsists together with the cause containing this power: and hence productions of this kind cannot be destroyed, unless the producing cause is deprived of power;—the divine intellect therefore, that produced the sensible universe, caused it to be co-existent with himself*. The validity of this argument we deny. Admitting, as we readily do, that the universe was produced by power, Mr. Taylor's consequence does not follow: for we do not admit it to have been produced by a power that always acted by necessity, as fire produces heat, or snow coldness: we suppose it to have been created by a being whose power was under the guidance of his will, and who could act or not act, according as he saw fit.

We have already noticed Mr. Taylor's fancy, that the rational soul is self-produced; from which he draws a conclusion in favour of its immortality. 'For,' says he, 'that which has no temporal beginning, cannot have an end; and that which has no end, is without a being: it follows, therefore, that the soul must perform periods, both of ascensions from generation, and of descensions into generation; and that this will never fail through an infinite time†.' But as the foundation happens not to be good, and as the soul does not happen to produce itself—at least Mr. Taylor has not proved that it does—down falls the superstructure: down falls also that other most important dogma, as

* P. lv. † P. lxiii.

Mr. Taylor calls it, that all the knowledge the soul acquires in this life, is but a recovery of what she once possessed.—By the way, were this the truth, it would be extraordinary that the soul neither retained nor recovered any sort of knowledge of the intellectual world.—He deduces from the above doctrine *, 'that the only means by which the soul of man can hope to approach the Deity after it has escaped from its earthly prison, is by exercising the cathartic and theoretic power; the former teaching it to subdue the passions, the latter elevating it by contemplative truth.' God be thanked that the Being we adore requires not these rigorous, and to the unlearned impossible, conditions! and that rest beyond the grave is not by Him confined to the philosopher and metaphysician!

We are, in the next place, favoured with a long account of Providence and Fate; but as we have already wearied ourselves with Mr. Taylor's abstruse and fanciful opinions, we must refer those who wish for further information to the work itself.

'Since the time of Justinian,' our author says, with sufficient self-complacency, 'the path by which he has conducted his reader has been unfrequented'——But he shall speak for himself.

'In the beginning I observed, that in drawing these outlines I should conduct the reader through novel and solitary paths;—solitary they must be, since they have been unfrequented since the reign of the emperor Justinian to the present time; and novel they will doubtless appear to readers of every description, and particularly to those who have been nursed as it were in the bosom of matter, the pupils of experiment, the darlings of sense, and the legitimate descendants of the earth-born race that warred on the Olympian gods. To such as these, who have gazed on the dark and deformed face of Nature till they are incapable of beholding the light of truth, and who are become so drowsy, from drinking immoderately of the cup of oblivion, that their whole life is nothing more than a transmigration from sleep to sleep, and from dream to dream, like men passing from one bed to another,—to such as these, the road through which we have been travelling will appear to be a delusive passage, and the objects which we have surveyed to be nothing more than fantastic visions, seen only by the eye of imagination, and when seen, idle and vain as the dreams of a shadow.' Vol. i. p. lxxix.

We did not know before that shadows dream. But this, we suppose, is one among the many discoveries made by Mr. Taylor, who, during the space of 1000 years, is the only man that has been able to burst through the cloud of darkness which envelopes the whole human race, and who alone has been able to view, with an eye of philosophy and truth, subjects of the last importance to the world—the true nature of the Deity, the universe, and the human soul. What possible re-

* P. lxv.

ward can be offered to him, adequate to such exalted attainments? Nothing but his modesty could have withheld him from exclaiming

'——————— quæ munera Niso
Digna dabis? primam merui qui laude coronam.'

That a writer with these sentiments should show more than a common portion of contempt for such as differ from him, is not extraordinary. It would be extraordinary, indeed, were he to do otherwise. But we would remind him of a circumstance or two that may lessen his indignation against experimental philosophy. And, first, we shall beg him to recollect, that in mathematical pursuits, where pure demonstration can be had, no man in his senses rests satisfied with experiment. No man, we believe, ever had recourse to it in order to be more certainly convinced of a truth that had been legitimately proved after the manner of an Euclid or an Archimedes. On this point, therefore, there appears to be no difference of opinion between him and the generality of philosophers.—Secondly, we would request Mr. Taylor to consider, that there are also some subjects which do not admit of mathematical demonstration, strictly so called; and in which it is necessary to have recourse to experiment, either as leading to the discovery of some certain principles on which future reasonings may be founded, or as correcting those theorems which have been deduced from mathematical data, but which some causes, that could not be taken into consideration, render, without such correction, inapplicable to the intended purposes. Of the former, hydrostatics give a forcible example. The nature of fluids is so imperfectly known as to render the general laws of motion wholly inapplicable to them: and we would recommend to Mr. Taylor's consideration the following observations of a man whom the world considers to have some skill in mathematics. If Mr. Taylor discovers them to be groundless, the learned will thank him for communicating such discovery. 'Under the circumstances' (says professor Vince, speaking of hydrostatics) 'of an indefinite number of bodies acting upon each other by repulsive powers, or by absolute contact; under the uncertainty of the friction which may take place, and of what variation of effects may be produced by different degrees of compression, the *conclusions deduced from any theory must be subject to considerable errors, except from that which is founded upon such experiments as include in them the consequences of those principles which are liable to any degree of uncertainty.*' Hyd. pp. 5, 6.

So again, with respect to the science of optics: the laws of reflexion and refraction, upon which the whole theory of vision is founded, are derived from experiments; not because experi-

ment is preferred to every other proof, but because, in this case, no other proof could be obtained.

We would also desire Mr. Taylor to consider what was the state of philosophy previous to the introduction of experiment. Can any thing be more contemptible than the sentiments of the early writers on this subject? Were not their theories and their hypotheses the most wild and absurd? He must know that they were so: the whole world knows it. Indeed the writings of the schoolmen, who spent more time than other men in metaphysical reasonings, had rendered the name of philosophy a name of reproach. It was from this very consideration that the great lord Bacon remarked 'that men required not wings to be added to their intellects, but leads and weights:' and although Mr. Taylor sarcastically observes, that a considerable portion of lead must have been added to the intellects of the author of the Novum Organon (that baseless fabric of a vision, as he calls it) when he wrote this, yet we are of opinion that this justly celebrated philosopher, and that truly great man Boyle, contributed a great deal more to the advancement of *real* knowledge, than Mr. Taylor and all his metaphysics are likely to do. But it seems he despises 'every thing necessary, every thing connected with the common purposes of life, as ignoble and illiberal *.' We, however, who have not yet learned to estimate the value of things in proportion to their inutility, should think as highly of the man who introduced an important improvement into navigation, or any other useful art, as we could do of that high-flown genius who might arrange the 'divine natures' into their respective genera, species, and differences. But this is not the only instance of contempt shown towards men who have obtained applause by their abilities. Warburton was, unquestionably, with all his failings, a man of great mind; and yet Mr. Taylor dares to style him a mitred sophist. Alas! he is dead; and it is easy to spurn a carcass, though it be the carcass of a lion.

What Hooker said of the disciples of Pythagoras may justly be applied to our author:

'Pythagoras' (observes that acute writer), 'by bringing up his scholars in speculative knowledge of numbers, made their conceits therein so strong, that, when they came to the contemplation of things natural, they imagined that in every particular thing they even beheld, as it were, with their eyes, how the elements of number gave essence and being to the works of nature—a thing in reason impossible; which, notwithstanding, through their preconceit, appeared unto them no less certain than if nature had written it in the very foreheads of all the creatures of God.' Vol i. p. 145. Ed. Ox.

To the industry of Mr. Taylor we are willing to bear witness:

* P. lxxxv. Note.

we are willing to allow him whatever merit he can justly claim; but we cannot admit theories so wild and extravagant, in order to please any man. It is now time to turn to the translation; but our remarks on this part of the performance we must reserve for a future number.

(To be continued).

ART. II.—*Indian Recreations; consisting chiefly of Strictures on the domestic and rural Economy of the Mahommedans and Hindoos. By the Rev. William Tennant, LL. D. &c. 2 Vols. 8vo.* 18*s. Boards.* Longman *and* Rees. 1803.

'ASIA' (says sir William Jones) 'has ever been esteemed the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the productions of human genius, abounding in natural wonders, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the features and complexions, of men. Yet how much of this important and extensive field remains unexplored, and how many solid advantages unimproved!'

The progress of inquiry, and observation, and discovery, and research, is however very sensible. During the few years since sir William Jones wrote, conquest has connected vast provinces hitherto hostile, and is preparing for them the benefits of a more extensive commercial intercourse, and of a legislation free from the restraints of superstition. Official embassies have explored inhospitable empires; and private travellers have communicated a more local and specific intelligence. To the knowledge of what Asia is, great additions have accrued in every direction. To the knowledge of what Asia has been, less is added; because the labourers have rather chosen to comment than to translate; and, in their commentaries, have been more anxious for the reputation of a vague erudition, than for that of good sense and sagacity; as if to have studied, was more than to have thought.

These recreations rather propose to extend our statistical than our antiquarian knowledge of Hindustan: they treat much of the arts, the agriculture, the trade, the manners, and the legislation; little of the literary or architectural monuments of antiquity. Mr. Tennant, however, has frequent occasion to notice the minute resemblance between the usages now prevalent among the Hindus, and those ascribed in the Scriptures to the Babylonians and Jews: and these observations constitute an important accession to biblical illustration.

The oriental dominion of Great Britain is become so vast, that she is surpassed only by China in the number of subjects; only by Russia in the number of acres included in her domi-

nions. Let it be seen that she merits this immense trust of influence on human happiness; that she knows how to improve the condition of the people more rapidly than the mandarins of Pekin; that she knows how to multiply a civilised population more rapidly than the law-giver of Moscow. The first step to wise government is local information. The state of the habits of the people must be recorded, before they can be compared with those of other nations analogously circumstanced; and next corrected, by the inferences of a more enlarged experience. The region must be narrowly surveyed and mapped by philosophic geographers, before its fossile, vegetable, and animal wealth can be appreciated, or its opportunities of land and water carriage ascertained. Surely a board for statistical inquiry might be founded at Calcutta, and printed queries addressed to the prefects of the dependent departments, concerning the productions of the earth; the numbers, arts, and wants of the people; the rate of wages, wares, and rents; and the residual degree of burden and restraint from religious or political legislation.

The account of Calcutta supplies many new as well as curious particulars.

'Among the first objects which attract the notice of a stranger on his arrival in Bengal, is the elegance and beauty of Calcutta, the capital of our dominions in the east. The company's botanic gardens, the elegant villas of its servants, the strong and regular garrison of Fort William, and the spires of the town, announce your approach to a capital, though not above fifty years' standing, that would be deemed considerable in any part of the world.

'The activity and enterprize of the English is perhaps no where better displayed, than in the rapid enlargements of this town. In the memory of persons still living here, the European houses were mean, and comparatively few in number. Those of the natives are, in general, still paltry huts; but as prospects of gain, or at least of employment, are always opening in the vicinity of European society; the number of their dwellings has increased in a still greater proportion than that of Europeans. From the number of houses rated for the payment of taxes in the assessors' books, the native inhabitants of Calcutta cannot fall much short of half a million. They amount to this number estimating four persons to each house; an estimate certainly moderate, if you consider the number of children and women around each hut. The Hindoos not only all marry, but enter into that state at a very early period of life, which renders their marriages uncommonly prolific: this circumstance has rendered barrenness and celibacy disgraceful in either sex, but particularly in the female. A young woman, who has not been betrothed in her infancy, or who, from any sinister accident, has not procured a husband, brings much solicitude and disgrace upon the family.

'This natural source of population has always been seconded by the British government in Calcutta, which has afforded an uniform protection to the lives and property of the inhabitants. The police of the city is chiefly committed to a superintendant of police, and

several inferior justices of the peace, with certain stated salaries: before them all petty delinquencies are tried; and smaller disturbances punished. Tannahs, or guard-houses, are erected in the different divisions of the town: and the peace is maintained by a few companies of native soldiers who patrole the streets, and prevent disturbance from quarrels, robbery, or theft. Offences of a higher nature, whether committed by Europeans or natives, are cognizable by the supreme court of judicature; which about twenty-five years ago was substituted in place of the mayor's court, with more extensive jurisdiction, and superior authority.

'The powers of this court extend not only to the company's territories in this part of India, but also to every case civil or criminal that may occur upon the sea between the Coromandel and Malacca coasts. The jurisdiction of this court does not extend to the upper stations: in these, however, all the European settlers come under an engagement to be amenable to its authority.

'The policy of this establishment has been much controverted by the civil and military servants on the Bengal establishment; and it still seems to be regarded as an unpopular measure. The objections, however, urged against it, as far as I have been able to weigh them, are highly to its honour, and that of its projectors. It is contended that a very considerable discretionary power over the natives, ought to be left in the hands of the Europeans, to preserve subordination and obedience. A greater degree of insolence, and a more independent spirit, it is said, is daily gaining ground among that class of men: that they are litigious to a proverb; and on every occasion put themselves on that footing of equality with Europeans, which they find from experience to be countenanced by the supreme court. They foresee in its continuance, and in the establishment of similar jurisdictions at Bombay and Madras, the total emancipation of the British subjects in India.

'These charges, and these fears, proceed rather from the misconduct of individuals than their patriotism; or the rigour of the supreme court. The dissipation of Europeans here is far more conspicuous than the insolence of the natives. Both the military and civil servants are too often in the habit of incurring debt, sometimes by borrowing money from the people of colour; but oftener by want of punctuality in the payment of wages and accounts. In every case a native is a rigid creditor; and is gratified, rather than hurt, by seeing himself in a situation in which he can command the personal liberty of an European by imprisonment. But the man who demands the payment of a just debt may be rigid, but is not insolent. An honest man has nothing to fear from such demands; to him they will always appear more reasonable, than that every person who has the facility to part with his money, or want his wages, should contribute to debauchery, or suffer for the extravagance and folly of another.

'Formerly it sometimes happened that a peace officer in the execution of his duty, has been seized in the cantonments, and insulted in the execution of his duty, at the instigation of officers, or by their personal violence. These facts are reported by themselves with an air of exultation, which clearly demonstrates their inclination, and a wish that they could again be repeated. Even at present, there are

combinations well known to the bailiffs, which renders the execution of personal diligence a very dangerous part of their duty. But such objections against the supreme court, are its highest panegyric; because they are of the same nature with the objections which every thief or robber has to a gibbet.

'The insolence of the natives, and that independent spirit which endangers the British power in India, wise men have not been able to discover; or they have deemed past experience a better guide to its treatment, than the capricious exercise of discretionary power. The peculations of collectors, and the exactions of officers in detached commands, have produced the only serious discontents which the British government has ever yet experienced. And had the sources of them, or the principal characters concerned, been more immediately under the eye of the supreme court, it is probable that they never would have existed.

'Had the supreme court of Calcutta, or the general police of that capital, been established on bad principles, their pernicious effects would have appeared long since, within the immediate sphere of their operation. There, however, they are happily as invisible as their supposed cause. Perhaps no city in Europe has increased more rapidly than Calcutta within the last thirty years. Ships belonging to every nation are seen in its harbour. Trade, and every mercantile speculation, has been carried on with a boldness which appears never to have been checked by any judicial iniquity.

'Greater property than is common in Britain, has been accumulated even by some of the natives, and possessed with equal security with that of the richest subjects in England. The safety with which the property of European families is entrusted to the native servants, is indeed highly to their honour. Fifty or sixty, and more, perhaps, in some families, sleep during the night in the compound, or in the passages and verandahs of the house, while every door is open: and you hear of much fewer burglaries and thefts, than are committed in London, after all that the precautions of bolts, watchmen, and constables have been able to effect. Were a house, with an equal number of servants, kept equally accessible in any town of England, it would in all probability be robbed as frequently as it contained any thing that could be carried away. And were these subjects possessed of the same degree of wealth as some natives in Calcutta, there is no country in Europe where they could be more secure. In some, it is not rash to affirm, that they would have long since been convicted of incivism, or some imaginary crime, in order to conceal the real guilt —that of being rich.

'The Ayeen Acbery is entirely silent about Calcutta, which is full proof of its being wholly inconsiderable in the time of Acber. The settlement of a factory here was so late as 1690, by Job Charnock. It must have remained a trading factory till some time after the battle of Plassey in 1757. To have increased in forty years in so unhealthy a spot to its present population of five hundred thousand souls, implies a degree of prosperity, amidst all the irregularities of an infant settlement, that is unparalleled in any other quarter of the world.' Vol. i. P. 37.

Our author proceeds to give an account of the different races of inhabitants settled in Calcutta—the Armenians, Moguls, Greeks, Portuguese, and Bannians. He complains of the number of native servants rendered necessary in every European family by the excessive subdivision and distribution of employments, insomuch that a man who cuts grass for a horse will not feed him. Surely a tax on servants is the proper method for compelling the education or importation of attendants of a more versatile utility. The loss of labour to the state, incurred by tolerating so many needless mouths, is a great political grievance. The idler is not merely improvident for himself and ruinous to his master: he omits creating an exchangeable value which would add to the exchangeable value of every other man's toil: the larger the proportion of the industrious, the greater the reward of industry.

Important observations are also made on the want of employment for country-born children, as they are called—for the descendents of Europeans by natives. While Europeans continue scarce, their very bastards must be treated with reverence; and an attempt made to qualify them for the genteeler lines of life, in which they are with difficulty stationed. This difficulty results from the absurd system on which Hindustan has been colonised: it has hitherto been usual to export thither only gentlemen—a class of beings so ignorant of all the arts of life, that scarcely a decennium has yet passed since they have managed to print the language of the country. The Encyclopædias composed at home, teach our arts in the east, which, but for the impediments to settlement opposed by the privileges of the company, would half a century ago have been domesticated there by voluntary migration. To how manifold an amount would all the productions for interchange have been long ago multiplied on a system of free trade! How multifarious would have been the roads of industry, commensurate with the highest prospects of mercantile ambition, already tracked, founded on experience, and in full activity!

The effects of the Hindu superstition on the knowledge and virtue of the people are well discussed. Surely the injurious operation of these rights and notions is so obvious, that missionaries of some sort should be encouraged to scatter the seeds of a wholesomer morality. Christianity in its European form may not be well adapted for reception: but a translation of the *United Gospel*, and of many select portions of the Scripture, might be circulated, and so commented as to amalgamate with what is innocent in their own traditional faith and practice. Real religion, like the golden pippin, is best propagated by engrafting it on the extant crab-trees. Our missionaries seem often to have failed by attempting at once the substitution of a wholly new faith;

while only that portion which is hurtful should anywhere be attacked. They have also the fault of endeavouring to impress those mysterious opinions which are inexpressible in any unsophisticated language, and unintelligible to plain understandings. Religion, to be loved, should be associated with our pleasures: its yoke should be easy, its burden light: it was bestowed to make us free; nor did its amiable author disdain to provide wine for the marriage-feast, to accept the offering of precious perfumes, or to mingle among the fair, the young, and the convivial. Unlike those itinerant Calvinistic missionaries, falsely called *evangelical* teachers, he himself was everywhere the harbinger of festivity and joy. He solemnly abolished the dull sad Sabbath of his countrymen; and endeavoured to connect his own memory with their glad national anniversary festival. Such are the points of view in which, to a people excessively fond of a sensual, amusive, and gaudy ritual, the converters of the Hindus would do well to present the great, the immortal author of Christianity.

A passage interesting to the literary world is the account of the historian Golam Hossein Khan.

'In giving an idea of the literature of India, I cannot omit mentioning Golam Hossein Khan, the late author of a work, entitled Seir Mutakhareen, or View of Modern Times. This work is regarded as classical Persian, in point of style; and contains a civil history of Hindostan, from the death of Aurengzebe to the year 1781. The biographical anecdotes found in this work, concerning many of our countrymen, who are still living, renders it peculiarly interesting: the details of the English conquests in India, and his strictures upon the British government in that country, convey the ideas of a native, of high character, upon subjects of the first importance. This work, though translated into something like English, by a renegado Frenchman, is but little known even to Orientalists, except by name.

'This Mogul nobleman was a partizan of the present emperor during his fallen fortunes; but like the great Clarendon, he delivers his sentiments with spirit and impartiality; and with a force, clearness, and simplicity of stile rarely to be found in Asiatic authors, and which justly entitle him to pre-eminence among the historians of his country. The history of his life, given by himself, is prefixed to his volumes; some particulars of it I shall insert, for it must be interesting to know the history of an independent native, who has displayed so much penetration, sagacity, and knowledge, respecting the conduct of the English in the government of his country.

'Golam Hossein Khan was born in Shah-Jehanabad in 1140 of the Hegira; and being related by his mother to Aliverdi Khan, the future nabob of Bengal, he repaired to that province with all his connections. "Soon after our arrival in Moorshedabad, says he, fortune began to favour our family. Aliverdi Khan was appointed governor of Patna, where my father accompanied him, and where our family have lived to this day in affluence, dignity, and splendour:

for the houses we bought, and the lands we acquired by purchase, gift, or otherwise, during the administration of Aliverdi, are to this day in our possession. In the year 1188, I was induced, unfortunately, to become security, to a considerable amount, for a zemindar, who already owed me the highest obligations, and from whom I little expected such a return, and so much perfidy as I met with. In consequence of his misconduct, I was called upon by the English government to pay 60,000 rupees on his account, which was the sum for which I had become bound. This demand coming on me unexpectedly, I was obliged to sell my jewels and plate, to the amount of 31,000 rupees, and to make up the balance by borrowing it from the banker. In this way I saved myself from the severity with which I would have been treated by the government to whom the money was due, and from the still more unfeeling rigor of the aumils, muttsudies, and other revenue officers, who seemed to wait with a malicious eye for the signal from government, to seize my whole property. I was obliged to put into the banker's hands, as a security for the money I had borrowed, the portion of land I possessed, and to endeavour to procure subsistence by some other means. But I was unable to get any employment, notwithstanding all the interest, and all the enquiries which my friends made in my behalf. At last it pleased fortune to give me a friend in general Goddart, a man of merit so conspicuous as to need no praise, and whose kindness and generosity to me, as well as to many of my countrymen, entitle him to my lasting gratitude. Such a character is not often met with among the English in Hindostan.

"He was about this time appointed resident at Chunarghur; soon after which he came to Azimabad, (Patna,) where he made some stay. Being an old acquaintance, I went to see him. He had the kindness to enquire about my affairs, and he heard, with cordial concern, the calamity which had befallen them. 'I am truly sorry, said he, to hear what has happened; but as I see no likelihood of your getting employment here, you had better come along with me, and we shall live upon what we can get.' I cheerfully accepted of the proposal; looking upon it as one of the secret resources which Providence had kept in store for me. I accordingly got myself ready, and accompanied him to Chunar. But on general Goddart's arrival there, he found that the situation to which he was appointed, was, in point of emolument, much below what he had reason to expect, and indeed scarcely sufficient to defray his necessary expences. This circumstance disabled him from assisting me as he wished; but he committed to my care whatever concerned the revenue matters of that town. He allotted also for my accommodation an excellent house, which had been fitted up for himself; and sent his own boats to bring my wife and family. When they arrived, he gave them a pension of 300 rupees a month. After behaving to me in this very handsome manner, it was natural in him to receive my visits with that particular distinction which he shewed me.

"I have already observed, that general Goddart's income at Chunar, was much below his expenditure: in consequence of this, he now determined to relinquish his situation, and get permission to enter

into the service of Azof ud Dowlah, having heard that that prince, dissatisfied with his old troops, had dismissed them, and intended to raise a new army, the discipline of which he wished to commit to the charge of an English officer of rank. My friend conceived that such an employment would be more suitable to his turn of mind, than the station he held at Chunar; and that it would likewise prove more profitable both to himself and me. But as he had no acquaintance with Mr. Bristow, who was then minister at Lucknow, he did not think it proper to make any personal application to him on the subject. On his asking my opinion of the matter, I proposed that he should give me a letter to another Englishman, a friend of Mr. Bristow's, to whom, by that means, I should find a ready introduction; and thereby be able to sound him in regard to the object in view, without mentioning his name. Of this he approved; and giving to me the letter to the gentleman at Lucknow, he wished me a successful journey."

'After, however, obtaining the consent of Mr. Bristow to this measure, all the views of the general and Golam were defeated, by the appointment of Mr. Middleton as resident in the room of Mr. Bristow. Though this was an intimate acquaintance of the general, from whose friendship he expected much, he totally disapproved of the measure. On the failure of this scheme, and the appointment of general Goddart to join the army in the Deccan, all connection between him and our author was broken off. At a more early period of his life, he had been employed in the courts of Aliverdi Khan, and that of his nephews, in consequential situations; and after having received various disappointments and reverses of fortune, he settled at last at Patna, where, on a sum of money left by his friends, he was enabled to support his family comfortably. It was there also, that during a period of quiet and retirement, he tells us he composed the Seir Mutakhareen. In the same city, in the earlier part of his life, he witnessed the massacre of the English, a cruelty which he reprobated, but which he could not prevent. He conferred, however, some obligations on Mr. Fullarton, the only person who escaped from that bloody catastrophe.' Vol. i. P. 277.

The letters in the first volume are all dated from Calcutta, and chiefly respect topics of a general, not a local kind: those in the second volume are dated from the successive stations of a migratory army, to which the author was chaplain, and contain many local particulars of the state of agriculture, and the face of the country. In the first letter, our author estimates at 33,000,000 the population of British India. His remarks on the Hindu husbandry will no doubt contribute to its improvement: but many of them are, in this climate, and with our own habits, only curious as statements of fact—wholly useless as lessons of experience. In the letter on travelling in a budgerrow (p. 59) on the Great river, it is said to be a prime object to move with additional rapidity large shallow vessels. Surely the steam-engine moving a water-wheel, might advantageously be substituted

to the oar. And as the French have lately contrived to boil soup by reflecting the sun's rays from various mirrors on the bottom of the boiler, it is probable that a steam-engine could in that climate usually be kept at work all day without the expense of fuel, by means of the heat reflected from a moveable hollow hemisphere or cylinder of mirrors.

In the account given of the pearl-fisheries, it does not appear that the natives understand the art of producing pearls at pleasure. Linnæus ascertained, that, by perforating the shell of the pearl-muscle, a pearl is in consequence produced at the orifice or puncture. Almost all shell-fishes can be collected, when very small, from the substances to which they attach themselves: in this minute state they can be transplanted to prepared beds, and arranged at regular distances, so as to favour their rapid and unhindered growth. Surely the pearl-muscle might in this way be stationed in adapted pits, and bored at the proper age so as to secure a pearl in every shell.

Silk is an article reared very imperfectly, or rather reeled very imperfectly, in the East Indies. The threads of Piémontese silk are five-fold. Five cocoons are flung at once into the boiler, and the utmost care is taken never to interrupt this uniform size of thread: as soon as one worm is reeled bare, another is substituted. But from the unevenness of the Bengal silk, it seems probable that sometimes eight or ten threads, and sometimes only four or five, are gathered in the same skein and on the same reel. By throwstering, these inequalities are indeed in a great degree subsequently corrected; but why should not the Bengal silk be brought to market in as perfect a state as that of Piémont? If the duty on silk were wholly withdrawn, and the East-Indian silk skilfully put together, it is probable that our manufacturers would furnish both the South of Europe and South America with silk stockings—a branch of trade very important, and as yet engrossed by the manufacturers of Lyons, Orange, Nismes, and other French towns.

An important letter is that on the distribution of property in land. Great evils arise in all communities from complex tenures and uncertain taxes; but how can it be hoped that a nation should reform the Mocurrery system in its distant dependencies, which still tolerates at home the distinction between real and personal, between freehold and copyhold property; which has neither commuted its tithes, redeemed its manorial rights, nor softened its game-laws?

The following anecdotes of superstition are striking.

'Religious fear is alone capable of extorting cash from a Hindoo; for of all the trials of his faith and patience, that is the most severe which touches the purse, and the only difficulty the Brahmin has to

encounter is to thrust his fingers there. An obstinate struggle between avarice and piety was lately exhibited by a large party of Mahrattas, about 12,000, who arrived here a few months ago. The Brahmins were offered four or five thousand rupees in the name of the whole caravan; while a larger sum was demanded on their part, accompanied with a threat of excluding the pilgrims from the holy precincts, if it was not immediately paid down. This had little effect, till a Brahmin, who knew his *monde*, offered to cut off one of his thumbs from his hand. Had this been the consequence of their obstinacy, they must not only have lost their cast, but according to their own creed, the blood of this holy man must have been expiated by their whole posterity. Such sins of fathers are visited upon their children, not for two or three generations, but *ad infinitum*.

'In comparison with such a destiny as this, the sum demanded was but a trifle; to the good pilgrims it appeared so; and they instantly paid it down.

'Some of these victims of superstition annually drown themselves at the junction of the streams: and this being the most acceptable of all offerings, it is performed with much solemnity. The person who thus undertakes a journey to the mansion of bliss, must present a larger sum to the priests, than the common herd of pilgrims. The rapidity with which the victim sinks, is regarded as a token of his favourable acceptance by the god of the river. To secure the good inclination of the deity, they carry out the devoted person to the middle of the stream, after having fastened pots of earth to his feet.

'The surrounding multitude on the banks, are devoutedly contemplating the ceremony, and applauding the constancy of the victim; who, animated by their admiration, and the strength of his own faith, keeps a steady and resolute countenance, till he arrives at the spot, when he springs from the boat, and is instantly swallowed up amidst universal acclamations. Five or six different persons of either sex, have, since our arrival, in defiance of nature, thus boldly snatched the crown of martyrdom.

'Burning a wife on the funeral pile of her husband, is certainly the most painful exaction ever made by superstition on human ignorance. It seems, however, to be outdone by this more splendid effort of fanatical zeal; and drowning at Allahabad, appears to have superseded the use of the funeral pile. Of the latter I have heard but one instance since our arrival in these provinces.' Vol. ii. p. 249.

A comparison between the expense of raising and making sugar in the West and East Indies is made at p. 290, which renders it probable that the oriental sugar will become cheaper than that cultivated by slaves, whose labour, as Adam Smith has fully proved, is always necessarily dearer than that of hired workmen.

Many important projects of improvement are interspersed among these entertaining and valuable letters, which contain much amusement for the general reader, and much instruction worthy of the practical attention both of the subject and of the ruler. They will add to the information of the merchant, the

farmer, the geographer, and the statist. They mix the useful with the agreeable; and may be compared with a dish of curry for the variety of their ingredients and the raciness of their seasoning.

ART. III.—*An accurate historical Account of all the Orders of Knighthood at present existing in Europe. To which are prefixed a critical Dissertation upon the ancient and present State of those equestrian Institutions, and a prefatory Discourse on the Origin of Knighthood in general, the whole interspersed with Illustrations and explanatory Notes. By an Officer of the Chancery of the equestrian secular and chapteral Order of Saint Joachim. 2 Vols.* 8*vo.* 18*s. Boards.* White. 1803.

THE appearance of this work is somewhat equivocal. Though in English, it is printed at Hamburg, and the language is in a foreign idiom. Its original form is not mentioned, nor is it professedly a translation. The notes are added by the editor; but of this gentleman we have not the slightest information. He seems, however, well acquainted with his subject; and the original author appears fully competent to the historical account he has attempted to collect.

The work is dedicated to lord Nelson in the glowing language of panegyric—we had almost said, of adulation. The dedication contains a short history of the orders of knighthood, which the author deduces from the crusades. Chivalry was, it is said, their offspring; and, together, they are styled 'the prolific parents of modern navigation, manufactures, commerce, arts and sciences, elegant learning, and courtly politeness.'—The editor adds a commentary on these words, more valuable than the text, which we shall transcribe, without, however, assenting to the whole of the reasoning. The crusades undoubtedly gave a spring to the human mind; but our first Richard was a troubadour and the flower of chivalry before he saw the Holy Land. Constantinople would have been sacked, and the Medici sheltered the fugitive Greeks, had no expedition to Palestine ever taken place.

'The crusades, are events unexampled. Operated by the zeal and policy of St. Bernard and the spirit of knight-errantry, which, from the days of Charlemagne, animated the nobles and gentry of the Christian states; for upwards of six centuries, they have had a marking influence on the destiny of Europe. The Asiatic campaigns of the crusaders, lasted above four hundred years; and the fact is not less indubitable than indisputable, that their martial expeditions into those remote regions, contributed to perfect the art of navigation, in which the northern nations had made but little progress. Prior to the first crusade, the Venetians, and the Genoese, were the only peo-

ple who were conversant with those matters. These holy wars introduced also to the knowledge of Europe, many aliments and articles of general utility, of which she was ignorant before; (*viz.* fruits, vegetables, spices, flax, hemp, cotton, and many drugs and medicinal plants) and thus laid the foundations of her subsequent manufactures and commerce. The crusaders likewise, gradually imported the usages, the polite manners, and the learning of Constantinople. These, became progressively diffused throughout the various parts of our continent, and were still further augmented by the overthrow of the Eastern Empire; the dispersion of many noble and learned Greeks; and the fostering protection of the Medici. Succeeding princes, in Italy, France, Germany, and England, by their liberality and patronage, have advanced, whatsoever is connected with arts and sciences, commerce and navigation, society and manners, as nearly as possible, to the highest state of perfection. And we must not omit observing, that the troubadours, and the old romancers; those forerunners of Tasso, Ariosto, and our modern dramatists and novellists, are luxuriant branches, of the same vigorous and fruitful stock.' Vol. i. p. xi.

Many of the orders of knighthood have been formed by sovereigns; but others have owed their origin to nobles, and some to merchants: the order of Malta was founded by pilgrims. Germany is the most fruitful source of these institutions; but they are not so numerous as uninformed travellers would suspect from the number of crosses, &c. which they may observe. These are the badges of the prebends of chapters now secularised, offices not at present borne by laymen.

'It now becomes proper, to observe, that the number of orders existing in Europe, is not so considerable, as is generally imagined. They amount, in all to sixty-six. To convince your lordship, of the exactness of this statement, I shall class them in the following manner: there are three chapteral, which elect their own grand-masters, one papal, eight imperial, thirty-two royal, five electoral and archiepiscopal, thirteen ducal, or princely, and four destined particularly for the fair sex.

'In all civilized states, during a period of seven centuries, orders of chivalry, have constantly maintained their existence.

'In such states, these incentives to perform and achieve deeds of glory; these rewards destined to crown military valour and prowess, and to recompense personal merit; will for ever exist.

'The splendid medal and the gorgeous chain, bestowed by the Batavian republic—the swords, the battle axes of honour, and the three-coloured scarfs, presented by the hand of a chief-consul—or the magnificent aigrette, conferred by the Ottoman empire—are to every intent the same, as the ribbon and badge, with which his Britannic majesty invested your lordship; or as the one, which the noble victor of Camperdown, received from the emperor of Russia.

'Even in the days of Cromwell, which breathed every spirit, save that of courteous gallantry; Whitelock, the ambassador from the protector to the court of Sweden, accepted the order of the amaranth,

from the famous Christina. Her majesty invested him with the ensigns, upon its first institution; nor did the protector express any disapprobation.' Vol. i. p. xvi.

In the fifteenth and sixteenth centuries, it is observed that the sovereigns cemented their alliance by the mutual exchange of orders; and that nine kings of France were successively invested with the order of the garter. This courteous and gallant intercourse seems to have ceased in consequence of the reformation, the distractions occasioned by the thirty years' war, the rebellion in England, and the gloomy habits of a fanatical protectorate. The intercourse begins now to revive: English officers have been honoured with foreign badges; and the English spirit will merit the distinction wherever it has a field for action. The editor is mistaken in saying that there is no military order in England: that of the bath, though not exclusively confined to the military profession, is the usual meed of the gallant hero.

This compilation, it is said, is wholly undertaken for the English traveller and the student in modern history. It is compiled from the historical collections of Eichler and Archenholtz, particularly from original documents deposited in the archives of several modern orders. The notes and illustrations are drawn from Collins's Peerage, Clarke's concise History of Knighthood, and many other eminent authors.

The prefatory discourse chiefly relates to the origin of knighthood; and though some distinctions, similar to the ensigns of knighthood, are found among many nations at different æras, yet the real institutions can scarcely be discovered till after the return of the crusaders.

The various orders of knighthood had lost much of their interest since the great objects of their institution were no more; and they became only an apology for wearing badges and ornaments which derived their chief value from those who had before been distinguished by them. This was the case with all but a few military orders in different kingdoms; and of the order of the bath in England, which was generally considered as an order of merit, chiefly of military merit. The late events, however, have raised emulation of every kind; and the signal victories rewarded by these orders, have procured them general estimation. It is a circumstance peculiarly singular, noticed by our author, that, while the ancient orders were very generally instituted as a union of warriors to extirpate the infidels, this æra should have seen an order established by infidels to reward their Christian allies.

As our author confines himself to existing orders, we shall not have occasion to engage in any obsolete disquisitions. Indeed, to examine his narratives at large, would be a tedious, generally an uninteresting, labour. We have, however, followed

him, in many parts, through works now seldom looked at; and whose number, were we to quote them, would subject us to the charge of affectation. For the most part we are satisfied with his accuracy; but in a few instances he is not sufficiently explicit—in some, not sufficiently full. It was perhaps necessary to confine his researches, if, in this indolent age, he expected his work to be read.—We shall, therefore, chiefly notice the modern orders, unless any particular observation should occur; and, as we must have some limits, we shall, for reasons not necessary to explain, consider those only as new establishments, which arose since the commencement of the eighteenth century.

The first section contains the ecclesiastical and chapteral orders. Of these, the knights of Malta, the Teutonic order, and that of St. Joachim, only exist. The last was instituted in 1755, and is particularly interesting as lord Nelson was honoured with a high rank in it—that of grand-commander. This order was instituted by many princes and nobles in Germany, seemingly for the purpose of promoting the interests of religion and morality. It was first styled the order of Jonathan, but changed to Joachim, the father of the Virgin. The history of the order is detailed somewhat minutely; but we shall select only those circumstances which incapacitate any one to be a member: we have no other account of its chief objects.

'Those who are incapable of being admitted or received as knights &c. &c. of this equestrian chapteral and secular order, are as follows:

'Such as are accused of blasphemy; such as are guilty of high-treason; rebellion: or felony to their sovereign. Those who desert their service in time of war; or are cashiered with ignominy. Those who have acted contrary to every principle of duty, conscience and honour.' Vol. i. p. 56.

Ladies also may become members.

'As personal virtue; hereditary nobility; and gentility of descent, or extraction; intitle ladies to be admitted into this equestrian foundation and chapteral order; so, on the contrary; a vicious life; corrupted morals; and disorderly manners; are an insuperable bar. All those are formally and absolutely excluded, whose conversation, life, and manners, are repugnant to the principles of religion, morality, and female honour. When on such accounts, a lady is denounced to the order, by a knight thereof, as having insinuated herself therein; (although her life and conduct are such, as render her unworthy of being received;) then the right appertains to the grand-master, and to the general-chapter, to degrade so unworthy a person; and to deprive her of the insignia; and that without even being obliged to name the accuser—Nevertheless, the person so degraded, has a right to examine the protocol of the general-chapter, to the end that she may exhibit her defence.—Thereupon, the counsellor of justice is obliged to plead her cause, and that in the manner the most advan-

tageous for her reputation and honour.—Should it however be proved that such a lady is really innocent; in that case, the denouncer shall be named, and as a calumniating brother, shall be degraded, from the order; and expelled from its bosom.—To accusations preferred, or denunciations made by anonymous persons; by such as are guided by malice, or credulity; and who are not knights of this order, no attention will be given.—They shall, *in toto*, be deemed false; scandalous; and ill-founded; and treated as such.' Vol i. P. 79.

Piety, resignation, patience, and the milder domestic virtues of Anna, the mother of Mary, must distinguish the fair members of this order.

'They must endeavour to distinguish themselves, above other women, by the practice of every moral and social virtue: and must conscientiously fulfil the duties attached to their sex; and which especially appertain unto them, as wives, mothers, and mistresses of families. Inviolable fidelity in the marriage state: tenderness and carefulness, with regard to the persons and education of their children: mildness and beneficence towards their inferiors and servants: and, charity and generosity towards the poor and needy, the widow and the fatherless, ought ever to be the cardinal points of the compass of life, by which they must steer their conduct; and regulate the whole of their lives and actions. Moreover, they are obliged to take the three following vows.

'1. As well in the single as in the married state, they shall educate children as true mothers ought to do: that is to say, such as are intrusted to their care, in the first instance; and such as are their own, in the second. They must endeavour to make them useful members of the state to which they belong; and must further and promote the education of other young people.

'2. Each lady of the order, must distinguish herself, with respect to her apparel, by wearing none but honourable and decent dresses.

'3. Each lady of the order, must avoid playing at games of hasard; and never play deep upon any occasion; since gaming has but too often been, and still too frequently is, the ruin of many families.' Vol. i. P. 81.

Why is not such an order established in this kingdom? The lady of the highest rank in it might properly be the patroness and the great example.

The only papal order is that of the golden spur, instituted in 1559, and, as a single one, we may remark, that our author, though he admits that Pius did not really institute this order, does not carry it properly back to its source. Pius only restored it, and gave the members the appellation of *Pii participantes*. The real institutor was Solomon Boxhorn, who died at Ceraunia on his return from Syria, where he had fought at his own expense. At least his monument remained, within the period of historical record, in the church of St. Peter at Louvain, where he was represented in the *costume* of the order. He died in

1410.—There were once many other papal orders: but none are now in existence; and they were never highly esteemed.

The third section contains orders of imperial creation. That of St. Constantine, instituted in 313, and St. Andrew of Russia, established in 1698, may be considered as not requiring particular notice. The order of St. Stephen of Hungary is of a later date—*viz.* of the year 1764—and of superior rank to that of Maria Teresa, though of a lower æra. It is a civil order; and the second and third classes admit men of merit independent of rank: the first embraces men of the highest rank only.

The order of Maria Teresa is a military one, instituted in 1757 by Francis I. and Maria Teresa. This is the order of which sir Robert Wilson and some other officers of the fifteenth light-dragoons are members, for their services at Lincelles, where, by furiously attacking a very superior body of French troops, they rescued the emperor from being surrounded. The author, however, is not aware of the little intrigues which occasioned the first change in the emperor's design of admitting these officers into the order, and the substitution of the honorary reward of medals; and we perceive, in the account of the order, that the little punctilio which induced the knights to think the English officers inadmissible is carefully passed over. The explanation was admitted in consequence of the emperor repeating his request in a manner that could not be mistaken.

The order of St. Alexander Newsky, in Russia, was instituted in 1725, by Catharine I. Prince Menzikof was the first knight. This also is military, and no one can bear it below the rank of a major-general. Lord Duncan was honoured with it after the glorious victory at Camperdown.

The order of St. George of Russia was instituted by Catharine II.; but the members of this order have not been very communicative; and no account is given of it. We find, in the annals of chivalry, numerous orders decorated with this title—St. George à grande croix; St. George of Carinthia, Austria, Genoa, Rome, Germany and Ravenna; but whether the Russian order were taken from any one, we know not. It is a military order, and the late general Lloyd was a knight of it.

The order of St. Wolodimer was instituted by Catherine of Russia, as well as the preceding order of St. George. It was neglected during the short reign of Paul I. and revived by Alexander. It is merely a civil order.

The next is the order of the Turkish crescent, founded by the grand-seignor on receiving the account of the victory of Aboukir. Lord Nelson was first invested with it; lord Hutchinson, lord Elgin, sir Richard Bickerton, and about 800 other English officers, in two classes, received a similar distinction. It is singular that an order of the crescent formerly existed, founded by

Charles of Anjou in the thirteenth, or René of Anjou in the fifteenth century;—but long since disused.

Of the royal orders, that of the Holy Ghost of France (1578); of St. Lazarus of France (1607); St. Louis of France (1693); St. Michael of France (1469); of Calatrava (1158); Alcantara (1170); St. James of Compostella (1175); St. James of Montesa (1317); of the garter, thistle, and bath; of Christ of Portugal (1319); of Avis (1147); of the seraphim, and the sword of Sweden (1334 and 1525); of the white elephant of Denmark (1190); of Dannebrog of Denmark (1219); of the white eagle of Poland (1325); of the black eagle of Prussia (1701); of generosity of Prussia (1685); the annunciation of Savoy or Sardinia (1434); of St. Maurice of Savoy (1434); are beyond our limits.

The order of military merit, in France, was founded by the pacific cardinal Fleury in 1759. The limitations of this order were curious. As the order of St. Louis excluded all protestants, this admitted all, if in foreign regiments; but a protestant in a French regiment, and a Roman-catholic in a foreign one, were equally excluded.

The order of Charles III., or the immaculate conception, is a Spanish order founded in 1771, as a testimony of gratitude to the Almighty for the birth of a son, and of Charles's belief in that tenet of his holy religion. It ranks immediately after the golden fleece, and no one is admitted but the principal nobility.

Of the order of St. Patrick we have no account, the king at arms having neglected the author's application for intelligence. Established, however, under our own eyes, and its badges worn on most solemn occasions, we want little information of this kind;-and we shall prefer a short extract from the conclusion of the chapter on the order of the bath.

'To the latter' (sir William Hamilton) 'the liberal arts; the profound sciences; the belles-lettres; the British empire, for his services; his countrymen and foreigners, of all descriptions, for his politeness and unremitted hospitality: are, and will be, under eternal obligations. To this great man, to this wise and able minister (worthy of being classed with the Dossats and Walsinghams, of a former age) England is much indebted, for his judicious negociations, at the court of Naples, during an embassy of seven and thirty years; the last nine of which, were not less eventful, than of a nature to require cool judgement, consummate dexterity, and intrepid courage on the part of the negociator. The manner in which a generous nation has requited sir William Hamilton, is an evident and unequivocal proof of the high and just value she sets upon his long and faithful services. The boon is not equal to the deserts of the receiver. Although illiberally glanced at, in a certain senate, it is confirmed to sir William Hamilton by the unanimous suffrages of the dispassionate part of all Europe. We say of "*all Europe.*" For so long as that gentleman filled that honourable post, his benevolent exertions extended to every nation. Notwithstanding this mission was of so considerable dura-

tion, sir William Hamilton constantly enjoyed the confidence, the friendship, and the affection of their Sicilian majesties. He was esteemed and venerated by the nobility, and respected and adored by all classes, throughout the kingdom. His countrymen who visited that capital, could not avoid entertaining a due and proper sense of his kindness and urbanity. The arts in England, are likewise proportionately indebted to sir William Hamilton. To him, that country owes her grateful thanks, for the inestimable collection of Etruscan vases, which, progressively, have formed a taste, unknown before in that island. In 1788, the editor of this work, in company with the marquis of Lorn, M. de Saussure of Lausanne, and two English gentlemen, visited the gallery at Florence. One of the latter, observing an Etruscan vase in an apartment, exclaimed—"there!—there is one of those old pots and pans, for a collection of which our *wise* parliament, gave 14000 pound to sir William Hamilton!"—"Truely Sir!" replied the superintendant of the gallery, "your parliament was very *wise* indeed, in making such an acquisition. Every branch of your manufactures, has benefited thereby. You have acquired, and made as it were your own, a gusto with regard to ornaments, such as hath spread its influence over every article, which can, or does contribute, to the necessities, or luxuries of life: and of which, comparatively speaking, you, to a certain degree, were ignorant before. What would Wedgewood—Clay of Birmingham—your paper-manufactories, your artists, and your artisans, in a thousand various lines, have been, without that collection?—For every pound paid to your discerning and judicious minister at Naples, Wedgewood's manufactory alone, has repaid the nation in the proportion of 1000, for each pound sterling!"—This, is unbought praise. I know not, nor am I connected with sir William Hamilton: but, I have lived long in Italy: and no one could reside long in that country, and hold any other language. As to all other points; what Pope said of himself, with respect to the virtuous sir John Barnard lord-mayor of London; and to the worthy man of Ross; I with equal justice, can apply to myself, respecting sir William Hamilton.' Vol. ii. p. 22.

The order of fidelity is Danish, established in 1732 by the queen Sophia Magdalena, in remembrance of a marriage crowned with unusual felicity. *Since the year* 1770, the order has not been conferred on any one.

The order of the sword of Sweden must be noticed on account of its having received sir Sidney Smith among its members, in consequence of his gallant conduct in the Russian war. The author's eulogy on this able and spirited officer is highly animated—perhaps a little too warm.

The order of the polar star, in Sweden, is comparatively modern—instituted in 1748. It is a civil order, and a certain number of ribbons are kept for bishops and dignitaries of the church. Sir William Chambers was a member of it: Linnæus was another. The order of Vasa, instituted in 1772, does not offer any thing very interesting. Sir John Hill was one of its

earliest members. To this article, as well as to the former lists of the orders of different nations, the editor has added a short account of earlier and obsolete orders; and he has, on every occasion, added to the value of the work by learned and able disquisitions.

The only Polish order which occurs of modern date, and whose abolition must follow after a very short period from its origin, is that of the late excellent but unfortunate king of Poland. It was instituted on his coronation, in 1765; and as no king of Poland exists, and by the statutes the king of Poland on his accession becomes grand-master, no other knights can be added.—We are informed, in the work before us, that Stanislaus was a younger branch of an Italian family. Torelli, the last male of the eldest branch, was alive in 1792. This branch is, perhaps, now extinct; but we have reason to think that the name is preserved in some of the younger scions of a stock famous in literary annals.

'As a knight of the order of the white eagle, the right honourable George earl Macartney, is a knight of this order.

'Sir Benjamin Thompson, comte de Rumford, is a knight of this order; as is sir William Neville Hart. This gentleman was formerly member of parliament for the borough of Stafford, and distinguished himself in the house of commons by a speech on the royal-marriage act, for which, by Frederick lord North, he received the thanks of his majesty. He resided many years on the continent, and successively visited France, Italy, Germany, and the northern courts. His manuscript journals, are said to contain a most valuable collection of anecdotes: and we are informed, that his accurate description of Rome, composed during the year 1788 and still in manuscript, is well deserving the attention of the curious and the learned. Sir William Hart was long attached to the service of his late majesty Stanislaus Augustus Poniatowsky, king of Poland, who was pleased to nominate him an actual chamberlain to his royal person; and was further pleased to invest him with the order of Saint Stanislaus. This dignity was conferred upon him, by a special diploma, bearing date, Warsaw the 27th December 1794.' Vol. ii. p. 105.

The Prussian order of the white eagle was instituted in 1701; the order of merit in 1740; but they do not offer any very interesting subject of remark.

Two modern, Neapolitan, orders present themselves to our notice, that of St. Januarius of Naples (1738), and that of St. Ferdinand and of merit of Sicily (1800). The first was instituted by Charles, afterwards Charles III. of Spain. General Acton, of whom we have frequently heard of late, was a knight of this order, whose fame, in our author's opinion, has not equalled his merits. On this subject we cannot enlarge, and it little becomes us to decide. The other Neapolitan, or Sicilian, order, was established for the admission of lord Nelson and the British officers; the profession of the Roman-catholic religion, and a

belief in the miraculous liquefaction of St. Januarius's blood, being indispensable for admission into the former order. Lord Nelson, Suwarow, Paul I., the king of Naples, his two sons, the ministers and chief nobles—in the whole 21—were nominated as knights grand-crosses. The second class is limited to no particular number. Several of the naval officers of this country, who at that time served in the Mediterranean, were honoured by admission into this class.

The fifth and sixth sections contain the electoral and archiepiscopal, the ducal and princely, orders; the seventh, the orders for the ladies, of which two only were instituted in Russia in the last century. These are not of sufficient importance to induce us to enlarge on them. The order of the golden fleece, instituted by Philip the Good, duke of Burgundy and Brabant, and earl of Flanders, is second only to that of the garter. The account of the ducal order of the white falcon, or of vigilance, of Saxe-Weimar, instituted in 1732, is prefaced by some 'general observations upon the present state of learning and the learned in Germany, and upon the countenance and protection particularly shown to literature and its professors by the sovereigns and nobility of the court of Saxe-Weimar.' These observations, however, are very general, and not peculiarly valuable. The order itself, instituted by the duke of Saxe-Weimar, prince of Parma, is highly honourable. Many of the military orders of the German princes are also greatly respected: some of these, with their dominions, have now merged in the all-devouring sovereigns of the neighbourhood. A separate section is assigned to the order of the amaranth in Sweden; a distinction that we cannot explain, except that Whitelock was honoured with it by its foundress Christina, and Cromwell was not displeased at his accepting it. Our author should have remarked, that Ashmole mentions that Christina established this order at Rome, after her abdication, in honour of a damsel of whom she was fond, named Amarantha. Considering the character and propensities of Christina, we think this the more probable. She never was fond of sovereignty till she had resigned it.

In our review of this publication, we have preferred a short account of what is most interesting in it to a few cavils on accidental inaccuracies. On the whole, the work is a valuable one; and, although in a dress somewhat uncouth, numerous facts are collected on a subject of which no man of education, and no traveller, should be ignorant. The editor has added greatly to our information by many notes, in which the substance of entire disquisitions is often included in a few lines.

ART. IV.—*Holcroft's Travels in Holland, Germany, and France.* *(Continued from p. 369, of our preceding Volume.)*

TO survey the *mores* as well as the *urbes hominum multorum*, is no inconsiderable part of a traveller's duty; and it renders his work more interesting, since in this way he adds to the history of the human mind—teaches often what to avoid or what to imitate—exhibits, by comparison, the mistakes of his country and the errors of his countrymen. In a comparison of this kind, however, strict impartiality can scarcely be expected. From habit we overlook our own faults: from a venial, sometimes a laudable partiality, we soften the harsher features of our own portraits; and, from an error of the opposite kind, we occasionally magnify those of our neighbours. This partial survey, nevertheless, extends only to common customs. The *quid decens et decorum*; the *quid utile, quid non* — the higher duties which morality and religion teach and inculcate—are not within the sphere of such influence; and, in the lighter views of the subject, error, while it excites speculation and inquiry, may not be in its consequences injurious.

'I once again protest I deprecate as truly as I despise, not only the attempt, but the very supposition of any desire to degrade the people of France. If I do them injustice, it is not done wilfully. The sole end I have in view is to excite all men to inquiry; and more than others, on this occasion, the French themselves: as it more nearly concerns themselves, and as there are among them men whose powers of mind are of the first order, and of whose patriotic intentions and virtues no doubt can be entertained. Let them rouzé from their present lethargy; not into any of the petty schemes of a confusedly indignant mind, impotently attempting to root up evil by dispossessing misguided individuals of power; but, by the undaunted inquiry into and persevering publication of facts, whoever may be the individual they may implicate, or whatever the nation they may be thought to dishonour. The knowledge of these, being disseminated, will be more potent in the correction of abuses than any destruction of the vicious monopolies of power; which must moulder away, in proportion as knowledge shall increase and morals improve. Where ignorance among the multitude prevails, tyranny can only succeed to tyranny. Exceptions of individuals in power, good and ill, will exist; but between the virtues of the nation and the virtues of the government there ever must be an intimate relation.' Vol. ii. p. 166.

The picture of Paris and the Parisians before us, is certainly not a flattering likeness; yet it is probably a faithful one. We shall copy a few of the features, and, holding the portrait before a convex mirror, reduce it to a miniature sketch.

The second volume commences with various prolix quotations from St. Foix, respecting the ancient duels, and proceeds

to street-orators, itinerant jugglers, &c. The antiquities of Paris were sung in doggrel rhyme, intermixed with recitation, to fix or recall the attention. The design of this comparatively modern minstrel was to sell his penny books, of which he boasted that copies had been sent to the national library.—In England we have a superfluity of minute inventions, to save our trouble or to add to our importance: in France these are few; and the whole history before us forms an incongruous mixture of splendor and meanness, of magnificence and filth, of pompous promises and inadequate execution. The description of the count de Gébelin's museum is an instance in point.

'By the word *Museum* my expectations were raised: though unaccustomed to such studies, the variety and richness of the British and Leverian museums had often given me pleasure; and the terms, in which count de Gébelin and the establishment under his direction were described, led me to suppose I should see objects that might vie with, if not surpass, all I had beheld. This museum was in *la Rue Dauphine*, now *la Rue Thionville*, opposite *le Pont Neuf;* and there he had his apartments. Being introduced, he first showed us his study; a small apartment with a few book-shelves, that were chiefly filled with the manuscript volumes of his *Monde Primitif*, and other productions, which, as the works of an individual, were sufficiently voluminous: as for the books and authors consulted, he had no doubt resorted for those to the public libraries of Paris; the easy access to which cannot be too highly praised.

'I soon led to the topic of the museum; and he described it, not yet quite in the state of perfection it was to attain, but, with the highest hopes for the future. I found the plan of the institution was, not merely to be a cabinet of curiosities, but, a place where students assembled for the pursuits of philosophy; and with every object for this purpose the museum was to be richly supplied.

'After this preface, we were taken to the saloon itself, which, as usual, was magnificent, superb, grand; and my surprise was indeed great: but it was not at the stores and natural curiosities it contained; of these it was absolutely empty, a single fossil bone excepted: nothing was to be seen but a large hall, with a number of wooden benches.

'My *disappointment was angry;* and my reflexions, on the national habit of ostentatious promise and pomp of language, and on the alliance of the little and the great, were strongly sarcastic. It requires great intercourse with the world, and much just thinking, to make us refrain from laughing at and despising a nation, when we detect instances in which the practice and habits of the nation lead to the irrational, the ridiculous, or the absurd. This instance, in fact, resembles ten thousand others, that intrude and force themselves into notice in France; where grand projects are daily formed, and no sooner conceived than imagined to be in actual existence, and so described.' Vol. ii. p. 24.

The profligacy of French manners has been the constant subject of the moralist's reprobation. On this point the author

enlarges a little too much, and rakes into the disgusting remains of the immorality of the former monarchs. At present, the daughters of prostitution are said to be less numerous; and it is not surprising: when from a relaxation of morals a whole kingdom becomes a brothel, the professed inhabitants of such an institution are no longer necessary. Gallantry and incontinence were always fashionable in France; and we wanted not a translation of the dramatic proverbs, to point out the gross profligacy of the men, or the absurd levity of the women.

The French demand, as a right, the reputation of being gallant and well bred. Mr. Holcroft, while he acknowledges the claim, undermines it by some observations of a contrary tendency. Decency—at least what we would call propriety of manner and decorum—is not apparently of equal consequence; and our author is so full and minute in his reprobation of the conduct of both sexes in this respect, as almost to fall into the same error. Yet the French authors claim also for their nation this virtue; but, in reality, much depends on custom, which, from habituating us to certain language and conduct, lessens, in our view, the impropriety which glares disgustingly to a stranger.

'Few things are more truly ridiculous than the affectation of delicacy. When I hear a man talk of his *small clothes*, I imagine I am in company with a fool, or the son of a washer-woman. Real delicacy results from a thorough acquaintance with the usages of the world, which bids us carefully avoid offending those usages; and from chastened but unobtruding moral principles.

'I suppose it to be true, that, had there never been vicious actions, there never would have been vicious interpretations; and that comparisons, of delicacy or of decency, could not then have entered the thoughts. From this the wit of casuistry has inferred that the most delicate persons are the most indecent. The doctrine is absurd; for it is in direct contradiction with facts. Delicacy, without affectation, is seen most in those families whose conduct has the most order, good sense, and virtue; while our ears and eyes are insulted even in the open streets, by the profligate and the debauched.

'That words do effectually become indelicate, from the vicious habits of a nation, cannot be more aptly shown than in the reproaches made by Voltaire, and other French writers, against the English; for their daring to pronounce the word *Cuckold*, on the stage. The French have increased so fast in gallantry that, though the word was of familiar use in the time of *Moliere*, as the comedies of that age abundantly prove, it appears as if it could not now be listened to without exciting disagreeable recollections in a whole audience. It is of the worst species of false delicacy to practise and even to make a sport of vice, yet pretend to take offence at hearing it named.' Vol. ii. p. 95.

Like many other subjects of discussion which occur in these volumes, this adverted to in the passage before us is eluded. The principle on which it depends is, that the scrupulously delicate man is offended, not from the words or the image presented, but from the associations which it excites in his mind. If that be not polluted, the offence is trifling or pardonable.

Dress and fashions succeed—an inexhaustible fund, from which we shall make no extracts. The present fashion of thin drapery, it is said, was derived from the ancient sculptors, who, not to hide the form, represented the dress as wet. Our ladies, to avoid the effects of cold, lessen whatever would prevent its close application to the limbs. This suggests an illustration of what we have just said concerning delicacy of feeling, and what we lately had occasion to remark respecting decency. It is no great violation of decorum to see an actress dance in a male habit: let the dress be the same, but let her wear a petticoat, it becomes indecent: let the drawers be of a light pink, and it is highly immodest. The indecency, in the last situation, can then only arise from the fancy: the person is more concealed than in the first. A similar instance is the picture of a girl in a high wind, which is much more indelicate than the statue of the Venus de' Medici.

Education is the next subject; and that of the French is in every respect erroneous. In their early age, intrusted to hireling nurses, their minds are left blanks, or imbibe errors which no subsequent care can eradicate. When at length the business of education really commences, the ignorance or inattention of the preceptor—the variety of light trifling information inculcated—give only the semblance of knowledge without its substance, and enable the student to chatter by rote the lesson he has been taught. Even at the public examinations, the questions are said to have been previously concerted; and when any one of the company is requested to propose others, the task is generally undertaken by some confederate. In short, every thing is conducted by intrigue. It is well observed, that a person who can practise such intrigues, may, and probably does, possess talents, but never can be a man of genius.

Foster-nursing, in France as in England, when the infant is not carefully superintended, is liable to numerous inconveniences. Neglect and filth undermine the constitution; accidents, from inattention, injure the frame. Hence arise numerous instances of deformity, which are certainly more general in France than in England. Death, in the early periods of life, is also more frequent; and what is of worse consequence still, the temptation of procuring an elevated situation for their own offspring, will probably, and has often, induced nurses to substitute their children for their foster-brothers. From this cause changes of children are frequently the foundation of plays and novels, disgust-

ing to an English reader as highly absurd, since he is unacquainted with the circumstances which can alone render the plot probable. The following anecdote is admirably related; yet it loses some of its interest by the incident subjoined.

'*Remousat* was the father of a large family; and it appears that, at Marseilles as at Paris, it must have been the custom to send children from home to nurse. The nurse of one of these children, perceiving her end approach and being troubled in conscience, sent for her confessor, and related to him that the child of *Remousat* had died, that she had substituted her own son, and that this son had long been received as the child of *Remousat;* adding that she could not die in peace, unless the confessor would promise her to reveal the truth.

'Thinking it his duty so to act, the confessor readily gave his consent; and took a proper opportunity to fulfil his promise, by imparting the painful secret to *Remousat*.

'The good father had carefully cherished an equal affection for all his children; and, as affection is nothing but the result of habitual intercourse, a repetition of kind offices, the thankfulness with which they are received and their mutual exchange, *Remousat* felt no less affection for the youth who had been imposed upon him as a son, and who had eminently performed all the duties of a son, than for his other children, and the secret remained for a time entirely with himself and the confessor.

'When his death approached, whether he thought it a duty to make the truth known or feared the indiscretion of the priest, he desired his family might be assembled round him; and, as they stood by the bed side, his memory busily retracing past pleasures, his heart aching with paternal tenderness, and his eyes overflowing with tears, he said to them—"My children, I am justly esteemed a happy father: you all love me, I know not which the most: you love one another; it is your happiness never to have encouraged mean jealousies, selfish wishes, or any unworthy arts for their gratification: you are a family most happily united: will there, do you think, ever be division among you?"

"Never! Never!" was the unanimous cry—

"There is not one," continued the dying father, "who has not performed to me the best and dearest duties of a child; and yet perhaps you will be astonished to hear—there is one among you, who is not my child"—

"Good heavens!"

"One of you is a changeling: shall I say which?"—

'The question was no sooner uttered than, with the sudden emotion of real union, and the consanguinity of a noble enthusiasm, they interlaced their arms in a general embrace, declared they were in heart and soul one family, would everlastingly so remain, and solemnly conjured the father never to let them know the secret.

'To a father, having such a family and such feelings, this was the enjoyment of an age of pleasure at the very moment of death. He might triumphantly say—Now let me die! My heart has not room for more.' Vol. ii. p. 143.

'It is no uncommon thing in French families, when reproving children, to frighten them by saying they shall be sent away; for that children so naughty must certainly have been changed at nurse. A family of young French ladies, in my hearing, described the painful sensations they had experienced, when so threatened; and the consolation of each other, when alone, by embracing and protesting that they were and ever would be sisters. Of the various modes and degrees of punishment to which children are subject, how few are there that are not, in their nature and effects, vicious, excessive, and dangerous!' Vol. ii. p. 147.

We have just now observed that education in France is trifling and imperfect. Some of the schools are conducted with an irregular activity, a remitted attention; and others are altogether neglected. Yet visitants, or examiners, are appointed, and the first consul, now the emperor, is at the head of the whole. Strange, that it can be supposed possible for *one* head to pervade every department, from the infant who lisps the elements of knowledge, to the army designed to over-turn an empire—to the institute from whom the discovery of new worlds may be expected!

Some miscellaneous chapters follow, chiefly descriptive of the Parisian populace, whose manners are not very favourably delineated, but they are characteristic and interesting. We shall select a passage.

'Of their *gaîté de cœur*, gay or lively hearts, they are continually vaunting: but are they really so gay as they profess to be? What is it they understand by gaiety? Is a propensity to talk and to trifle a certain sign of cheerfulness?

'If they possess a calm yet habitually cheerful mind, there are signs of gloominess every where surrounding them for which it will be difficult to account.

'The height of the houses almost excludes the sun; except when it shines directly up or down a street. The windows of the lower story are numbers of them guarded by large iron bars, and have the appearance of prisons. The *portes-cochères*, and the courts to which they lead, are heavy, and darker than the streets.

'The furniture of the rich is grand, so likewise are their hotels and apartments. Cushions of down, with rich velverets, flowered silks, scarlet damasks, and gilding abound with the wealthy: but they are heavy of form, unwieldy to the hand, and are designed for the use of people, not muscular, but, light of limb and impatient in their actions. Furniture like this and apartments so vast do not accord with gaiety that would always be in motion.

'Discontent is no feature of gaiety: yet discontent is the certain result of want of order and economy; and I have never in other nations discovered this feeling so frequently as in the physiognomy of the French, when reading the countenance at rest, or of passengers that were solitary. They readily smile, but rarely laugh; and when the features are motionless they are often marked with irritability, or restless dissatisfaction.

'The encounter of wretchedness does not excite to gaiety: ragged and dirty clothing, meagre frames, squalid countenances, women and old age tottering under burthens, and misery continually met in a variety of forms, cannot contribute to cheerfulness: by being so frequently seen, the emotions thus excited are so enfeebled as scarcely to be felt; still however they have their effect, which is far indeed from cheering to the heart.' Vol. ii. p. 194.

Suicide and assassination are not uncommon; and the description of the *Morgue*, the place where the dead found in the streets and in the river are deposited, is a mournful proof that these are no uncommon events. Through the whole of France, the number of suicides are supposed to be about five in two days. From some facts afterwards mentioned, the proportion is certainly greater, and may be safely estimated at more than three daily.

The French are tender and compassionate, but their feelings are transitory: they are passing gleams—we had almost said momentary meteors. Their habitual carelessness and inattention prevent these feelings from regulating their conduct with propriety and consistency. We cannot, however, forbear transcribing the following anecdote from this part of the work.

'A poor old man had a dog, which he had reared from a puppy, and with which he had daily shared the parsimonious morsel that was scarcely sufficient for the subsistence of both. By age and scantiness of food, his strength declined so fast that he could no longer procure enough to keep his dog and himself alive. He would have given the animal away, but he had no form of beauty, or qualities that could attract the attention and friendship of others; and, driven to extremity, his master took him in his arms, tied a stone to one end of the string and the other end round the neck of the dog, carried him to one of the bridges, wept over him, kissed him, and plunged him into the river: after which he went and sat down by the side of the wall, covered his face with his hands, and was seized with the agonizing thought that he had that instant wilfully put to death the only remaining friend he had on earth.

'He had scarcely remained a minute, in this disconsolate state, when a neighbour passing came up; and, seeing him thus, immediately inquired what had happened?

"I am a miserable and guilty wretch," said the old man: "I do not deserve to live: there was but one creature in the world that loved me, and him I have this minute destroyed?"

"Who; what creature? And how destroyed?"

"My poor, my patient Fidel; that suffered with me, and never murmured."

"But what of him?"

"I have thrown him over the bridge."

"And why did you so?"

"I had no longer any food to give him, without fasting myself; and for that I had not courage."

"No food? When did you leave home?"

" Early this morning. I have been in the *Champs Elysées :* I sat there all day with Fidel."

" Then you do not know that *Antoine* is returned ?"

" Returned ? How should he return ? I should not now have been starving, if he had not fallen at Toulon."

" So every body thought; but it was not true: he was taken prisoner, has made his escape, and is now waiting at home, impatient to embrace his father."

" My dear boy, my *Antoine*, living ?"

" I have seen him."

" Oh what a rash wretch have I been to drown Fidel! I do not deserve the blessing which heaven has sent me."

' The old man had scarcely finished this his last regret before Fidel came running up, and jumped into his arms. The stone had slipt out of the noose, Fidel swam to shore, and the poor old man's happiness was as great as it was unexpected.' Vol. ii. p. 216.

The beggars, the churches, processions, and state of religious sentiments, are next noticed; but on these subjects we find little novelty. In the subsequent chapters, the folly and credulity of the common people are very properly exposed. These are, indeed, the weaknesses of every nation, though perhaps peculiarly conspicuous where so many sources of information are excluded.

What shall we say of Bonaparte ? *citizen, general, first consul,* EMPEROR ! a character most contradictory; a ' man of strange fortunes, the minion of many centuries, the miraculous progeny of intellect and chance.' Mr. Holcroft follows him through the events of his varied life; the sanguinary scenes of his first period; the treachery, the cunning, and the cruelty of the second; till at last, like every despot, he becomes his own scourge, the victim of his own crimes. Irascibility, suspicion, mark his conduct: his life is the seclusion, without the innocence, of the monk; his motions, the hasty apprehensive steps of one who fears in every passenger an assassin. The whole world is his enemy; he feels that he has merited its abhorrence: the dagger is hourly uplifted to strike him; and conscience whispers that its blow will not be undeserved. Great must be the charms of power, and he must have felt them all, if they can, in his view, atone for an hour of such misery. Our author gives due praise to his talents, and, having carefully examined his brilliant career, thinks that he at times sees, in the unrelenting despot, momentary flashes of candor, of justice, and of generosity. But duplicity the most entangled, suspicion always awake, irritability morbidly acute, cruelty unsated by the groans of millions, ambition which bears not a single obstacle, hypocrisy whose thickest veil obstructs the view of each emotion of the heart, are, from our author's description, the most striking features of this minion of fortune. Bred in armies, early

rising to command, with little compunction respecting the means of accomplishment, his mind was corrupted, he overleaped every boundary, and success followed his steps. He has pursued it to its utmost limits. The paralysed sovereigns of Europe must at last see their own interests, and the extirpation of the monster will be the result.

'To those who will not allow him any one great quality, what shall be answered? Let them look into history, and find the man under whose real or apparent command actions so numerous, and so great, have been performed, and he, the commander, a man of feeble mind, irresolute in his conduct, and inconsistent in his plans. Let them scrutinize the powers of man, and prove, if it be possible, from fact or from deduction, how it should happen in times so dreadfully contentious, that debility could obtain and preserve the rule; could conquer enemies abroad, subvert rivals in power at home, profit by foreign and intestine broils, overawe or reconcile factions, change the capricious destinies of a capricious people to that which despotism calls order, and establish a new dynasty, which, in ages of greater ignorance, would long have continued permanent and beyond controul.

'Truth is always found between the extremes. Bonaparte is an extraordinary man, who has lived in still much more extraordinary times. The grand events of these times were many of them military; so, as it happened, was his education, and so were his propensities. Such was the fortuitous favour of circumstances that they caused him to appear a prodigy. A first campaign elevated him to the rank of hero, the second showed him a god: he seemed to command events: in reality, they commanded him; they were his creator.

'Early habits had powerfully concurred to fit him for the future accidents under which he became placed: and this pre-disposition, and these accidents, were further aided by a mind of such ardour, and of such restless and prolific ambition, that he has been hurried through the various gradations which similar minds have travelled; and does and will only differ from them in similarity of fate as far as circumstances have varied and shall hereafter vary.

'Sallow complexion, length of face, a pointed nose, a projecting chin, and prominent cheek bones have distinguished the countenances of fanatics and persecutors. Fanatics and persecutors were often men of powerful minds, but violent passions; and between such men and Bonaparte, allowing for times and circumstances, in physiognomy, in talents, and in manner of acting, there is great resemblance.' Vol. ii. p. 319.

The theatre is the next subject of our author's description; and we find an entertaining, seemingly a faithful, account of plays, operas, and their performers. The general criticisms are, perhaps, sometimes too trite; but, in a path so frequently trodden, who can expect verdure or flowers?

The literary men of France are noticed, we think, too slightly: their talents are not distinguished, their peculiar merits not fathomed. Infidelity and religion divide them; and

the philosophers, of course, are on the former side. Among these, religion can only claim Haüy and Jussieu. Chenier, St. Lambert, Volney, Andrieux, Morellet, and Suard, are philosophers; in other words, deists—some of them atheists.

'The intercourse I had with men of literary fame was only occasional: I therefore pretend to add but little from my own remark. Judgments lightly formed may be easily, but not honestly, given.

'I met *Sieyes* at the table of a gentleman, who resides in different apartments of the same hotel. He appears neither to excite nor to wish to excite interest or curiosity. He is of the middle stature, his age about fifty; his dress is plain, his manners are simple, and his behaviour that of a man of understanding. He was neither reserved nor loquacious; and, if he possess all the cunning that has been attributed to him, he has that master-key of cunning, apparent frankness, such as while it conceals its own secrets will unlock the hearts of others; and of the existence of this species of cunning, so as to produce its full effect, I entertain some doubt. His behaviour, discourse, and physiognomy, spoke a man of much thought, quick but silent observation, and consequently of great foresight. Of the degree of that selfish ambition, which has spurred him to act, I am no judge; but I hope and believe it to have been apparently much greater than it was in reality: or that it has been cooled, if not killed, by time and accident.

'I was likewise introduced to *Carnot*, to whom the same description in many respects would apply; except that I think him of rather a warmer temper, though in conversation he was more reserved; for he was held in great suspicion, by Bonaparte, as a man known to be inimical to despotism. Had I freely communicated my own principles, I have no doubt he would have freely answered me; but it would have been idle and obtrusive curiosity rather than productive of any good, and might have exposed him to listeners. He firmly maintains that, though in the directory, he was guiltless of revolutionary blood; his was a different department. I hope it is so; yet men ought not to be passive spectators of mischief; for that, in some degree, certainly makes them abettors.

'The mind forms fanciful pictures to itself of men at a distance, famed for their power, genius, or unexpected prosperity; and I was surprised, when I saw *Réveillère-Lépaux*, one of the ex-directors, to find that, like Pope, he was deformed. He bears the character of a moral and well-meaning man.

'I several times met the *abbé Grégoire*, who has a bland and pleasing manner which may be called a melancholy cheerfulness. His melancholy it is said is increased; he was at the head of the constitutional clergy, and this superiority was crushed by the *Concordat*. Vol. ii. p. 418.

Of some other literary and scientific characters we have a short account. The prevailing passion of La Lande is said to be vanity. He is also, it is added, remarkable for *hunting* and *eating* spiders!

Of music, the account is also unsatisfactory; yet the mu-

sician will find, in the chapter dedicated to this science, some hints which will be interesting. They are so slight, however, that a touch to remove them from their place may destroy their value. The account of pictures and statues is, moreover, little more than a mere catalogue. Mr. Holcroft speaks with becoming indignation of the conduct of the French in their plunder of Holland and Italy.—The following passage contains an admirable sentiment of Mr. Flaxman, equally just and ingenious:

'How numerous are the recollections to which both these national museums give birth! I have mentioned the deep regret of Canova, that Rome had been robbed of those monuments of genius from which she had derived splendor so great in her decline. Another sculptor, an Englishman, whose name is dear to the arts, Flaxman, speaking on this subject, declared the Laocoon, the Torso, the Apollo Belvedere, and all the statues taken from the Capitol and the Vatican, seemed to have lost half their magic: they were no longer in their place; no longer in the neighbourhood of the Pantheon, the Colliseum, the tombs of the Scipios, and of the proud republicans, that held the world in awe. In the Capitol and the Vatican, they had a grandeur that, in Paris, had utterly disappeared.' Vol. ii. p. 456.

The four subsequent chapters are miscellaneous. That which follows is a description of the environs of Paris, in a series of little tours undertaken with a deceased artist. We wish that, with the numerous embellishments, some of these views had been added. This subject leads us to speak of the decorations of the work; but here commendation must draw in the reins. Ample as the plates are in size, specious as is their appearance—meriting, according to the author, greater applause than he has power to give—impartial criticism cannot but detect errors, and find much cause for dissatisfaction. They consist of two general views of Paris; one of the palace of the Luxembourg; two in the Champs Elysées; and seven of the palace and gardens of the Tuilleries, with the Louvre. These plates, the author tells us, are all, except one, engraved from drawings made at Paris, under his own direction, by a French artist: but the name of this artist is concealed from us. If, however, Mr. Holcroft's opinion on this part of his publication be correct, it is hardly consistent with his usual candour to deprive the author of his share of fame, or the public of the pleasure which is always felt from knowing the individual who is intitled to the praise of genius. From the striking resemblance that many of these views have to similar ones published in the *Cabinet du Roy*, taken from the same stations, we should have considered them as copies, with trifling alterations to keep pace with revolutionary changes, if the preface had not distinctly informed us of the contrary: this, however, is in favour of their resemblance to the places they represent, which is sufficiently accurate for the general observer.

The engraving of these views wholly devolved on the publisher, and comes before us with a more unequivocal and decided character. Hitherto we have only been accustomed to see the dotting, commonly called chalk-engraving, manufactured, in order that it may be printed in colours to arrest the attention on Ludgate-hill or in Cheapside. Great pains have, indeed, been taken to corrupt the art of engraving, and make it wholly subservient to commercial purposes; yet we have not seen any publication which presumes so much on the retrograde taste of the country as that now before us. Captain Cook's last voyage evinced what talent we possessed in the art of engraving, and, when well directed, what could be produced. We are aware of the impropriety of a comparison; but when the combined talents of the nation could be afforded to the public in a work that will ever be a national honour, for a price so comparatively inferior to that charged for the work before us, we cannot help being forcibly struck with the contrast, through all the circumstances in which a parallel might be drawn.

These prints appear without any responsibility of the persons who were engaged, with exceptions not worth particularising; and both figures and landscape equally mark the same feebleness of talent, which at once unequivocally show that no artist of ability, or acknowledged reputation, could have been employed. We learn, however, in the true spirit of manufacture, that the publisher procured an architect-engraver to execute all the skies with a machine. These, from their mechanical excellence, deserve so much more commendation than any other part of the work, that we may, with propriety, regret that the trees, the figures, and the ground, were not worked in the same loom. The vignettes to the letter-press are appropriate; and if the large prints had been as well executed as these smaller, this decorative part of the work would have deserved more praise than censure.

On the whole, we have been greatly entertained with these volumes. The descriptions are equally characteristic of the country, the inhabitants, and—of the author. In general they are too long: there is much repetition, and occasionally some inanity. The quotations, also, are too numerous and extensive: yet, with every deduction, the work is pleasing and interesting. We are carried to the scene, and, with the talisman of the dramatist, we witness the pains and pleasures, the delight and disgust, the enthusiasm and discontent, of the author—

'Modo me Thebis, modo ponit Athenis.'

ART. V.—*Observations made at Paris during the Peace; and Remarks in a Tour from London to Paris through Picardy, and to England by the Route of Normandy; containing a full Description of every Object of Curiosity in the French Metropolis and its Environs; a critical Review of the Theatres, Actors, &c. and every interesting Particular that may serve as a useful Companion to the Stranger, and amuse the Mind of the Curious and Scientific. By Edmund John Eyre.* 8vo. 10*s.* 6*d.* *Boards.* Robinsons. 1803.

AN imitation of the often-imitated manner of Sterne pervades this whole book, and gives an air of affectation and unseasonable sentimentality to observations, which, if recorded with simplicity, would have had real value. The author's route was through Calais to Paris, and back by Rouen and Dieppe. He preserves an arrangement severely chronological in his account; and describes the curiosities of Paris, not in the order of their contiguity or eminence, but in the order in which he happened to visit them. Having just accompanied Mr. Holcroft throughout the same track, we cannot be very particular in our analysis of this convenient and lively manual. We shall extract a description of the Hospital of Invalids, which is very characteristic of our author's manner.

'There is surely no establishment more honourable to humanity than that which offers an asylum to the maimed or aged soldier, become infirm in the service of his country. This noble charitable structure was planned by Henry IV. and erected by the truly loyal magnificence of Louis XIV. This immense hospital, placed with a northern aspect, in the midst of an extended plain, breathes the salubrious air of the adjacent country, and is well calculated, from its happy position, to preserve the health of its valiant tenants. Five courts divide the building. Two rows of arcades compose the centre quadrangle, and the clock of equation, made by the noted Lepautre, is an object of great curiosity, as well as universal admiration. The exterior of the dome, three hundred feet in height, is surrounded by forty pillars of the composite order, and still retains, in spite of the destroying hammers of the Vandals of 1793, the noble remains of its elegant and majestic attitude. The external part, however, of this edifice I was told, offers, at present, only the shadow of its former greatness.

'At the entrance are placed the bronze statues which were formerly couched at the feet of Louis XIV. in la Place Victoire. There are four refectories hung round with pictures, descriptive of the conquests of Louis XIV. The kitchens, which are extensive and clean, are remarkable for their immense cauldrons and numerous spits, which since the revolution are common both to the officers and privates, and no distinction is now made in the quantity and quality of their allowance of food. The speedy and exact distribution of the

plates and dishes, and the serving of the wine in leaden pint measures are done with a rapidity which excites astonishment. Each table is composed of twelve, and is furnished with soup, boiled beef, a plate of vegetables, and half a pint of unadulterated wine to each man.

'The church is naked and ransacked of its religious symbols. The altar, on which was [*were*] erected six gilt columns of dazzling splendor, is buried under the dust of demolition. "We shall never more," observes M. Mercier, "see venerable soldiers, whitened under arms, worshipping God with fervor, and mingling in their pious songs the name of the founder of this asylum."

'The temple of Mars (formerly the church), is strikingly superb; in it are suspended the military trophies which France has gained from her enemies for a succession of years, amongst which are 1800 standards taken from the combined armies in the course of the late war. Many of these ensigns, pierced with numerous shots, present marks of well-contested victory; and it is with the genuine feelings of British pride, that I inform my countrymen, that only two flags of our kingdom are suspended in this hall of triumph. Vain of their possession, the French have hung them up in the most conspicuous part of the saloon.

'The pavement under the dome is extremely beautiful, as it is formed of tessellated marble, exquisitely finished. From the top of the cupola, there is an extensive view of Paris and the country. At the upper end of the temple, there is an allegoric painting, expressive of the birth of Freedom, and the death of Tyranny. The painter has exemplified the subject, by the representation of a naked man, trampling upon Royalty, who has the crown and sceptre broken, and the fragments scattered on the ground; whilst the monarch, vomiting forth blood, is writhing in the convulsive agonies of death.

'The remains of marshall Turenne, which formerly reposed in the abbey of St. Dennis, now lie entombed in this saloon.

'The library, which is not large, was the gift of Bonaparte. In general, a pleasing hilarity reigns in the countenance of the mutilated soldiers, indicative of content; and from the decency of their appearance, the republic is not inattentive to their comforts. Under the arcades, may be seen some veteran soldier leaning on his crutch, describing to some attentive listener, the dangers he has experienced in many a hard campaign, and warmed by the recollection of his youthful feats, hop on his wooden leg,

"Brandish his crutch, and shew how fields were won."

Many of the wounded and disabled soldiers were very pitiable objects; more particularly those who had served in Egypt, most of whom were fine young men, and many amongst them totally blind.

'What heart can meet with these men covered with honorable wounds, without being affected at the sight, and shrinking back with horror from those hideous traces of the cruelties of war!

'As I was returning through the court, I perceived a soldier, a fine young man, seated on a bench under one of the arcades, with a green bandage over his eyes, and a young girl of a prepossessing countenance reading by his side to amuse him. "Thank you, my dear Nannette," I heard him say; "your kindness is some recompence for the loss of my eyes." This is a scene of interest, I wish

pered to my friend, and I will learn the story of the poor blind soldier.

'Approaching the object of my inquiry, I accosted him with the Englishman's usual salutation of, "Good day"—Ay, 'tis a lovely one, my Nannette informs me, but I shall never (sighing from the bottom of his heart) behold the glorious sun again, for I am wholly blind."—"But you can feel its cheering warmth, my honest fellow:" "Yes," replied he, "as any one would the benevolence of a concealed benefactor, it warms the heart, though it may not glad the eyes." "What deprived you of your sight?" "The sandy deserts of Egypt; but the story can have no interest for an Englishman." "You mistake our character, friend, an English heart can feel for human woe, and pity the sorrows of a fellow creature. Humanity, like the luminary above our heads, is not confined to one particular meridian, but travels over the globe, and too often, like the sun when shining on a barren rock, is repaid by cold ingratitude." "The gentleman is certainly in the right," observed his female companion, lifting up her black expressive eyes, which till then had been cast upon the ground. She appeared about twenty years of age, a beautiful, fine-shaped brunette, whose features indicated vivacity, constancy, and fidelity. "Satisfy the stranger, my dear Jacques, I dare say he will lend an ear to your story." "I will, my sweet Nannette, I will." He took her hand in his, raised it to his lips, and kissed it most affectionately. After hemming two or three times to clear his voice, he began, but soon stopped with an excuse, that he was a sorry spokesman. "I could fight, you know, Nannette, but I could never tell a story. However, I'll do my best;" he made another *hem*, and resumed his narration. The girl closed the book she had been reading, after doubling down the page, laid it on her lap, drew closer to her lover, and stedfastly looking in his face, appeared like Desdemona,

"To devour up his discourse."

"I was the only one," continued he, "that escaped with life, the dreadful resistance made to preserve the invincible standard. My brave companions fell covered with wounds, around me. I fought with the fury of a soldier resolved to conquer or to die. I remained for some time alone, provoking by my threats the English troops, by whom I was surrounded, but they were too generous to attack a single man, and left me. Our standard was carried off in triumph. The sight made me mad! I will never be the messenger of such disgraceful news. No, exclaimed I, a life of dishonour, does not become a soldier, and at that instant, I raised the bayonet to my breast, when the blow was prevented by a British officer—'Hold,' said he, (seizing my arm, and forcing the weapon from my hand) 'none but cowards slay themselves. Your country may demand your service. You may have a father, mother, or some fond girl,' and here he gave a sigh, 'to mourn your death. The brave are always'—scarce had he uttered the last word, when a musket ball struck him, he spoke no more, he fell by my side. I saw him stretched on the earth, mangled and disfigured. He was an enemy 'tis true, but he was a soldier, and I wept over him. I could not help it. They were the tears of pity, and damme, they would not have disgraced a general.

As I gazed upon his lifeless face, the last sentence of his manly voice sounded in my ears—'You may have some fond girl to mourn your death.' At that moment I thought of you, Nannette. I took this locket of your hair, which I have ever worn next my heart, looked upon it, and wept like a child."

'At the conclusion of this speech, the tender girl, overcome by her feelings, sunk upon his breast, and sobbed. He drew a handkerchief from his pocket, wiped the tears that ran in torrents down her cheeks, pressed her closer to his bosom, imprinted Cupid's seal upon her lips, and remained for some time silent.

"Well, sir, I was taken prisoner, but shortly after got my liberty upon exchange. For three months after that, I never knew the comforts of one night's rest, never during that long time had my cloaths from off my back. Marched in the scorching heat of the day, and watched during the chilling dews of the night. These hardships, however, were common to us all, and no one murmured. At last I lost my sight, the greatest calamity that could have happened, and the only one, I think, that could make a soldier despair. I then sat musing all the day. Sometimes the distant beat of the drum, would knock at my heart, and raise my courage; I would then start up in haste, forgetful of my helpless state, march along the room, till something in my way would force me to feel that I was blind. My wakeful nights were spent in sighs, for I thought my Nannette, to whom I had been contracted before I went abroad, would scarcely love a poor blind soldier."

"Ah, Jacques," said the affectionate girl, pressing his hand to a bosom, that throbbed with fidelity and love, "that part of your story hurts me more than all the rest. 'Tis true, I prayed that you might return home not wounded, and unhurt. He had beautiful eyes to be sure (turning herself round to me), as black as sloes—no, they are the fruit of the black thorn, and I will not compare them so—they were as black as jet, and sparkled with good nature. But I loved him for his heart, and that he has brought back as honest and as sound as ever. I can weave hair nets, knit purses, mend stockings, and make lace, which, with the allowance of this house, will make us very, very happy."

'The poor fellow raised his hands to heaven, and in a low tone of thankful gratitude, exclaimed, "God bless you!"

'At the end of his narrative, I put a trifle into his hands, which, however, he returned with modest but becoming pride. "No, sir, (observed he, with the warmth of a generous mind) I should wrong my country by the acceptance of your gift. It forbids her warriors to become beggars, and live upon the bounty of strangers. Except my sight, to witness the lovely smiles of my Nannette, I have every thing here I can desire, the wife of my heart, and the reward of my country!"

'It was once proposed in the convention, that every centinel should present arms whenever a maimed soldier passed, but the motion was negatived. I wish that in England some marked distinction was paid to those soldiers who have left an arm, or a leg, on the fields of victory, and to all maimed sailors. By heavens! I would with patriot gratitude bow with respectful homage to such valiant

sufferers, for no title can be more honourable than that of the defenders of our envied country!' P. 215.

The catalogue of curiosities is rather insufficiently detailed: the grander objects of attention are indeed set down; but one desires to hear more concerning the gallery of the Louvre than that it contains principal works of the first masters. It might not be worth while to translate wholly the well-made catalogue sold at the door; but if the larger works of the more celebrated masters had been enumerated, the reader would more easily have formed some notion of its bewildering magnitude, some idea of the greatest collection of paintings in the world. Superior to the glory of honouring the arts and of assembling their master-pieces, is that of excelling in the arts and producing master-pieces. Be this the nobler effort of British emulation! A great demand for the productions of the fine arts is the most essential condition of diffusive application to them. Genius is nothing more than excellence. It is with the fine as with the vulgar arts—in proportion to the number of persons who labour at them, and who compare their experience, will be the number of the few who make an æra in the profession. It is with artists as with authors—a hundred persons must be induced to attempt writing a pamphlet, or a novel, in order to obtain the one in the hundred who is to be a distinguished writer. Create and perpetuate a critical, a great and permanent demand for works of the pen or the pencil, the rest follows of course. He who purchases one achievement of contemporary art, has done more for the foundation of a national school at home, than the collector of costly far-fetched models. The Greek sculptors, the Italian painters, had no models but Nature herself, who surrounded them. An immense source of demand, both to the Greeks and to the Italian artists, was an idolatrous religion: every temple, every church, piqued itself on possessing at least one good work of art. Let our cathedrals become ostentatiously hospitable to painting: let our church-wardens become competitors for the honour of introducing fine altar-pieces; and art will here soar to its ancient glory. The profusion of models is unfavourable to the observation of nature: the French painters, instead of human figures, are too apt to delineate and colour the antique statues of their gallery: but the antique itself is corrigible by nature.

ART. VI.—*An Excursion in France, and other parts of the Continent of Europe; from the Cessation of Hostilities in* 1801, *to the* 13*th of December* 1803. *Including a Narrative of the unprecedented Detention of the English Travellers in that Country, as Prisoners of War. By Charles Maclean, M. D.* 8*vo.* 7*s.* 6*d. Boards.* Longman *and* Rees. 1804.

DR. Maclean was one of those unfortunate travellers whom the French government thought fit to detain as prisoners of war at the commencement of the present hostilities. This unprecedented inhospitality was rendered doubly perfidious by the assurances published in the government newspapers of France, that those English who did not withdraw with lord Whitworth, should continue to receive that liberal treatment which even war formerly did not interrupt. Of such baseness no other punishment is now practicable, than to mention and re-mention it in our books of travels, in our histories, in our treatises of public morality and international law, in the debates of parliament, and in the congress for European pacification. The French have endeavoured to extend the misfortunes of war to classes hitherto exempt—to the wandering invalid, to the travelling merchant, to the inquisitive philosopher, to the polished dilettante—to all their confiding guests. Let them, if they will, extort fresh sighs from pain; hamper with fetters the active limbs of industry; debar science from carrying to its hive the rich spoil of exotic flowers; cloy taste itself, by tying it to beauty; and teach the world to mistrust even their services: be it ours never to imitate these barbarians: the power so exerted can be no object of envy. But surely it is the duty of British ministers to alleviate, if they can, this diffusive suffering: and, without inquiring about the abstract right of detention, which cannot be definitively settled before the treaty of peace, to offer Frenchmen in exchange for the English victims of this national imprisonment. The redemption of captives from the tyrannical pirates of Algiers is no recognition of the justice of their seizure.

Our author's account of this proceeding is worth notice.

'In May 1803, the negotiations between the two countries were brought to a close, and the British ambassador, lord Whitworth, left Paris. All British subjects ought, perhaps, in prudence to have departed at the same time. But some were detained by business, and some by pleasure; and none of them probably dreamt of meeting afterwards with any impediment to their departure.

'For weeks before lord Whitworth left Paris, all the journals were daily exclaiming: "Why do the English quit France? What are they afraid of? Can they not trust themselves to the loyalty of the French government, although their ambassador is going away?" This

doctrine was preached with such zeal by the journals, all notoriously at the disposition of the government, that it ought of itself to have created an alarm; but I am sorry and ashamed to confess that, notwithstanding my thorough conviction of the habitual treachery of the parties, I allowed myself, like many others, to be most completely deceived. Fortunately, however, a great many of the English had gone away: and the first consul found himself so disappointed in the numbers that remained, that I question much whether, if he had known it, he would have incurred the odium of their detention.

'Be that as it may, on the 22d of May, ten days after the departure of lord Whitworth from Paris, appeared the following decree:

"All the English enrolled in the militia between the age of eighteen and sixty, or who hold commissions from his Britannic majesty, now in France, shall be immediately constituted prisoners of war, to answer for the citizens of the republic, who may have been detained, or made prisoners, by the vessels or subjects of his Britannic majesty before the declaration of war.

"*Paris, 2d Prairial, year* xi. *22d May* 1803."

'This decree nominally only comprehended persons holding commissions in the army and navy, or capable of being enrolled in the militia; *i. e.* males from eighteen to sixty years of age; for this was the colouring which the French government wished might be given to it in other countries. But in reality it was extended to persons of all descriptions, old and young, male and female.

'It was at first pretended that women and children were exempted from the measure. Against this I can only state the evidence of facts. Lady Elgin, upon applying for a passport, was refused, and afterwards many other ladies. I have myself seen boys of ten and twelve years of age sent from one public office to another, and refused passports, because they had not *written* certificates of their ages. It was the first instance I ever saw of ocular demonstration being thought insufficient to prove that an infant is not a boy, or that a boy is not a man. Had the exemption even been general and effective, it could have been of little or no use; for wives would not have chosen to leave their husbands, nor parents to part with their children.

'The prisoners in general were sent to Fontainebleau, Valenciennes, Melun, Nismes, Verdun, Chalons, and other places. They were allowed a certain range to walk in, upon giving their parole not to go away. In this situation, those who had the means of subsistence were not ill off. But, by being removed from Paris, and the other places of their usual residence, to the general depots, those, who had to derive their means of subsistence from labour, were reduced to the utmost distress, and left to starve, some of them with numerous families of children.' P. 110.

'The execution of this execrable decree was conducted in the most loose and inconsiderate manner. Those were sent to one depot, who ought to have been sent to another, as having friends or acquaintances in the latter; those were sent away from their places of residence, who, had there been any rational system, would have been allowed to remain, and those were allowed to remain who would have been sent away. Every thing depended upon chance, whim, and ca-

price. There was a total absence of that polite consideration, which used to distinguish the French people, even while they were committing acts of injustice. Lord Elgin was treated with marked incivility; and a degree of harshness, unprecedented excepting in the reign of terror, pervaded the whole proceedings. In remote parts, where the constituted authorities think they cannot act too vigourously in the spirit of their superiors, there was still more severity and less consideration. I cannot help observing, that while general Junot was amusing himself, keeping Englishmen of distinction dancing attendance upon him, from day to day, and from week to week, I have seen him receive common soldiers with affability, and hasten, not simply to comply with, but even to anticipate, their wishes. This *may* be policy, but it certainly is *not* manners.

'I never met with even a Frenchman, who attempted to justify this decree of Bonaparte upon any other grounds than that of retaliation. It is in violence and indecency, in my opinion, second to none, excepting that of Robespierre for giving no quarter to the English. With sorrow and abhorrence I read, on the continent, that some persons on this side the water had gravely debated the question: "Whether quarter should not be refused to the French in the event of their invading this country!" There are some questions that do not, in my opinion, admit of a debate; and this is certainly one of them. What! Is there a man existing, of a truly English mind, who can think that, in order to repel all the power of France, or even all the power of Europe, it can be anywise necessary for us to resort to such unusual, barbarous and disgraceful means of warfare? All such propositions, in my opinion, indicate a poorness of spirit, and a want of just confidence in our strength.' P. 116.

'By a late order, all the persons so constituted prisoners, who remain in France, have been transferred to Verdun and Chalons, some say into the citadels of these places. They were obliged to maintain, and to pay half a crown a day to each of the dragoons who accompanied them on the journey. Even clerks in counting houses have not been spared.' P. 121.

A list follows of such names as Dr. Maclean could collect. He himself obtained leave to depart, by presenting a memorial on the plague, and requesting leave to embark for North America, in order to continue there his researches about contagion. Dr. Maclean went from Paris to Bordeaux, and thence took shipping. He well observes, that if the metropolis of France had been fixed at Bordeaux, that country would have rivalled us probably in commerce, wealth, liberty, and colonial dominion; but that having the misfortune of an inland metropolis, the teachers of manners in France are not the industrious and moral classes, which cannot abound where there is no navigable access; but the idle and the needy, whose accomplishments are always sullied by a profligacy of tone, ruinous to public virtue and to the stability of sound laws. Surely the new emperor would do well to transfer his residence from Versailles to Am-

bez: Paris and its neighbourhood will always be dangerous to the French sovereign, by its profligacy and its party-spirit, the result of excessive leisure. Like the Constantinople of the Greek empire, it will continually be agitated by the factions of the inkstand. Its iconoclasts have broken the images of the Bourbons; they will one day discrown and break the busts of the Bonapartes. Philosophy and popery are still rival sects, by no means disposed to mutual forgiveness. The senate tends to become an independent body, a nucleus of far-reaching and hereditary hostility: it will probably invert the historical phænomena of Rome, and contrive perpetually to usurp power from the army; changing its emperors like prime ministers, and resuming dynasties with as little ceremony as church-leases for three lives.

Bordeaux has seldom been described; we shall avail ourselves of a part of the satisfactory account offered by Dr. Maclean: the whole is too long for insertion.

'Bordeaux is, in population, the second, and in commercial importance, the first, city of France. It contains upwards of 112,000 inhabitants; and is, for an ancient city, built with considerable regularity and taste. It resembles Glasgow in Scotland more than any other city of Great Britain. There are in some few places flag stones, which are not commonly to be met with in the towns of France. The streets are, however, in general very narrow.

'Bordeaux, on the side next the river, resembles a crescent. It is divided into two parts, the old town or eastern end, and the new town or *Chartrons*. They are divided as it were by an ancient fort called *Chateau-trompette*. This fort is so useless for any purpose of defence against an enemy, that it has long been in agitation to pull it down, in order to beautify the town. This might be the more easily effected as the price of the materials would more than pay the expence of demolition. From the delay, therefore, I conclude that some reasons of state are operating with the consular government in favour of this worthless building, which is a great nuisance to the centre of the city.

'Bordeaux is celebrated throughout the world for its famous wines: it is celebrated as the chief place of a department, which, during the revolution, sent many distinguished deputies to the convention; and as the country of the illustrious Montesquieu. It has infinitely more of the spirit of freedom and independence than Paris, which may be attributed in a considerable degree to the benignant genius of commerce, here so powerful in its operation.

'In this city, beside the native inhabitants, are a great many foreign merchants, of all nations; but principally English, Germans, and Americans. They reside for the most part at the *Chartrons*, which is the quarter most commodious for business, as well as the most pleasant to inhabit from better air, superior views, and more modern architecture. Here almost all the consuls of foreign nations reside.

'In front of the *Chartrons* lay the shipping, at least all the vessels that are loading or unloading, at Bordeaux. Here the flags of almost all nations were to be seen flying, excepting those of England and France. I say France, because the vessels belonging to that nation were for the most part dismantled; and if a three-coloured flag was here and there hoisted, it was scarcely distinguishable in the crowd. The trade of Bordeaux with foreign countries is at present carried on principally by means of Hanseatic, Danish, Swedish, Prussian, and American vessels. But the flag of this latter nation predominates. In December there were, I am persuaded, not less than from thirty to forty American vessels in the river. Their speculations in coffee, sugar, and other colonial articles, were at first attended with considerable profits; but this attracted so many adventurers, that the markets were at length glutted, and the vessels last arriving, it was expected, would incur heavy losses. Commerce, as it is carried on by the Americans, appears to me in many respects more like a lottery than as it is carried on in England. With us it is a regular business, in which men divide their risks upon given principles, so that they have a certainty of making a profit upon the whole. An American will more readily stake every thing on one venture; and it would not seem to be of so much consequence to him, whether in the issue he becomes a man of fortune or is ruined.

'The *Chartrons* is about three quarters of a mile in length, presenting a regular front of well-built houses. The end next the *Chateau-trompette*, proceeding in a straight line, is distant about a quarter of a mile from the exchange. This street possesses the advantage, uncommon in the cities of France, of an excellent *trottoir*, or flag-stone pavement, at one side. On the other side are the wharfs. The filling of casks with wine, brandy, olives, &c. rolling them to and from the wharfs, heading them; the nailing of boxes full of prunes, raisins and other fruits, together with the constant noise of people labouring in various vocations, fill the mind with pleasant ideas of active industry and useful commerce. In many an irksome walk which I took along the *Chartrons*, during my detention at Bordeaux, the languages which were spoken on all sides, made me sometimes doubtful whether I was not in Hamburg or in London, rather than in a town of France.' P. 185.

The expediency of instituting fairs is a strong proof of the retrogradation of commerce throughout France. Wherever the habitual demand for articles is insufficient to recompense a storekeeper, he naturally desists from exposing them for sale. In this case it may sometimes answer, to metropolitan or distant shopkeepers, to come annually, or oftener, with an assortment of such articles as are too little wanted to be always vendible. In villages such fairs are necessary; the demand of the place is insufficient to maintain a glass and china shop, a hard-ware and cutlery shop, &c.: these things, therefore, are brought once or twice a year from the larger towns. But that large towns should want fairs; that the purchase of the wine, corn, oil, and

butter of the village, should not have gotten into a regular train, but be annually to be bought by the merchant, is surely symptomatic of narrow capitals and timid routine, and defective competition among the wholesale buyers. The trading interest of France is half a century behindhand in all its forms of intercourse.

Dr. Maclean's excursion contains less topography than is usual in books of travels; but it includes may political observations not elsewhere recorded, which render it valuable. There is much egotism in the volume. The doctor's personal and professional affairs occupy excessive space.

ART. VII.—*Sketch of the early History of the Cymry, or Ancient Britons, from the Year* 700, *before Christ, to A. D.* 500. *By the Rev. P. Roberts, A. M. &c.* 8*vo.* 5*s. Boards.* Williams. 1803.

THE controversies of the Welsh antiquaries too much resemble those of popish theologians: they appeal to documents not extant in the vulgar tongue; and they state their inferences with a positive boldness which provokes a disposition to doubt, while it withholds the means of refutation.

The first remarkable document produced by Mr. Roberts, is a passage of Taliesin, relative to the original colonisation of this island. Could the first colonists write? Did they bequeath records which endured to the age of Taliesin? Is his account of the information contained in them pure, or embellished? Are the words of Taliesin, or those of the transcribers, of the repeaters of his poems, remaining? Or have poems been forged in his name, as in that of Merlin, during the twelfth century?

'According to these the colony of the Cymry or Britons, which first took possession of this island, came originally from Asia. In a poem of Taliesin, which is called The Appeasing of Lludd, the following very singular passage occurs.

'Llwyth lliaws, anuaws ei henwerys,
Dygorescynan Prydain, prif fan ynys,
Gwyr gwlad yr Asia, a gwlad Gafis;
Pobl pwyllad enwir, eu tir ni wys,
Famen gorwyreis herwydd Maris;
Amlaes ei peisiau, pwy ei hefelys?
A phwyllad dyfyner, ober efnis
Europa.

'A numerous race, fierce they are said to have been,
Were thy original colonists, Britain, first of isles,
Natives of a country in Asia, and the country of Gafis;
Said to have been a skilful people, but the district is unknown

Which was mother to these children, warlike adventurers on the sea,
Clad in their long dress, who could equal them?
Their skill is celebrated, they were the dread
Of Europe.

'In these few lines the poet has given the peculiarities of national character and dress, and the origin of the nation, as far as he was able to trace it. The character of the nation, as warlike adventurers on the sea, in the spirit of the times, however opinion as to the mode, may since have varied, every Briton will with pleasure find to have been considered by the poet as marking a naval superiority inherited by Britain; and it is that of the present times, that it never was more justly or more gloriously asserted.

'As to the particular part of Asia, from which the first colony came to Britain, the poet candidly acknowledges that he is not able to point it out exactly; though he endeavours to do so in some degree by the name Gafis.' P. 19.

There is no Asiatic city of the name: perhaps Gades or Cadiz, whence the Silures may have come, is intended.

Mr. Roberts proceeds to prove that the Asiatic origin of the Cimmerians is conformable to the testimony of Scripture and of Herodotus. Curious passages from the Triads are then brought out.

'Thus far the testimony of the Greek geographer is express as to the route of the Cimmerians, and from hence the Triads complete it to their ultimate stations in Britain and Armorica. "The original Cymry" says the Triad "came from Deffrobani, over the Hazy Sea, to the Isle of Britain, and to Armorica, where they have remained." Triad 4.

'The haze of the German Ocean (the sea here intended) is, I understand, well known to mariners; and as the Cymry crossed this ocean it confirms the position that the Cymry, Cimbri, and Cimmerians were originally one and the same people. Upon their landing in Britain they found the island uninhabited, and took a formal possession of it as of original occupation and right; a claim which the Triads carefully inculcate by frequent repetition of this title as peculiar to the nation. The description given of the island at that time is, that it was full of bears, wolves, and of two other species of animals denominated by the Triad, cfainc and ychain banog. Of these the former is in use to signify beavers. All that can be relied upon as to the signification, is that they were amphibious animals. The meaning of the latter is lost. Literally translated it would be *the oxen with high prominence*, probably some species of the buffalo. The island itself is said to have had three names. The first Y Fel Ynys, or the Honey Island: then Clas Meiddin or Meityn, *the rocky or water-guarded Island;* which was the name when the first colony settled on it, under Hu *the Mighty:* the third and last name, which it has since retained, is that of Prydain, or Britain, having been so called in honour of the chief of that name, who is celebrated for having given the settlement a regular form.

'Of the chief who first colonised the island, the Triads have been very particular in their description, and the high sense of his virtues, and his fortitude, appears to have deified him in succeeding ages; an honour suitable to the ideas of heathenism, and as such, the highest testimony of his people's veneration for his memory. To such ideas we must refer if we wish to estimate a character according to its merits; and if in the present instance we do so, it will aid our own conception of what his must have been.

'Hu the Mighty appears to have been endowed with uncommon qualifications for the arduous task of conducting a colony to the utmost region of the then known world, where many ages afterwards the Romans considered them as

'Penitus toto divisos orbe Britannos.

Fortitude and wisdom must form the basis of the character, which at once secures obedience, commands esteem, and attaches affection to itself. It must be adorned with some of the graces of the exterior, a prompt eloquence, and above all that fascinating power, which, arising from a liberal heart and comprehensive mind, sways the passions to its will, and gives to compliance the sensations of spontaneous approbation. Few and imperfect as are the outlines of the character of the Cimbric chief, preserved in the Triads, it is not too much to say that, as in the celebrated fragment of Grecian sculpture, so in these more ancient fragments, there remains enough to enable the mind to conceive the excellence of the whole.

'Hu the mighty is celebrated as "having made poetry the vehicle of memory and record;" Triad 92.

"As having instructed the Cimbri in agriculture, before their emigration;" Triad 56.

'And "as having led them to, and settled them in Britain." Triads 4 and 5.' P. 36.

That this Hu and his followers brought with them much oriental learning, tradition, or superstition, is supported by the following citations.

"The ship of Nefydd, Naf, Neifion *(lord supreme of the waters)* carried in it a male and female of every animal, when the Lake Llion broke out." This ship is said to have been one of the three boasted works of Britain. Triad 97. The second is, that "the ychain banog of Hu the Mighty drew the afanc out of Lake Llion, so that it burst out no more." The reference to the real fact is here indubitable, and the latter, that is the third great work, connected with them, is also in concurrence with the tradition of the Hindus, and of Josephus, viz. "The stone of Ganhebon, on which were written *all the arts and sciences of the world.*" One of the fourteen precious things, which Vishnou preserved out of the deluge, was *the book of the Veds;* that is, the principles of Hindu learning; and Josephus says, that the science of the antediluvian world, and that of astronomy in particular, was *written* on pillars, in order to preserve it. The singular conformity of the three traditions, in such distant parts of the earth, must certainly have been derived from one common tradition. Mos

assuredly from no other source; and it may without hesitation be inferred, that the nations, who have preserved it, were of the first emigrations after the flood.

'The traditions and science of the first settlers, were attended also by no inconsiderable progress in the cultivation of poetry, which is thus recorded.

"The three of Cimbric race who invented verse and memorial, were Gwyddon Ganhebon, the author of the first poem that ever was composed: Hu the Mighty, who first made verse the vehicle of history; and Tydain, the father of inspiration, who reduced verse to settled laws, and record to settled forms; and from what they had done originated bards and bardism; and the distinction of bards by right and institute, of the chief bards Plennydd, Alawn, and Gwron." Triad 92.

'From this Triad it appears that Gwyddon Ganhebon, whose record of arts and sciences was written on a stone, as mentioned above, was prior to the chief who led the Cymry from the confines of Asia to Britain, which confirms the reference of such a record to an Asiatic tradition. It is also observable that none of the three is said to have been of the Isle of Britain, as is usual in the other Triads; but to have been *of the Cimbric race*, a material distinction that gives weight to the tradition. The progress of poetry is also satisfactorily stated. First simple versification, then the application of verse to history, at a time when the various and important events of such a migration called for its aid, and naturally inspired the poet to record them for future ages; as in the song of Moses after passing the Red Sea; and lastly, in the leisure of peace, and the prosperity of the new possessions, to institute a regular order of bards to entertain, to instruct, and improve successive generations.

'In Triad 58. The three chief bards are said to be referred to the time of Dyfnwal Moelmud by some, and by others to that of Prydain ab Aedd. One of these, Alawn, was probably the Alanus of Nennius, that is the Alanus father of Hu the Mighty. Their instructor, Tydain, must therefore have taught them previous to their arrival in this country. If a conjecture from the name be admissible, it will lead to the conclusion that Tyd (*ain* being merely a termination of proper names) was the same with Theuth or Theutates, and the Egyptian Thoth. It must not however be dissembled that the tomb of a Tedel or Tedei Tadawen, is pointed out in the Triads of the tombs of the warriors of Britain; but this cannot be the same with Tydain.

'In these traditions we find vestiges of the earliest traditions similar to those of the most celebrated nations of antiquity; few in number, it is true; but so strikingly characteristic of a common origin, as to leave no reasonable doubt of the fact; as they retain at the same time those peculiarities, which distinguish the traditions of one nation from those of another. Their conformity with those of the Hindus is so singular as to deserve particular attention. This could not be the effect of invention or imposture. As this is of importance, it is the more so by its being confirmed by other circumstances. The custom of holding a cow's tail when dying is known to be a sacred ceremony of the Hindus. That such a custom once prevail-

ed among the Cymry appears from the following proverb, still retained by them, and applied to cases of distress or danger.

'Y sawl a biau yr henfon
Ymafled yn ei chynffon.

'Let him who has a cow, take fast hold of her tail.

'Pawb wrth gynffon ei henfon.

'Let each betake himself to the tail of his cow.' P. 44.

This will be sufficient to give our readers an idea of the sort of recondite information which is to be found in the Welsh manuscripts. How this strange gibberish, worthy of Sanchoniatho the cosmogonist, is to be reduced to credible historic information, we yet know not. It may throw some light on the nature of the absurdities originally inculcated by the Druids, and retained until the middle ages in Wales; but surely it can have no claim to rank above the legendary lore of the Edda or the Zend-avesta.

How much more usefully, to the cause of sound information would these antiquaries be employed, if they would give us accurate, close, verbal, entire translations of the historians, poets, romancers, and prophets, whose works are contained in the manuscripts of Wales. Tysylio is peculiarly desirable. Let us by all means have, in notes, the personal opinions of the translator: but these opinions, given without the documents, can neither bestow satisfactory instruction, nor receive elucidatory criticism.

In the Appendix is contained a translation from Taliesin, which our author thus introduces and comments:

'The poem here quoted appears to have been written soon after that the Romans finally departed from Britain. It is ascribed to Taliesin, and yet if the antiquity were to be determined from the general purport it would necessarily be referred to an earlier period. The remainder of the last line quoted I do not understand, the words are *Arafin Arafanis*. The rest of the poem is, as nearly as I can translate it, as follows.

"Roving as exiles, though driven abroad, undismayed were they, ere yet Lhudd the learned, sovereign of the White Island, was reconciled to Lefelis, in order to oppose the Roman chief.

"Pale with terror, strengthless, speechless would he be who should see the oppression I have seen, or attempt to describe the shout to battle against the Romans when they were spreading devastation with fire and sword. The Son of God, the Almighty Word opposed them. The Cymry prolonged the conflict with invincible skill and valour, and at length he exalted the British name with glory."

'The battle here alluded to seems to be the first engagement of the Britons with Julius Cæsar.' P. 149.

Here is a striking anachronism: *the Son of God, the Almighty*

Word, are obviously Christian ideas, and they occur distinctly and unequivocally in the text; yet the commentator assures us that the battle in which the Romans are said to be opposed by the Son of God, the Almighty Word, was the first engagement of the Britons with Julius Cæsar—a period antecedent to the incarnation. This is, indeed, maintaining the pre-existence of Christ.

Art. VIII.—*General Biography; or, Lives, critical and historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to alphabetical Order. Composed by John Aikin, M. D., the Rev. Thomas Morgan, and Mr. William Johnston. Vol. IV.* 4*to.* 1*l.* 11*s.* 6*d. Boards.* Johnson. 1803.

IN the 26th, 31st, and 36th volumes of our Second Series, the preceding parts of the present Biography have been noticed; and to each article are prefixed some general remarks, lest we might have condemned the authors on statutes not promulgated; for all civilians have admitted, that bad laws are preferable to uncertain ones: and that the worst code will be found more advantageous, than the capricious decisions of a despot. We had intended to pursue this part of our subject: but the numerous claims on our attention preclude extensive details, and we must confine ourselves to the peculiar distinguishing merits and faults of the volume before us.

Yet, not wholly to decline the performance of the engagement we entered into at the close of our last article, we shall premise some few observations on the proportion of attention which the lives of different persons require. This, however, is a very difficult point, since each author will consider those as most worthy of regard to whom the science he has chiefly cultivated has been indebted. Some general rules may, nevertheless, be suggested. To the improvers of science, particular attention is due, and the greater in proportion to the value of their improvements. It will be also, in this case, necessary to state what had been done antecedently, that the value of the additions may be the better ascertained. Thus the labours of Kepler, and Descartes in his Optics, must be explained, before we can appreciate the value of Newton's discoveries. It should be seen what Bergman owed to Scheele; what Columbus owed to the chart of Nuremberg. If, with the same views, we pay particular attention to those generals and admirals who have improved the military and naval arts, we ought also to pay a distinguished tribute to those who have served their country with spirit and success. It is singular that the military character of the duke of Marlborough has not yet been generally ascertained. Lord Chesterfield has taught us to think that much

of his good fortune was owing to his address; but military men still admire his dispositions and arrangements, his prudent foresight and active evolutions. Lord Rodney, too, who captured the commanders of three hostile squadrons within the space of not more than as many years, should be noticed as having first taught naval officers to break the line—the plan to which lords St. Vincent and Nelson have owed their fame. In religion, the best men, the ablest preachers, and most intelligent commentators on the word of God, will claim peculiar attention; and the parts in which they have best succeeded should be insisted on, to direct the views of their successors. In metaphysics, those who have laboured to bring their science to the support of religion, will claim particular notice; and those, who, on the opposite side, have injured the cause they ought to have defended, must have a share of regard, to detect their errors. Thus, in the life of Hume, it would require no great extent of disquisition to point out how fairly his career commences; where he begins to confuse his subject, to approach the conclusion he designs to draw; while he hides the confusion by the art and fascination of his language. In medicine, few would refuse a more pointed attention to Harvey than to Mead; to Sydenham than to Wintringham; to Boerhaave and Cullen, than to Pitcairne and Allen. In every science, it is not alone the works that each author has published that will determine the degree of attention they merit, but the advances they have made in their respective departments. In general life, it is not the busy scenes in which they have been engaged, but the great revolutions and events which they have witnessed and influenced.

If we examine this work by these tests, we shall not speak of it very highly. The same cold monotony of style pervades the whole. The biographers are seldom roused to enthusiasm, and as seldom excited to indignant reprobation. The attention bestowed on each author seems to have been influenced by no particular plan. Brevity must be necessarily consulted; and the task is often hastily finished without an inquiry whether it be complete. Of this we shall point out some instances in a more particular examination of the volume before us.

This, making the fourth, contains the lives under the letters F and G; several of which are new, at least to the English reader, while some are now compiled for the first time. We perceive a little variation in the authors. Mr. Nicholson's name no longer appears, and his place is apparently supplied by Mr. W. Johnston.

Among the authors less generally known, and now, we believe, for the first time noticed in any general biographic collection, we find, in an early part of the volume, the lives of

Ferber and Filangeri, chiefly taken from Hirsching's Manual. In an English work, it should however have been observed, that Ferber's Italian travels have been translated into our own language, and at least the first book of Filangeri by Mr. Kendal, with so much elegance, as to occasion some regret at its not having been continued. A good life of Flamstead is not complete, from the omission of the late publication by the Royal Society of his observations in the second volume of the Historia Cœlestis, not inserted in the British catalogue. To the biography of Cardinal Fleury also, which on the whole is well executed, the late life of Horace Walpole, by Mr. Coxe, might have afforded some interesting additions. The life of Fixlmillner is new in an English work, but perhaps too extensive, as the early part scarcely merited so large a share of attention. His astronomic labours, however, are important; and, as he is little known, we shall give some account of these from the work before us.

'His first astronomical work was entitled "Meridianus Speculæ Astronomicæ Cremifanensis," 1766. Fixlmillner now obtained a considerable rank among the astronomical writers. In the year 1776 he published his "Decennium Astronomicum," which contains observations made at Kremsmunster from 1765 to 1775, and many curious particulars of great importance both to the theory and the practice of astronomy. His third work, "Acta Astronomica Cremifanensia," one of his last labours, which was not printed till after his death, tended still farther to confirm his celebrity as an astronomer. Besides these works, he sent many valuable contributions to the authors of various periodical publications, some of which may be found in the Journal des Savans, Bernouilli's Lettres sur differens Sujets, Bode's Astronomical Almanack, Hell's Ephemerides of Vienna, and the Memoirs of the Royal Academy of Sciences at Paris. But the service which Fixlmillner rendered to astronomy will better appear from the following account of Baron von Zach of Gotha, an excellent judge of every thing that relates to the department of astronomy: "Fixlmillner's service to astronomy in a practical view consists chiefly," says he, "in his having made and collected, at the desire of Lalande, a great many observations of Mercury, which at that time were very scarce and difficult; and thereby enabled the French astronomer to construct his tables of that planet. This service Lalande publicly acknowledged, and such of these observations as he could employ he inserted in the supplemental volume to his astronomy, in his Ephemerides des Mouvemens Célestes, vol. viii., 1785—1792, and in the Memoirs of the Royal Academy of Sciences. He was also one of the first astronomers who calculated the orbit of the new planet Uranus; and he constructed tables of it, which may be found in the Berlin almanack for 1789. He was the first who proved the truth of professor Bode's conjecture, that the thirty-fourth star of Taurus, observed by Flamstead in 1690, was the new planet; and by applying Flamstead's observations to calculation, he produced a theory which fully agreed with the phænomena of it. His tables

corresponded to the end of the year 1786 with the observations made; but the continued observations, and, in particular, the application of the general theory of perturbation, rendered other tables necessary. Fixlmillner's useful labour in regard to the sun's parallax, which he calculated with great assiduity from observations of the transit of Venus in 1769, made in almost every part of the world, deserves also to be particularly mentioned. One evident proof of his indefatigable diligence was, that he calculated all his own observations; compared them with the best tables, the faults of which he detected, and pointed out how they might be improved. Many astronomers observe a great deal, and calculate little; the case with this industrious astronomer was different. All eclipses of the sun, all occultations of the planets by the moon, which, on account of the great labour they require, are seldom calculated, Fixlmillner calculated himself on the spot, and, in order to avoid errors, always double; all oppositions of the planets, which are of so much importance in astronomy, as they are of the same value as if they were made in the centre of the sun, and consequently in the centre of the solar system, he observed and calculated with the same care and attention. He turned his thoughts likewise, more than any other astronomer, to observations of the solar spots, so much neglected: he not only observed them in the years 1767, 1776, 1777, 1778, and 1782, but he employed them with great advantage to deduce from them important results in regard to the sun's rotation on his axis: he determined, at the same time, the place of the nodes of the solar equator, and its inclination. Amidst this uncommon activity, never interrupted by external circumstances, he displayed his ingenuity and inventive talents by the simple and easy methods of managing the longest and most tedious calculations. This is proved by several excellent propositions in his works, in regard to the accurate calculation of the moon's phases, and the inclination of her horns; of the earth's shadow during lunar eclipses, of the heliocentric elongation of the solar spots, and by his acute observations on the aberration of light, and on the celebrated Keplerian problem of converting the mean into the true anomaly, &c. He had also a very uncommon genius for mechanics, and invented many practical helps to observation, such as a new micrometer, and a machine for grinding concentric circles on glasses with great accuracy. It must not here be omitted to mention that this able astronomer lived in the country, at a distance from any large city, from all literary assistance, and from the society of those versed in astronomy, that is, from every thing that could encourage and excite his zeal; and yet, till the last moment of his life, he was a singular instance of indefatigable exertion and attachment to his favourite science. But few men were so little subject to the powerful influence of the passions. Fixlmillner was simple, uniform, and constant, like the laws of nature which he studied: and his character displayed that mildness and integrity which never fail to inspire love and esteem. The celebrity he had acquired did not render him vain; what was said or written in his praise he sought rather to conceal than to propagate. He lived in great harmony with his monastic brethren; and it was a day of general joy to the whole establishment, when in 1788 he celebrated the anniversary of the fiftieth year of his residence in it. This period, however, he

did not long survive: his health had suffered by so close application, and obstinate obstructions, followed by a diarrhœa, put an end to his existence on the 27th of August, 1791, in the seventy-first year of his age.' Vol. iv. p. 111.

The Fordyces afford much novelty: the life of David is well written; and in that of James we perceive some fresh information, though not of great importance. The life of George is quite new, and, though not written with critical discrimination of his talents, or with much spirit, is still interesting. We shall select a portion of it.

'Fordyce, George, an eminent medical writer and lecturer, was the posthumous son of the elder brother of the subjects of the preceding articles, who resided upon a small estate of his own near Aberdeen. He was born in 1736, and at an early period was sent to study at the university of Aberdeen, where he was made M.A. at the age of fourteen. This circumstance is perhaps rather a proof of the facility of graduation in that seminary, than of any extraordinary precocity of genius in the student. At fifteen years of age he was placed as pupil to his uncle John, then a surgeon and apothecary at Uppingham in Rutlandshire. Thence he removed to Edinburgh, where his assiduity in study attracted the particular notice of Dr. Cullen, then chemical professor, who took pains to promote his improvement. He took his degree of doctor there in 1758, and afterwards spent a winter in Leyden. Notwithstanding his small patrimony had been nearly expended in his education, he resolved to try his fortune in the metropolis, where he settled in the autumn of 1759. At that period no other private lectures of the medical kind were given in London than those on anatomy, midwifery, and surgery. He therefore thought he saw an opening for the introduction of a plan of more enlarged medical instruction, conformable to the principles of the Edinburgh school; and he commenced with a course of chemistry. Though his encouragement in the beginning was small, he proceeded with steadiness and diligence, and added to his lessons the branches of materia medica and the practice of physic. His reputation gradually spread; and a great number of young men who came to London for the sake of its advantages in anatomy and surgery, also took the benefit of his lectures. His "Elements of the Practice of Physic," published in 1768, were the text-book of his lectures on this topic, and were much read as an useful compendium of medicine. He acquired a respectable share of private practice, and so established was his character in 1770 that he was chosen physician to St. Thomas's hospital against a competitor of great interest. His scientific merit deservedly gained him admission to the Royal Society in 1776. His reception into the famous Literary Club is less easily accounted for; for although a friend of social and convivial meetings, and well-informed upon solid topics, few men have possessed less of the ease and vivacity which qualify a person for mixed conversation; nor did any of his writings display a taste for elegant or ornamental literature. In 1787 he was elected *speciali gratia* a fellow of the College of Physicians. As he had been a warm opposer, when a licentiate, of the exclusive claims of the col-

lege, this voluntary assumption of him might appear extraordinary. But that learned body was then preparing a new edition of its Pharmacopœia; and as most of its members had been educated in the less active schools of medical science, it may be presumed that they were sensible of a deficiency in the general stock of chemical knowledge, which they thought it advisable to supply by adopting one of Dr. Fordyce's reputation. Another advantage which he obtained by the joint aid of his character and connections, was a contract for supplying the navy with sour-krout, which he is said to have fulfilled equally to his own benefit, and that of the public. Though from his habits of life his constitution shewed symptoms of premature decay, he continued to pursue his professional employments, till at length, under the pressure of irregular gout and a watery effusion in the chest, he sunk on June 25th, 1802, at the age of sixty-six. Dr. Fordyce as a lecturer was slow and embarrassed in his delivery, but his matter was replete with original ideas, and rich in scientific stores, accumulated by the help of a very retentive memory. His works were, "Elements of Agriculture and Vegetation;" "Elements of the Practice of Physic, in two Parts;" "A Treatise on the Digestion of Food;" "Four Dissertations on Fever;" and various papers in the Philosophical, and the Medical and Chirurgical Transactions.' Vol. iv. p. 162.

Dr. Fordyce undoubtedly possessed a clear understanding and a profound judgement. Though indolent in the extreme, and perhaps never deeply studious, he collected a variety of facts and observations, which, in his details, were lost from a most unpleasing, ungracious manner. His prejudices and prepossessions were strong, and often invincible; and, though he owed much to Dr. Cullen, he never seemed to speak of him with the respect due to his labours and ingenuity. It is not always easy, indeed, to distinguish recollection from invention; and what he had very early learnt, he might suppose to be his own.

The life of the vain, irritable, we may add ungrateful, J. R. Forster, the companion of captain Cook, contains some new information; and with respect to George Fox, the great apostle of the quakers, there are some additional circumstances, not generally known. The life of Dr. Freind is written with great propriety and accurate discrimination. That of Gainsborough is also singularly neat and exact. The authors seem, however, to have collected much from a work of the late Mr. Jackson—The Four Ages—without acknowledging it. The life of Galvani, from whom Galvanism, the new form of electricity, derives its name, is new, and properly detailed: nor do we recollect that of Gaubius in any former biographical work. The life of Gardiner is too long and minute. To that of Gay it should have been added, that the duchess of Queensbury, his great patroness, lived to see Polly, the sequel to the Beggar's Opera, acted, we believe at Drury-lane. We have heard it observed by one who attended the first representation of the former, that its success

was more than doubtful; approbation was yielding to disgust; when Miss Fenton addressing in a manner the audience, with the most winning pathos, in that favourite song,

> ' For on the rope that hangs my dear,
> Depends poor Polly's life—'

recovered the whole, and became ultimately duchess of Bolton.

Of De Geer the naturalist—Gellert the poet—and Genovesi, a metaphysical theologist—the accounts, though not always new, are not generally known. The attention bestowed on each, however, is not proportionate to its importance. If the life of Genovesi be too long, the same unreasonable prolixity may be discovered in the lives of Grindal, Bernard Gilpin, Grandier, Grove, and even in the lives of Gregory the Great and Hugo Grotius. To descend to minute anecdotes and particular details, destroys the keeping of the picture, and renders the objects disproportionate. Of Mr. Gibbon we can expect nothing new; yet the conclusion of his life merits a short selection.

' Of a work so well known as "Gibbon's History of the Decline and Fall," it would be superfluous here to enter into any critical examination. It seems generally acknowledged, that it is a performance of vast and accurate research, and of enlarged and philosophical thinking; that it abounds in splendid passages and curious discussions; and that its style, though sometimes affected and obscure, through the desire of avoiding common modes of expression, is such as displays a thorough mastery of the whole compass of the English language. A familiarity with French models has occasionally produced violations both of sound sense and of moral propriety; and his historic Muse, while she retains her dignified garb, often loses her sober demeanour. The work has, however, taken a secure place among the English classics, and will ever form a distinguished object in the literary history of the eighteenth century.

' The remainder of Mr. Gibbon's life, being only that of a private gentleman, affords little matter for the biographer. The storms of the French revolution, which occasionally menaced the quiet regions of Switzerland, gradually loosened his attachment to Lausanne, and made him look towards a refuge in England. He viewed that great event with all the alarm and detestation of one habituated to the higher orders of society, and radically hostile to democratical sway. He thus explicitly declares his sentiments on the occasion. "I beg leave to subscribe my assent to Mr. Burke's creed on the revolution of France. I admire his eloquence, I approve his politics, I adore his chivalry, and I can almost excuse his reverence for church establishments." Many passages of his letters to his most confidential friend, lord Sheffield, shew that in his terror or indignation he had acquired a thorough aversion to even the most moderate and reasonable reforms. In such a state of mind the authority of his opinion can stand for little; and his politics were always too personal to command much deference. His return to England in 1793, was, however, the immediate result

of a call of friendship which does honour to his heart: it was to console the friend above mentioned under a heavy domestic loss. He spent some months with that friend and in other visits, when his attention was forcibly called to the progress of a disease, which had subsisted above thirty years, but having long produced little inconvenience, was submitted to in silence. Without entering into chirurgical description, it suffices to say, that after a second palliative operation, a mortification ensued, which carried him off on Jan. 16, 1794, in his sixty-seventh year. His approaching end was so little suspected by himself, that the scene was no trial of his fortitude; his last moments were perfectly tranquil. Mr. Gibbon has given a picture of his own character, which is probably near the truth. "I am endowed with a cheerful temper, a moderate sensibility, and a natural disposition to repose rather than to activity: some mischievous appetites and habits have perhaps been corrected by philosophy or time. The love of study supplies each day, each hour, with a perpetual source of independent and rational pleasure." He was easy in society, and fond of it: he was beloved by his friends, and had in an eminent degree the manners and sentiments of a gentleman. Early indulgence and habit had made the conveniences and elegances of cultured life essential to his comfort, and he was not one who could have been content with the consciousness of mental superiority in an humble state. After his death, two quarto volumes of his miscellaneous works were published by lord Sheffield. Of these, the most valuable part is the Memoirs of his Life and Writings, composed by himself, whence the preceding narrative has been chiefly extracted. They are written in a very pleasing manner, with much apparent frankness. Many of his private letters are subjoined, which are lively and entertaining, in the true epistolary style. The second volume contains a journal of his studies, with remarks upon books, chiefly in French; together with his smaller publications already mentioned. *Gibbon's Memoirs, with lord Sheffield's Additions.*—A.' Vol. iv. p. 399.

The lives of Gleditsch, Von Gleichen, the two Gmelins, Goeze, and Gottsched, contain some new and important information. In De Gorter's life is a list of his works, in which the treatise on the Materia Medica is attributed to him. The name in the title-page is David's: but the authors are right by accident: it was given by the old man to his son. The lives of Glover and Goldsmith are extremely well executed, and contain well discriminated characters of each. The life of Gray is summed up with great propriety.

'Many instances may be brought to prove that poets are not, more than other men, the creatures of passion, thoughtlessness, and caprice; and that of Gray is among the number. With a warm imagination, he had cool affections, and a calm sedate disposition. He was attentive to economy, yet void of the least tincture of avarice. Delicacy with respect to pecuniary matters was, indeed, carried by him to a degree of excess; for it made him reject, with a sort of disdainful pride, those emoluments which he might honourably have derived from his literary exertions. The character of an author by profession

was what he peculiarly shunned; yet (so difficult is consistency) it could have been only upon the strength of his public reputation as a writer, that he became a petitioner for a lucrative sinecure. His friend Mr. Mason attests his secret bounty, even when his circumstances were the most narrow. He was very careful of himself, and so timorous, that it is said some of the finest views in a tour to the Lakes escaped him, because he did not choose to venture to those spots whence they were to be seen. This want of personal courage singularly contrasts with the manly and martial strains of his poetry. In morals he was temperate, upright, and a constant friend to virtue. His religious opinions were not known, but he always reprobated the dissemination of scepticism and infidelity. Few men of his reputation have had less vanity, and he bore with good-humour and easy negligence all the critical attacks upon his compositions.

'As the *learning* of Gray was entirely for his own use, and produced no fruits for the public, it has no claims to particular notice. From the testimony of his friends, it seems to have comprised almost every topic of human enquiry, excepting those belonging to the exact sciences. We are almost tantalised with accounts of the valuable remarks he made upon authors and subjects in the course of his reading, which, if so deep and original as they are represented, ought in some manner to have been brought to public view. If he was, as one of his admirers has asserted, "perhaps the most learned man in Europe," never was learning more thrown away. It is exclusively as a *poet* that his name deserves to be transmitted to posterity. In this capacity, the small number of his compositions, compared with the high rank he has attained, must be considered as indicative of an uncommon degree of excellence in his art. And, in reality, no one appears to have possessed more of that faculty of poetical perception which distinguishes among all the objects of art and nature what are fittest for the poet's use, together with the power of displaying them in their richest colours. That many of these objects were derived to him from the works of other writers will not be denied by a judicious admirer; and if a distinction is to be made between the poet of nature and the poet of study, he is certainly to be ranged in the latter class. It has already been remarked that his two principal odes are expressly addressed to prepared readers; and to enter into his beauties, both of diction and versification, a course of poetical study is necessary. Even with such a preparation, the delight they afford will not be the same to all, as is manifest from Dr. Johnson's derogatory strictures; in which, however, candid readers have discovered more ill-nature than taste. In pure invention Gray cannot be said to excel, neither is he highly pathetic or sublime; but he is splendid, lofty, and energetic; generally correct, and richly harmonious. Though lyric poetry is that in which he has chiefly exercised himself, he was capable of varying his manner to suit any species of composition. Perhaps he was best of all qualified for the moral and didactic, if we may judge from his noble *fragment* of "An Essay on the Alliance of Education and Government." But the number of his fragments indicates a want of power to support a long-continued flight; and it would be too indulgent to suppose that he *could* have performed all that he planned. As a writer of Latin verse he is perhaps surpassed

by few in classic propriety, and certainly excels the ordinary tribe of Latin versifiers in novelty and dignity. The familiar letters of Gray are entertaining and instructive. They are free from all parade, and possess a fund of pleasantry, sometimes bordering upon quaintness. *Mason's Life and Letters of Gray.*—A.' Vol. iv. P. 503.

Numerous are the Gregorys, the Ferdinands, and some other common names. We are chiefly interested with those of our own nation. We distinguished only the lives of James Gregory, the mathematician, and of John, the medical professor. The first, somewhat too long, is, however, written with ability and just discrimination: the latter is by far too short, and the features are indistinct.

A circumstance which particularly struck us, as it has been the subject of some remarks in a late number, is the variation of the Latin from the vernacular names. In a work like the present, each should occur under the proper letters, though the initials are not always different. But every one does not know that Guarini and Varenius are the same; that an author styled in Latin De Fluctibus, will be found in the article Fludd; that for Fulgentius we must look for Ferrandus; and for Jovius, Giovo (Paul). In the Index every difficulty of this kind may be removed.

A slight recollection has pointed out many omissions: these we shall not enlarge on; yet we think Fontana, Zachary Grey, Duncan Forbes, and some others which occur to our memory in the moment, deserved some niches in this temple of fame. We trust a supplement will be added to the work.

ART. IX.—*Memoirs of the Life of Dr. Darwin, chiefly during his Residence at Lichfield, with Anecdotes of his Friends, and Criticisms on his Writings. By Anna Seward.* 8*vo.* 7*s.* 6*d. Boards.* Johnson. 1804.

We have explained what appears to us the chief object of the biographer, in our examination of the successive volumes of the General Biography, by Dr. Aikin, &c.; nor need we now enlarge on the errors of similar works, above all, the venial partiality of friendship, which, when the last scene is closed, decorates every amiable quality with the most vivid hues, and hides every fault under the guise of its kindred virtue. Our biographer is fully sensible of danger from this source.

' Biography of recently departed eminence is apt to want characteristic truth, since it is generally written either by a near relation,

" Who writes to share the fame of the deceased,
So high in merit, and to him so dear!
Such dwell on praises which they think they share; "

or by an highly obliged friend, whom gratitude and affection render blindly partial, and who is influenced by a desire of gratifying, with a description of all-excelling endowment and angelic excellence, the surviving family of the author he commemorates; or by an editor who believes it highly conducive to his profits on the writings he publishes, or republishes, to claim for their author the unqualified admiration and reverence of mankind. All these classes of biographers do for the person whom they commemorate, what our generally wise queen Elizabeth had the weakness to request her painters would do for her portrait on the canvass; they draw a picture without shades.

'But though people of credulous and effervescent zeal may be gratified by seeing a writer, whose works have charmed them, thus invested with unrivalled genius and super-human virtue, the judicious few, whose approbation is genuine honor, are aware of this truth, asserted by Mrs. Barbauld in her beautiful, her inestimable essay against inconsistency in our expectations. "Nature is much too frugal to heap together all manner of shining qualities in one glaring mass." Every man has his errors, and the errors of public characters are too well known not to expose unfounded eulogium to the distaste of all who prefer truth to enthusiasm. They are conscious that the mind, as well as the person, of a celebrated character, ought to be drawn with dispassionate fidelity, or not attempted; that though just biographic record will touch the failings of the good and the eminent with tenderness, it ought not to spread over them the veil of suppression. A portrait-painter might as well omit each appropriate distinction of feature, countenance, and form, because it may not be elegant, and, like the limner in Gay's Fables, finish his pictures from casts of the Venus and Apollo, as the historian conceal the faults, foibles, and weaknesses of the individual whom he delineates.' P. viii.

Perhaps, in the volume before us, miss Seward has not always kept her principle in view; yet, from the venial partiality we have mentioned, she may not have been aware of her error. To those who have known Dr. Darwin, there may be hints which border on veracity: to us, at a great distance, such hints are the *telum imbelle sine ictu:* if the author please, our minds may have lost by age their sharpness of perception, or they may have never possessed it. Yet his peculiar attention to the young ladies whose boarding-school he gratuitously attended, and for whose emolument the Plan for the Conduct of Female Education was written, has been accounted for by no very distant relationship, though we admit that the exertion did him credit. Sarcasm and irony were not, we apprehend, excited by 'opposition' alone, but too frequently were the retorts to a question dictated by affectionate anxiety, or sometimes by common curiosity; and, what perhaps is less excusable in a physician, from whom no secret is concealed, indelicacy of language, or indelicate allusions, were not with him uncommon. We may have been misinformed, or these may have been the errors of a later period of life; but our authority was no com-

mon one. Miss Seward's picture of Dr. Darwin we shall however select: it is not an indiscriminate daubing.

'He was somewhat above the middle size, his form athletic, and inclined to corpulence; his limbs too heavy for exact proportion. The traces of a severe small-pox; features, and countenance, which, when they were not animated by social pleasure, were rather saturnine than sprightly; a stoop in the shoulders, and the then professional appendage, a large full-bottomed wig, gave, at that early period of life, an appearance of nearly twice the years he bore. Florid health, and the earnest of good humour, a sunny smile, on entering a room, and on first accosting his friends, rendered, in his youth, that exterior agreeable, to which beauty and symmetry had not been propitious.

'He stammered extremely; but whatever he said, whether gravely or in jest, was always well worth waiting for, though the inevitable impression it made might not always be pleasant to individual self-love. Conscious of great native elevation above the general standard of intellect, he became, early in life, sore upon opposition, whether in argument or conduct, and always revenged it by sarcasm of very keen edge. Nor was he less impatient of the sallies of egotism and vanity, even when they were in so slight a degree, that strict politeness would rather tolerate than ridicule them. Dr. Darwin seldom failed to present their caricature in jocose but wounding irony. If these ingredients of colloquial despotism were discernible in *unworn* existence, they increased as it advanced, fed by an evergrowing reputation within and without the pale of medicine.

'Extreme was his scepticism to human truth. From that cause he often disregarded the accounts his patients gave of themselves, and rather chose to collect his information by indirect inquiry and by cross-examining them, than from their voluntary testimony. That distrust and that habit were probably favourable to his skill in discovering the origin of diseases, and thence to his pre-eminent success in effecting their cure;—but they impressed his mind and tinctured his conversation with an apparent want of confidence in mankind, which was apt to wound the ingenuous and confiding spirit, whether seeking his medical assistance, or his counsel as a friend. Perhaps this proneness to suspicion mingled too much of art in his wisdom.' P. 1.

'Professional generosity distinguished Dr. Darwin's medical practice. While resident in Lichfield, to the priest and lay-vicars of it's cathedral, and their families, he always cheerfully gave his advice, but never took fees from any of them. Diligently, also, did he attend to the health of the poor in that city, and afterwards at Derby, and supplied their necessities by food, and all sort of charitable assistance. In each of those towns, *his* was the cheerful board of almost open-housed hospitality, without extravagance or parade; deeming ever the first unjust, the latter unmanly. Generosity, wit, and science, were his household gods.

'To those many rich presents, which Nature bestowed on the mind of Dr. Darwin, she added the seducing, and often dangerous gift of a highly poetic imagination; but he remembered how fatal that gift professionally became to the young physicians, Akenside and Arm-

strong. Concerning *them*, the public could not be persuaded, that so much excellence in an ornamental science was compatible with intense application to a severer study; with such application as it held necessary to a responsibility, towards which it might look for the source of disease, on which it might lean for the struggle with mortality. Thus, through the first twenty-three years of his practice as a physician, Dr. Darwin with the wisdom of Ulysses, bound himself to the medical mast, that he might not follow those delusive Syrens, the Muses, or be considered as their avowed votary. Occasional little pieces, however, stole at seldom occurring periods from his pen; though he cautiously precluded their passing the press, before his latent genius for poetry became unveiled to the public eye in it's copious and dazzling splendour. Most of these minute gems have stolen into newspapers and magazines, since the impregnable rock, on which his medicinal and philosophical reputation were placed, induced him to contend for *that* species of fame, which should entwine the Parnassian laurel with the balm of pharmacy.' P. 5.

Traces of what we have more clearly pointed out are to be found in these extracts; and it is even admitted, that some of the errors may have increased with age, and the over-weening conceit which arises from implicit confidence. Had Dr. Darwin disregarded the narratives of his patients, or considered them only as furnishing the leading points of his subsequent examination, it would have been no great fault; but he was often known with little delicacy to silence them. Patients, on the subjects of their own complaints, are minute and circumlocutory: yet from these tedious repetitions a physician may procure intelligence which he would with difficulty obtain from any other source, and collect hints for questions of the greatest importance. We believe that the chief part of these tales are commonly useless; but it is cruel to check what the sick man may choose to relate, and which, at least in his own view, is highly important.

Dr. Darwin reached Lichfield in 1756, and by a happy boldness, or a discriminating judgement, succeeded in a difficult case, which had baffled the reigning Æsculapius of the period.

'Equal success, as in the case of Mr. Inge, continued to result from the powers of Dr. Darwin's genius, his frequent and intense meditation, and the avidity with which he, through life, devoted his leisure to scientific acquirement, and the investigation of disease. Ignorance and timidity, superstition, prejudice, and envy, sedulously strove to attach to his practice the terms, *rash*, *experimental*, *theoretic*; not considering, that without *experimental* theory, the restoring science could have made no progress; that neither time, nor all its accumulation of premature death, could have enlarged the circle, in which the *merely* practical physician condemns himself to walk. Strength of mind, fortitude unappalled, and the perpetual success which attended this great man's deviations from the *beaten* track, enabled him to shake those mists from his reputation, as the lion shakes to air the dewdrops on his mane.' P. 9.

In this point miss Seward must of course wander from the record, as it is a subject on which her sex and studies will not allow her to judge. It does not appear that, as a practical physician, Dr. Darwin *did* wander from the beaten track; and of 'experimental theory' we can form no idea, unless (and, as an unfavourable one, we cannot suspect it to be within the author's view) we consider as such a wild deviation in practice, and a very fanciful innovation in theory. We suspect, that, in such circumstances, time, with 'all its accumulation of premature death,' would *not* enlarge the circle of the experimental theorist.

Dr. Darwin married miss Howard, of Lichfield, in 1757, at the age of eighteen. She lived in pain, affected with spasms in her stomach and head, till the year 1770. Her end was that of a Christian and a heroine. We trust that some shades, supposed to have darkened the picture, had no existence. Mr. Edgeworth, and Mr. Day, author of the Dying Negro, Sandford and Merton, &c. were led, it is said, to reside at Lichfield by the fame of Dr. Darwin, whose house was the resort of the sages and philosophers of that neighbourhood. Mr. Edgeworth was 'gracefully spirited' and eloquent. He danced, fenced, and 'winged his arrows,' with elegance and skill. Of his friend Mr. Day, the picture is more *sombre*.

'Mr. Day looked the philosopher. Powder and fine clothes were, at that time, the appendages of gentlemen. Mr. Day wore not either. He was tall and stooped in the shoulders, full made, but not corpulent; and in his meditative and melancholy air, a degree of awkwardness and dignity were blended. We found his features interesting and agreeable amidst the traces of a severe small-pox. There was a sort of weight upon the lids of his large hazle eyes; yet when he declaimed,

——————" Of good and evil,
" Passion, and apathy, and glory, and shame,"

very expressive were the energies gleaming from them beneath the shade of sable hair, which, Adam-like, curled about his brows. Less graceful, less amusing, less brilliant than Mr. E., but more highly imaginative, more classical, and a deeper reasoner; strict integrity, energetic friendship, openhanded bounty, sedulous and diffusive charity, greatly overbalanced, on the side of virtue, the tincture of misanthropic gloom and proud contempt of common-life society, that marked the peculiar character, which shall unfold itself on these pages. In succeeding years, Mr. Day published two noble poems, The Dying Negro, and the Devoted Legions; also Sandford and Merton, which by wise parents is put into every youthful hand.

'Mr. Day dedicated the third edition of The Dying Negro to Rousseau. That dedication has every force and every grace of eloquence. The sentiments are strongly characteristic of their writer, except in the philippic against American resistance; just commenced when the address to Rousseau was composed. Generous indignation

of the slave trade, practised without remorse in the southern colonies of North America, induced Mr. Day to refuse them all credit for the patriotic virtue of that resistance to new and unconstitutional claims, which threatened their liberties.

'In the course of the year 1770, Mr. Day stood for a full length picture to Mr. Wright of Derby. A strong likeness and a dignified portrait were the result. Drawn as in the open air, the surrounding sky is tempestuous, lurid, and dark. He stands leaning his left arm against a column inscribed to Hambden. Mr. Day looks upward, as enthusiastically meditating on the contents of a book, held in his dropped right hand. The open leaf is the oration of that virtuous patriot in the senate, against the grant of ship-money, demanded by king Charles the First. A flash of lightning plays in Mr. Day's hair, and illuminates the contents of the volume. The poetic fancy, and what were *then* the politics of the original, appear in the choice of subject and attitude. Dr. Darwin sat to Mr. Wright about the same period. *That* was a simply contemplative portrait, of the most perfect resemblance.' P. 18.

Mr. Day was not greatly deficient in the milk of human kindness, though unfeeling and severe to the lighter evils of life.

'Even at that period, "when youth, elate and gay, steps into life," Mr. Day was a rigid moralist, who proudly imposed on himself cold abstinence, even from the most innocent pleasures; nor would he allow an action to be virtuous, which was performed upon any hope of reward, here, or hereafter. This severity of principle, more abstract and specious, than natural or useful, rendered Mr. Day sceptical towards revealed religion, though by no means a *confirmed* deist. Most unlike Doctor Johnson in those doubts, he resembled him in want of sympathy with such miseries as spring from refinement and the softer affections; resembled him also, in true compassion for the sufferings of cold and hunger. To the power of relieving them he nobly sacrificed all the parade of life, and all the pleasures of luxury. For that mass of human character which constitutes polished society, he avowed a sovereign contempt; above all things he expressed aversion to the modern plans of female education, attributing to their influence the fickleness which had stung him. He thought it, however, his duty to marry; nursed systematic ideas of the force of philosophic tuition to produce future virtue, and loved to mould the infant and youthful mind.

'Ever despicable in Mr. Day's estimation were the distinctions of birth, and the advantages of wealth; and he had learnt to look back with resentment to the allurements of the Graces. He resolved, if possible, that his wife should have a taste for literature and science, for moral and patriotic philosophy. *So* might she be his companion in that retirement, to which he had destined himself; and assist him in forming the minds of his children to stubborn virtue and high exertion. He resolved also, that she should be simple as a mountain girl, in her dress, her diet, and her manners; fearless and intrepid as the Spartan wives and Roman heroines.—There was no finding such a creature ready made; philosophical romance could not hope it. He must mould some infant into the being his fancy had imaged.' P. 33.

The conduct of this systematic visionary, in pursuit of such a wife, was truly ridiculous; and his attempt to mould his uncouth form to fashionable manners, showed a mind by no means of a strong texture. In short, the most puerile of mankind could not have formed a more absurd system, or pursued it with greater folly—so weak is human intellect when it quits every beaten path, and resolves to think for itself, without the regulation of established truths, and the sanction of general experience! This may be styled 'illiberal criticism from some of the self-elected censors in periodical publications,' who, we are told, decide singly and unassisted. Whoever the individual may be, the biographer before us does not know what assistance he may procure; and the decision, after all, must be left to its real merit, whether it be the production of a legion or of an individual. We cannot avoid adding, that we have seen nothing, in *any* review, more illiberal than such insinuations scattered at random; and were *we* inclined to be illiberal, we should, from this passage, have a fair excuse.

After Mr. Edgeworth and Mr. Day left the 'Darwinian sphere,' sir Brooke Boothby was hurried into its vortex. Of this gentleman we cannot speak from ourselves, but must copy from miss Seward, for a plain reason, that we do not understand the passage; nor have those who *have assisted* us been more successful.

'A votary to botanic science, a deep reasoner, and a *clear-sighted* politician, is sir Brooke Boothby, as his convincing refutation of that splendid, dazzling, and misleading sophistry, Burke on the French Revolution, has proved. Ever to be lamented is it, that national pride, and jealousy, made our efficient senate, and a large majority of people in these kingdoms, unable to discern the fallacy which sir Brooke's answer unveiled. Fallacy, which has eventually overthrown the balance of power in Europe; built up, by the strong cement of opposition, the republic's menacing and commanding tower, and wasted in combat with the phantom, Jacobinism, the nerves and sinews of defence against the time when *real* danger may assault Great Britain.' P. 58.

Dr. Darwin, in his own family, attempted to communicate the measles by inoculation; but the disease was so severe that the experiment was not repeated. His mechanical skill in the construction of a carriage was unsuccessful; and a fracture of the patella was the consequence of the last of his many falls from it. Of Dr. Darwin, of Mr. Seward, of archdeacon Vyse, Johnson, in his visits to Lichfield, deigns not to speak. They were not obsequious followers, silently assenting to the Rambler's prejudices or superstition. Yet we think the group is somewhat too highly exalted, while Johnson (for the sake, we suppose, of the contrast) is sunk too low. Perhaps the description of the water-frolic might have been properly omitted: if

Dr. Darwin's habitual sobriety were for once forgotten, the error should not have been ostentatiously recorded. The specimens of Darwinian wit we cannot highly applaud, and of Darwinian religion we shall say nothing—*ex nihilo nil fit.* We are requested, however, to contradict a relation in the present work, which describes Dr. Darwin as receiving an account of his son's death—of death by his own voluntary exertion—with such brutal apathy as to disgust the most insensible reader. Miss Seward was misled in this tale; and though his conduct did not display the deepest distress, it was by no means so disgustingly insensible as she by misinformation had been led to represent it. His pride, it is said, prevented a public appearance of grief; but he felt it in secret.

The Zoönomia was published in 1794, though begun in 1771. This work we have read with attention. We have read also, very carefully, the following character of it, which perhaps we might think just, if we could comprehend it.—

'Ingenious, beyond all precedent, in its conjectures, and embracing, with giant-grasp, almost every branch of philosophic science; discovering their bearings upon each other, and those subtle, and, till then, concealed links by which they are united; and with their separate, conjunctive and collective influence upon human organization; their sometimes probable, and at others demonstrative, power, under judicious application, of restoring that regularity to the mechanism of animal life, which is comprehended under the term *health*.' P. 85.

On the other hand, miss Seward's defence and explanation of instinct, so far as it will admit of explanation, is judicious and clear. This faculty in brutes Dr. Darwin has denied, and referred the whole to imitation. In her eulogium on the Zoönomia, miss Seward steps beyond her limits, particularly where she says that 'it will teach him' (the student) 'more than the pages of Galen and Hippocrates, than schools and universities know how to impart.' This is weak injudicious praise: it is more, for it has not the semblance of a foundation.

'When they talked of their Raphaels, Correggios, and stuff,
He shifted his trumpet, and only took snuff.'

The botanical society at Lichfield for a time claimed some attention; and its labours have shared our care in the progress of this journal. It was known that Dr. Darwin was its vital principle; but it was not (at least generally) known, that the society consisted only of Dr. Darwin, sir Brooke Boothby, and one Jackson, a man who had obtained admission into the courts of spiritual law, wholly uneducated, but who had attained a tolerable proficiency in the French and Latin languages, and whose life was shortened by habits of ebriety. The translation of the Genera Plantarum, and one or two other works of Linnæus, were the productions of the proctor, corrected by his coadjutors.

'The doctor was probably disappointed that no recruits flocked to his botanical standard at Lichfield. The young men of the genteel classes in that city devoted themselves to professions with which natural history had no inseparable connexion. However useful, entertaining, and creditable might be it's studies, they felt little desire to deck the board of session, the pulpit, or the ensigns of war, with the Linnæan wreaths and the chemical crystallines. Thus the original triumvirate received no augmentation, yet the title was maintained. Various observations, signed Lichfield Botanical Society, were sent to the periodical publications, and it was amusing to hear scientific travellers, on their transit over Lichfield, inquiring after the state of the botanical society there.' P. 99.

What connexion can 'the *chemical crystallines*' have with the *botanical* society?

Miss Seward soon meets with more congenial subjects; and her description of the scene from which, in the person of the Naiad of the stream, Dr. Darwin addressed the owner, Mr. Sneyd of Belmont, is elegant and poetical.—

'Her rivulet originally took its course along the deep bottom of cradling woods, luxuriantly clothing the steeply-sloping mountains, which a rough glen, and this it's brook, divided.

'Mr. Sneyd caused the rough and tangled glen to be cleared and hollowed into one entire basin, which the brook immediately filled with the purest and most transparent water. Only a very narrow, marginal path is left on each side, between the water and those high woody mountains which shut the liquid scene from every other earthly object. This lake covers more than five acres, yet is not more than seventy yards across at the broadest part. The length is, therefore, considerable. It gradually narrows on it's flow, till suddenly, and with loud noise, it is precipitated down a craggy, darkling, and nearly perpendicular fall of forty feet. The stream then takes its natural channel, losing itself in the sombre and pathless woods which stretch far onward.

'While we walk on the brink of this liquid concave; while we listen to the roar, with which the tumbling torrent passes away; while we look up, on each side, to the umbrageous eminences, which leave us only themselves, the water, and the sky, we are impressed with a sense of solemn seclusion, and might fancy ourselves in the solitudes of Tinian or Juan-Fernandes. The trees and shrubs which, from such great elevation, impend over the flood, give it their own green tint without lessening its transparency. Glassy smooth, this lake has not a wave till within a few yards of its precipitance.' P. 100.

The Petrarchian scene of Dr. Darwin's life now approaches. Colonel and Mrs. Pole brought their children to Lichfield for the doctor's care; and the lady became his Laura. Mrs. Pole is described, in the most glowing colours, a nymph, a houri, an angel. What less could attract a hero with all the personal accomplishments of Dr. Darwin. The conclusion was not, how-

ever, Petrarchian: the lady became a widow, and, after a long unsuccessful courtship, the second wife of Dr. Darwin. One condition of Mrs. Pole's consent was, Dr. Darwin's leaving Lichfield, and removing to Derby.

To miss Seward the Botanic Garden was owing. Some lines, which she wrote, suggested the idea; and these lines are somewhat unhandsomely copied, with additions and alterations indeed, but without acknowledgement. Miss Seward checks her career to give a long, and, in our opinion, an uninteresting criticism, on Mr. Gisborne's Vales, and then returns to the Botanic Garden, the work of ten years.

The second volume of the Botanic Garden was, we know, published before the first, for the purpose, as it was alleged, of repeating some experiments in vegetation. It is with regret that we perceive, from this biography, that Dr. Darwin, in this instance, from mere policy, descended to falsehood. The fact is, that the second part was preferred as more splendid, more meretriciously gaudy, more within the level of the superficial reader, than the first. A meaner motive is added—*viz.* that those who possessed the second volume might wish to have the work complete. A just and delicate criticism of Mr. Fellowes is subjoined. Dr. Darwin, as a poet, he remarks, is peculiarly clear: his style is lucidly transparent, so as to 'show objects in their exact figure and proportion;' but he plays about the heart—he does not reach it. He speaks feelingly, but he does not make his readers feel. In fact, Dr. Darwin deals in general ideas, which make little impression.—By the way, is 'green light' expressive of the glow-worm's fire? It certainly is not, so far as our own observation extends.

In her critical examination and analysis of the Botanic Garden, miss Seward is more at home than in ascertaining the comparative merits of the Zoönomia with the works of Hippocrates and Galen; and we find in this part much judicious criticism, with praise occasionally somewhat exaggerated, and a few oversights. Our article has already extended too far, or we might follow the author more closely, though, indeed, again to review a work so long since published can be scarcely within the limits of our duty. We are surprised, however, that miss Seward, when speaking of Dr. Darwin's frequent use of spondees in the middle of a verse, had not remarked that the first foot is usually a dactyle, and that, though the third syllable of the dactyle is long from quantity, it is short in pronunciation; for the accent rests on the second syllable of what she styles the spondee:—

> 'Piĕrce thĕ dŭll *rōot*, relax its fibre trains,
> Thāw thĕ thĭck *blōod* that lingers in its veins.'

Miss Seward descants, at considerable length, on the graces

and defects of the Botanic Garden, mixing candid objection with due praise. This part of her work demands our commendation; yet we think she has raised its merits too highly. The brilliant passages are numerous; but they soon tire: we are cloyed with sweets, and wish for some more homely food. It is not, also, sufficiently connected: the links of the chain are too long out of sight, and we read the descriptions as detached passages, rather than as parts of one whole. In the second volume also, the descriptions are a series of enigmas, for which even the botanist must look for a solution in the notes. Above all, an indelicacy of description, which miss Seward ineffectually attempts to defend, and a system which undermines natural religion, excites, in many parts, the warmest indignation.

Some of the smaller poems of Dr. Darwin are mentioned with their due tribute of applause; and miss Seward takes occasion to defend herself from various ridiculous specimens of poetry attributed to her in magazines. It is not an uncommon art, with inferior geniuses, to publish verses under the names of poets of distinguished talents. When they have gained attention, and, as the authors may suppose, admiration, the public are kindly informed that the editor has been misled, and that the poem in question is not miss Seward's, as he supposed, but the production of the unrivalled abilities of Anthony Pasquin, Mr. Pratt, or some other hero of that class. If we recollect rightly, in the instance here alluded to, the author was Mr. Pratt.

Dr. Darwin died in April, 1802, of an attack, as was supposed, of angina pectoris; and, as we have reason to expect a fuller account of the second period of his life during his residence at Derby, we shall not enlarge on his general character in this place. We may, however, remark that he was acute and ingenious, rather than profound and philosophic. His reasoning is often superficial, his analogies fanciful; and in few instances, either in philosophy or medicine, can we recollect a fair well-formed series of inductive argument. As a practitioner, he has left few traces of his talents. He was fashionable, but that alone is no criterion of excellence.

Of miss Seward's memoirs we cannot speak very highly. The facts are scarcely more numerous than those generally circulated; and, as we have hinted, we suspect that in some instances the *whole* truth is either unknown to, or not told by, the biographer. Her language is far from elegant: it is involved, confused, and sometimes incorrect. In fact, she seems to have stiffened it by study, and rendered it harsh by too great anxiety to become profound or comprehensive. Her criticisms are less laboured than many other parts, and, on the whole, far more elegant: she wanders at her ease through the parterre, and picks her flowers with more careless indifference. In many parts of these little walks we have accompanied her with satisfaction.

ART. X.—*Medicina nautica: An Essay on the Diseases of Seamen: comprehending the History of Health in the Channel for the Years* 1799, 1800, *and* 1801. *By Thomas Trotter, M. D. &c. Vol. III.* 8*vo.* 9*s. Boards.* Longman *and* Rees. 1803.

THIS volume was published some time since, and under different political circumstances from those of the present day. The author here takes his leave of the navy, at the establishment of a peace which he had reason to suppose would be firm and durable. Such is the unsatisfied nature of ambition, that his best hopes have been frustrated, and we are again engaged in war. We know not whether Dr. Trotter, 'having laid down his *cæstus* and his art,' has once more assumed them, or whether this be the last legacy to that public which he has so essentially served.

The introduction relates to the numerous improvements made in the medical department of the marine, and to the abuses which still remain, together with some miscellaneous observations a little too far extended. The abstract from Dr. Cockburn's Sea Diseases, the second edition of which appeared in 1706, contains some observations of curiosity, and contributes to support the old adage of 'nothing new.'

The first portion of this miscellaneous work contains 'Proposals to Lord St. Vincent for meliorating the Establishment of medical Officers,' a circumstance of considerable importance, which, we trust, may even yet claim attention. The next memoir relates to the health of the fleet in 1799. 'Scurvy' was more frequent than we expected to find it in this period of improved management; and 'typhous fevers' were not uncommon —scarcely to be referred, in every instance, to contagion, though often to a neglect of cleanliness. Fumigations with nitrous gas were not successful in checking contagion. The 'malignant ulcer' seemed, on its first approach, to be highly inflammatory. The 'vaccine disease' began to be introduced into the fleet about this time; and the concrete acid of lemons was found to succeed in the cure of scurvy. The third memoir is on 'contagion and typhus.' The details are miscellaneous; and we can collect no very satisfactory account on these subjects which can be communicated within our limits. Fevers were often to be traced from the tenders, and from the landmen, who brought contagion without being themselves infected. The women also frequently conveyed the febrile miasmata. In general, the typhous diseases appeared to be contagious, when once introduced, and were of the low kind; though, in the commencement, inflammatory pains, as usual, occurred. Ebriety, sleeping in damp clothes, and on wet decks, were often exciting causes. We see

little in the means of cure that needs detain us. Cold affusion was, in various instances, practised with apparent benefit. Indeed, the whole essay is rather filled with the number of sick returned in each ship, declamations against the forms of office which prevent improvements, the inefficacy of fumigations with nitrous gas, the number of gin-shops shut up in Plymouth-dock, and the expense of scouring blankets, five times repeated within the compass of 200 pages, than with any account of improved methods of cure. Antimony, in general, is thought injurious, and it may be so, in the true typhus. Bark we perceive rarely given except in convalescence. Wine and nourishing diet, often furnished by the humanity of the officers, are much confided in. We mean not to blame the author; but were the minute particulars retrenched, and real information more freely scattered, the reader would not so often, as we have done, lay down the volume in disgust.

The 'Thoughts on Contagion and Prevention of the Plague' are somewhat desultory, but contain remarks of importance. Among these, we rank the author's frequently inculcating the necessity of washing clothes, &c. and the exposure of goods, supposed to be infected, to the heat of about 120° of Fahrenheit; after which they should be freely ventilated.

The 'Essay on the Ventilation of Ships,' chiefly intended for the use of officers, is clear and valuable: yet there are several chemical and other errors. One of these is, that rotten wood resembles carbonaceous matter; another, that wet occasions rottenness: its more common causes are alternate wetting and drying, or moisture in the form of vapour. The 'Remarks on Variola and Vacciola' are not particularly interesting.

'Pneumonia,' 'catarrh,' and 'ophthalmia,' are the next subjects of our author's attention. The catarrhs of the fleet were generally from severe duty: but there is often a suspicion of epidemic contagion, not only from the numbers attacked at a time, but from the typhoid form of the fever. This idea, however, is opposed by Dr. Trotter. In 'pneumonia,' there are some cautions respecting bleeding. Seamen, it seems, do not bear this evacuation well; and a large bleeding, at once, is better than a repetition of the evacuation. In 'ophthalmia' our author depends on keeping the patient in a cool, dark place, with frequent applications of cold water.

'Phthisis,' in the year 1800, was not uncommon. It was not, however, the florid hectic of younger people, but attacked the elder men and those of swarthy complexions, though in other respects of the hectic form. Dr. Trotter seems inclined to refer it to an article of diet, introduced *without consulting him, viz.* an ounce of lemon-juice daily, for the prevention of scurvy, together with the severe duty of that period, which acted as an exciting cause. An apprehension of death was kept perpetually

alive, instead of the cheerful spirits and flattering hopes of the youthful affected with the same complaint. Hectic exacerbations were not constant, and the alternation of diarrhœa with colliquative sweats not often observable. It was frequently fatal in five or six weeks.

This disease can be scarcely called true phthisis: Dr. Trotter, however, considers it as such, and steps a little from the sick-berth to private practice, chiefly to condemn the usual antiphlogistic plans. The disease resembles, indeed, the phthisis on land, in many respects, and is also probably of a scrophulous nature. The fox-glove was found to be useful, though by no means so strikingly beneficial as its advocates have pretended. Squills, in Dr. Trotter's opinion, resemble fox-glove in their qualities and effects. Flannel, if worn next the skin, should, he thinks, be changed daily: it should be also, we think, daily rinsed in cold pure water.

The 'spasmodic affections' of sailors, occasionally approaching the true hysteria of females, form a singular and a new shade of the complaint. We cannot abridge the description.

'The history of the disease itself comprehends the symptoms, and often assumes the form of almost every other. This Protean form alarms the patient, and excites a thousand imaginary fears. Pains, stitches, or cramps of the muscular parts; contractions of the joints; spasm and paralysis of the sphincters, from whence obstinate suppressions of urine, and retention of the fæces; distortion of the countenance and eyes; twinkling of the eyelids; inability to close the eyelids; at other times, when shut, unable to open them; pupil of the eye dilated and insensible, sometimes contracted, and the iris extremely irritable; profusion of tears; dimness of sight; double vision; hearing acute, or the contrary; the external ear cold to the touch; *bombi* or *tinnitus aurium;* smell deficient; *hemicrania;* vertigo; coldness of the occiput; general chilliness, alternated with flushing; coldness of the feet; cold sweat on the palms of the hands; shivering; sense of creeping on the skin; red spots, or eruptions of the skin, alternating with dyspeptic feelings; bad taste in the mouth; excessive thirst; foul tongue; difficult deglutition; *hydrophobia;* nausea; eructations from the stomach; pain and distention of the stomach; heartburn; *borborygmi;* gripes; sudden dejections; diarrhœa, but more frequently costiveness; *globus hystericus;* a sense of *vacuum* about the region of the stomach, as if disembowelled; pains about the liver, ascending to the shoulder, as in hepatitis; jaundice; pains about the region of the kidneys, and descending to the ureters and neck of the bladder and glans penis; strangury; urine crude, pale, or high-coloured, at one time voided in great quantity, at another time scarce; appetite irregular, at one while voracious, and at another deficient; desire for uncommon kinds of food; sickness at the sight of particular objects and persons; worms; sighing; moaning: sudden laughter and crying; permanent hiccup; cough; sometimes resembling pertussis; sneezing; panting; breathing short and laborious; dyspnœa from particular effluvia; spitting; pervi-

gilium, sometimes for weeks together; sleep disturbed by fearful dreams; *incubus;* palpitation of the heart; uncommon sensibility to arterial pulsation, particularly of the aorta, expressed by saying that they have pulses every where; pulse irregular and intermittent; tremours; convulsions; &c.' Vol. iii. p. 362.

These symptoms are attended with a suspension of the motions of the biliary system, or its irregular action; with doubts, suspicions, jealousies, &c. The treatment merits no particular remark.

'Scurvy,' though it still appear, has lost its destructive power; but Dr. Trotter thinks fresh provisions, and frequent supplies of fresh vegetables, superior to lemon-juice, the constant use of which is, in his opinion, a very debilitating power. The lemon-juice, furnished by contract, is often adulterated with the acetous acid, and sometimes contains the pulp, which renders it liable to ferment. Government mistake in making the contract. *Lemon and lime-juice should be procured in Portugal and the West Indies, and, in each place, combined with calcareous earth. It may be imported in barrels, and, in that state, sent to sea, when the separation of the liquid acid is so easy a process, as to require no trouble; and the medicine will be always in its best state.* Combined with calcareous earth, the acid will remain unchanged for a century; and, with every allowance, two ounces of the acid may be purchased for a penny. Mr. Coxwell's concrete salt succeeds; but the crystallisation is unnecessary for the preservation of the juice; and the injury, which accrues to the fruit in the voyage, is avoided. Should, in the separation, the vitriolic acid be in excess, the medicine is, at least, not injured. Two peculiar symptoms of scurvy in females are recorded *viz.* 'strangury' and 'leucorrhœa.'

Various communications from naval surgeons, of a miscellaneously medical nature, follow. Many of these contain excellent observations detailed with equal judgement and perspicuity. In the Egyptian ophthalmia we may remark, from Mr. Bigges's letter, that bleeding and blistering are not more advantageous than less violent methods: the irritation of the latter seems to be often injurious. He thinks the disease epidemic and periodical. Opium, in large doses on the accession of the evening exacerbation, was very highly salutary.

The 'sick-berth,' and the 'diet of the sick,' we would strongly recommend to every naval captain and surgeon. These subjects cannot detain us.

'Sea-sickness' is well known. Dr. Trotter attributes it to an irritable state of the stomach and intestines, sometimes connected with gouty disposition, occasionally with nervous and dyspeptic habits. It is explained on Dr. Darwin's system, which, however, merely approaches the truth. The principle

on which it depends is motion, in a direction different from that in common use. The remedy is the usual one—keeping on deck, or a glass of brandy.

The last subject is the 'malignant ulcer,' in which we find little new information. It is attributed to a debility of the *vis vitæ*, in consequence of intemperance, particularly the use of ardent spirits; and the cure chiefly depends on the restoration of the strength and energy of the constitution.

ART. XI.—*Lectures on the Elements of Chemistry.* *(Continued from our preceding Volume, p. 294.)*

INFLAMMABLES, which follow, afford a proper opportunity of explaining the modern doctrines of combustion, and inflammable air. The first of these introduces a great part of the aërial chemistry, the experiments of Priestley, of Scheele, Crawford, and Lavoisier, with the splendid discovery of Mr. Cavendish respecting the decomposition of water. The whole of this subject is detailed with the most scientific precision and perspicuity. Mr. Watt, it appears, suggested the idea that water is a compound; and the author of this article advanced so near it, in the present journal, that, speaking of inflammable air, and the necessity of water in its preparation, he observed that this would lead us to suppose that water was an ingredient in this air, unless, indeed, water be partly composed of it. In reality, the facts were so far advanced that the suspicion was obvious; but the admirable mode in which it was ascertained can suffer no diminution of credit, had ten thousand others suggested the same probability. The subject of balloons is also introduced; and we find, with peculiar satisfaction, that the reasons which we alleged very early against their probable utility, are the same which Dr. Black, with his usual precision, has urged. We must be allowed, with a conscious pride, to assume this credit, while every witling, every insignificant scribbler, seems anxious to 'shoot his bolt' at a reviewer.

Sulphur is the next inflammable which claims the professor's attention, and charcoal follows in order. On these subjects we meet with little novelty of fact: but Dr. Black explains the chemical properties of each substance with extreme accuracy. From the latter article we shall extract some circumstances not generally known.

'One of the most remarkable properties of charcoal, when recently taken from the fire, is an attraction for a certain quantity of humidity, and for various odorous and colouring matters of different fluids, containing animal or vegetable substances, subject to fermentation or corruption,—as also for the acetous acid.

'We have proofs of its attraction for humidity in many curious

experiments of Mr. Scheele and Dr. Priestley. Although indestructible by heat in close vessels without addition, yet, if moistened, it will yield carbonic acid and hydrogenous gas. This may be repeated by another moistening; and so on, till it is all expended in these productions. This is evidently owing to its strong attraction for oxygen, in which it exceeds all substances yet examined. It decomposes the water,—combining with the oxygen, and thus forming carbonic acid, and thus also leaving the hydrogen at liberty.

'Its action on odorous effluvia is no less remarkable. If laid (fresh made) on silk or linen gummed or oiled for umbrellas, a preparation which continues to exhale a heavy sickening smell for many years, it will remove it in a few hours. It sweetens bilge water, and all kind of corruption, that is accompanied with emission of hepatic ammonia. It clears saline solutions of their colouring matter and rank smells, causing them to crystallize in snow-white purity; and is much used for this purpose in pharmacy; as in the preparation of the *terra foliata tartari*, which was formerly a tedious process, and considered as a test of pharmaceutical dexterity. It removes in an instant the heavy flavour of corn spirits hastily distilled. It clears foul camphor in the sublimation from all fuliginous taints. It sweetens water which has grown putrid by long keeping. It even sweetens meat which has already putrefied to a very great degree. Mr. Cappe at Lille has published valuable experiments on this subject,—as has also Mr. Lowitz, an eminent chemist at Petersburg in Russia. Charcoal is therefore an excellent dentifrice, as very well adapted to the mechanical operation of cleansing the teeth, and still more as the most powerful corrector of all putrescence, which is the chief cause of all disorders of the teeth and gums.

'The acting principle in these effects is not yet distinctly understood. As they are generally accompanied by an immediate and great increase of the offensive smells, we are led to ascribe its efficacy to its attraction for oxygen, by which most of those gases are set at liberty.

'Powdered charcoal clears water impregnated with carbonic acid so completely that it no more renders lime-water milky.

'Charcoal is found to act powerfully in relieving from the pain of heartburn.

'In consequence of its strong attraction for pure acetous acid, it becomes a powerful agent for concentrating it by distillation. We are indebted for this, as well as for the full confirmation of the last-mentioned chemical property of charcoal, to Mr. Lowitz. After having concentrated this acid as much as possible by freezing, he mixed it with a great proportion of charcoal fresh made, and distilled it till the charcoal was seemingly dry; then, changing his receiver, he obtained from this charcoal acetous acid, in the utmost state of concentration and purity, and which crystallized in a cold little below that of freezing water. This is somewhat of an anomalous fact, because charcoal exhibits no remarkable attraction for acetous acid in a less concentrated state.' Vol. ii. p. 290.

The chemical natures of phosphorus and of ardent spirits are admirably explained; and under the latter head we find a full

account of æthers, which, in Dr. Black's opinion, differ from alcohol only in containing a proportion of the acid unchanged with the alcohol. Some portion of the acid is decompounded, and a part only of the carbon taken from the alcohol.

The action of the acids, particularly the nitric, on inflammable substances, introduces, not perhaps with strict propriety, the changes operated on sugar, mucilages, &c. by the addition of the same principle. We know that we thus produce an acid with peculiar properties, called, from the substance first employed, the saccharine acid. Almost all the native acids of plants are similar.

Oils are the next inflammables, and their properties are explained with the professor's usual precision. The rancidity of oils proceeds, he thinks, from the vegetable mucilage which they contain, and the oxygen which they consequently absorb. Camphor, as it approaches the nature of an oil, is considered in this class; and we are informed, that it may probably be produced from the wood and leaves of the pimento, or Jamaica pepper. Balsams and resins follow; but it is not noticed that the latter, perhaps the former, differs from the extractive matter of plants, chiefly by containing oxygen, which gives them, in some pharmaceutic operations, properties approaching to acidity. From the remarks on copal we shall select two excellent receipts for varnish.

'When copal is treated with oil of turpentine in a close vessel, from which the vapours are not allowed to escape, they exert a great pressure, which prevents the boiling, and the mixture acquires a higher temperature. A very considerable portion of copal is dissolved; and with the addition of a little poppy-oil, it forms an excellent elastic varnish, inferior to the *vernis Martin* only in a tint of brownness, scarcely perceptible.

'Another good elastic varnish is made of copal, by keeping it melted till an acid or sour-smelling aromatic vapour has ceased, or become scarcely sensible. It must then be mixed with an equal quantity of lintseed oil, which has been deprived of all colour by long exposure to the sun's light. The varnished ware must also be dried in the sun.' Vol. ii. p. 359.

The observations on benzoin offer nothing particularly new. Ambergrise, Dr. Black observes, is probably a morbid production of the physeter macrocephalus; but he adds some facts not generally known, particularly that it sometimes contains calcareous particles, and, in one instance, appears to be formed of concentric layers round a nucleus.

'I am therefore inclined to suspect that it is a morbid concretion, formed in some part of the alimentary canal of that animal, or in some cavities which communicate with it, in the same manner as the gall-stones are formed in other animals.

'We may further add here, that substances remarkable by a strong odour, are produced in a similar manner in several animals. Such are musk, civet, and castor. And there is in dogs a similar matter, which has an insupportable heavy smell; and in insects of different kinds, as bugs, &c.

'That ambergrise, though an animal production, must be considered as a balsamic or resinous substance, appears from its properties. It has an aromatic odour, and it is volatile by heat, though not so volatile as aromatic oils. It is also soluble in alcohol. Its general appearances, however, more resemble those of the bitumens.

'Musk, civet, and castor, cannot properly be called either oils, balsams, or resinous substances. They are animal concreted juices, prepared by secretion; but they contain an aromatic oily principle, which gives them their odour, and which rises in distillation with water.' Vol. ii. p. 361.

The ground-nuts, *viz.* the seeds of the arachis hypogaios Americanus of Ray, afford a good oil, which keeps well; and from the clean seeds of hemp an oil scarcely inferior to butter may be procured. The bitumens are the next subjects of inquiry; and to this part we think much might be added from Mr. Kirwan's very valuable essay in a late volume of the Irish Transactions. Coal, Dr. Black thinks, is generally of a vegetable origin. His reasons we shall transcribe.

'1st. Great rivers, in different parts of the globe, are well known to carry annually vegetable matter into the sea, especially those which have a long course through immense uncultivated tracks [*tracts*] of the earth's surface that are overgrown with wood, as some of the great rivers of North and South America, Africa, India, and the Russian territories. Great rivers necessarily have a great part of their course through level countries, through which they make many serpentine turns. And they are constantly undermining their banks in some of those turns, and occasioning wood, leaves, moss, and other vegetable matters, to fall into their stream. Some of this matter floats for a long time, until it be so thoroughly soaked as to sink to the bottom. But while it floats, it is carried down to the sea, and perhaps afterwards to a very great distance, by tides and currents. Sometimes it runs aground in the shallows that are at the mouths of such rivers, and gradually forms islands in those shallows, as at the mouth of the Mississipi; but the greater part is carried out to sea. Great quantities of timber are found floating in the northern seas, on the coast of Iceland and Greenland, and the north coast of Russia. All this, after floating some time, must sink to the bottom. In Iceland there is a large bay which is always full of floating wood, and supplies the inhabitants with fuel.

'2dly, The very circumstance of coals being formed into strata is strong in favour of this opinion, as we have the greatest reason to be satisfied that all strata have been formed of matter carried into the sea. But, besides, we find these strata of coal always intermixed with other strata, which have been manifestly formed in the sea, as sandstone, limestone, and clays of various kinds.

'3dly, In some parts of the world, among strata of the same kind with those which commonly accompany coal, are found strata manifestly composed of wood, even trees compressed and compacted together, so as to form strata, bearing some resemblance to those of coal, but in which the wood retains so much of its original structure and shape that it cannot be mistaken. There is an example in Devonshire, called *boveycoal*; and a stratum of fossil wood in the north of Ireland.

'All these reasons, therefore, leave little room to doubt of the origin of pit-coal in general, although, in many varieties of this bitumen, the first contexture of the materials has been so much abolished by immense compression, and the penetrating and dissolving powers of water and heat, and other causes, that we hardly find any remains of it. It is probable too that many strata of coal have been formed of other vegetable matter, as moss or peat,—carried into the sea during a long course of time, by rivers which have their course through extensive tracks [*tracts*] of the earth's surface, abounding with bogs and moors.' Vol. ii. p. 384.

The remarks of the editor on peat are truly valuable; and, though long, we think our readers will receive them with gratitude.

'I cannot but think that peat, or the black moss of the moors, is an approximation to coal. Peat is not found in many places; and no where abounds so much as in Scotland and Ireland. It is by no means enough for the formation of peat that the place be a wet marsh, abounding in vegetable matter. In the immense districts of Europe and America, such situations are common; and we have impassable morasses and swamps of vast extent, but these are not filled with peat, nor is the mud which fills them very inflammable. Accustomed to the bogs of Scotland, and little informed in natural history, I was much surprised at not finding similar situations in the Canadian woods without peat; and this made me examine with attention the matter contained in those bogs. Even where the vegetable remains were very abundant, and constituted almost the whole mass, I found it very little inflammable, and altogether unfit for a fuel. And what I took particular notice of, the smell in burning was altogether unlike the smell of burning peat. This is quite peculiar to peat. I never saw peat in any part of North America, except in the neighbourhood of Louisburg,—and there it was but a very scanty mixture of peat-earth with the moorish soil.

'While the smell of all burning peat has a character by which it may always be known, there are considerable varieties; and these varieties seem to me to be super-additions to the distinctive smell of peat. This is considerably like that of the most inflammable lean coal, and still more like to that of jet, but not near so offensive. The blackest, hardest, heaviest peat, when the matter is almost an impalpable pulp, is the most inflammable, and leaves the smallest quantity of ashes. This kind of peat has the heaviest sickening smell. Such is the peat at Canisbay, in the north extremity of Scotland, just by John-a-Groat's house. This, when dried, is so fine in its texture as to break with a sort of polish, like a jasper. Its smell in burning is

not very distinguishable from that of cannel coal. The smell of the best Dutch turf, which is taken up from the bottom of salt water, resembles that of the peat now mentioned very much.

'I am inclined to think that a certain juice is necessary for the formation of a bog into peat. Perhaps this juice is the primitive bitumen. I suspect also that it is always accompanied by vitriolic matter. Peat ashes always contain a very great proportion of iron. I have seen three places in Russia where there is superficial peat moss, and in all of them the vitriol is so abundant as to effloresce. One in particular, hard by St. Peterburgh, shews it every morning on the clods, when the dew has dried off.

'Peat mosses form very regular strata, lying indeed on the surface; but if any operation of nature should cover this with a deep load of other matter, it would be compressed, and rendered very solid; and remaining for ages in that situation, might *ripen* into a substance very like pit-coal.' Vol. ii. p. 736.

The metallic substances follow, and the general properties of metals are detailed with great precision and perspicuity. As arsenic is so often combined with the ores, and is, in some degree, a connecting link between metals and acids, this body is first considered. Arsenic is metallised by heating it in a tube, with three times its weight of black flux. If, in this state, it be put between two plates of copper, and heated to a dull red heat, a degree which will volatilise mercury, the copper will be whitened. If this metallised substance be evaporated on a hot iron, it will exhale the odour of garlic. A single grain of arsenic may be discovered in this way, if the process be conducted with care. Dr. Black prefers mucilages to oil, for persons poisoned by this metal, and promotes its passage downwards by a saline purgative. The peculiar effects of arsenic, left after the inflammation, are those of extreme weakness.

A short sketch of metallurgy follows, and then the metals are considered very nearly in the order of their faculty of calcination, *viz.* magnesium, (manganese), iron, mercury, antimony, zinc, bismuth, cobalt, niccolum, (nickel), lead, tin, copper, silver, gold, and platinum.

Manganese affords an excellent opportunity for explaining the nature of the oxygenated muriatic acid, and its compounds. Of manganese itself, we have chiefly the account of Scheele, with the few additions which Berthollet and others have made. Dr. Black suspects that it attracts azote from the air; and this is rendered probable by an observation of Seguin, who found manganese to yield azotic gas in low heats.

'Iron' is next considered in its full extent, in a chemical, an œconomical, and a medical view. If we found this article defective, it was in some of the later improvements in the manufacture, and the melioration of the worse sorts. We believe, however, from our recollection, that the omissions are neither numerous nor important.

The article on 'mercury' is peculiarly extensive, judicious and valuable, in every point of view, except (what we should particularly wish) a medical one. In examining the action of nitrous acid on this metal, we here first find an account of nitrous air, and the gaseous system, which, thus delivered in distant parts of the course, though occasionally illustrating, with peculiar force, the subjects to which they are appended, lose much of the advantage that their mutual illustration might afford. They display too the inactivity of the author, which prevented him from recasting the whole,—a task that the altered face of the science required. We shall select his observations on the use of the eudiometer, premising only, that Dr. Black is speaking of M. De Saussure's instrument, described in his *Voyages dans les Alpes*, p. 514.

'I am persuaded that this apparatus is more useful than the expensive and fragile eudiometers consisting of tubes and stop-cocks. But when I reflect on the unavoidable differences in the proportions of the ingredients of nitrous air extemporaneously prepared, and on the different propensities of ordinary water to absorb or emit elastic fluids, I cannot think that these eudiometrical experiments are a proper foundation for any accurate judgment of the salubrity or unwholesomeness of airs. And I should be sorry to see much dependance had on them. I have always considered them as too delicate for the hand of any person but a judicious chemist, perfectly at leisure. The odds of ten or twenty grains in 1740, is an error from which it would be difficult to secure ourselves. Yet even this is a very great part of the greatest differences that have been observed. It is also very inaccurate to consider this experiment as a test of the wholesomeness of air, and to call the instrument a eudiometer. Chemically speaking, it only measures the quantity of oxygenous gas contained in every air. We know very well, that the commixture of some exhalations, particularly of flowers of the lily kind, in a quantity too small to be perceived by such a test, gives the air a power of affecting some of our organs in a way which, though not immediately deadly, is yet extremely prejudicial to good health.

'Accordingly, the experiments made to examine the goodness of air by employing nitrous air, do not always agree exactly together, even though made with the same airs and materials, and the same apparatus. And when we wish to be exact, it is necessary to repeat them several times, and to take a medium of the results. And when we choose to compare two portions or specimens of atmospheric air with one another, the experiments for this purpose should always be made at the same time, and in the same place, and with the same nitrous air recently prepared; experience having shewn that nitrous air is sensibly different in its quality, as it is prepared at different times, and in different places. This is now understood to proceed from the more or less violent change which the acid suffers when we are preparing the nitrous air. A part of the acid always undergoes the changes you have seen; but a small portion of it is completely decompounded, the whole oxygen being taken from it, and then what remains of this

portion is azotic gas, which cannot be brought back to the state of nitric acid by simple mixture with respirable or vital air. There is only one way by which we can bring it back to the state of nitric acid, or convert it into that acid, that is, by mixing three measures of it with seven measures of vital air, and then promoting the union of the two airs, or their action on one another, by a strong heat, or by repeated flashes of electrical fire, in the manner practised by Mr. Cavendish, in the course of those curious and important experiments which I have frequently referred to as the great support of the new chemical doctrines and discoveries. Now, when metals are dissolved in nitric acid, some small portion of the acid is, as I said just now, so totally deprived of oxygen, that it is changed into azotic gas; and this happens more or less according to the violence, rapidity, and heat, with which the dissolution is performed; and therefore the nitrous air which we get, turns out different on different occasions, by its containing different quantities of azotic gas, and being more or less fit for the examination of the wholesomeness of respirable air.' Vol. ii. p. 524.

We find nothing particularly interesting that can be copied or analysed in the chemical details. The medical information, on the subject of this metal, occurs in the notes, and consists of the table, with which Dr. Black's pupils are well acquainted, with a few improvements, illustrated with notes by the editor.

Antimony, on the contrary, is chiefly of importance in a medical view, though used occasionally in different metallic compositions. The principal remedy which this metal offers is the emetic tartar, tartrite of antimony; and, in this preparation, our author seems to prefer the pulv. Algarotti, though, in describing the preparation afterwards, the vitrum antimonii is not considered to be so uncertain in its preparation as to be objectionable.

The four next metals, zinc, bismuth, cobalt, and nickel, offer little that is new or peculiarly interesting. As lapis calaminaris is known to differ, when procured from different mines, which Dr. Black, even at that time, suspected, his proposal of using only, in medicine, a prepared calx is highly proper. Zinc oxydates very readily in the Galvanic pile.

Lead is described at greater length; and the properties of its different preparations are more distinctly detailed. White lead, from Dr. Black's account, is not a pure oxyd, but, in some measure, a carbonat; and plumbum corneum, a muriat of lead melted with a gentle heat, is said to be the best astringent the author knows. The lead-glazings are liable, in the professor's opinion, to be dissolv d by vinegar. In this, we suspect, Dr. Black has rather been guided by common suspicion than by experiment. In some of the coarse earthen ware, we did not find the slightest solution after vinegar had remained on it twenty-four hours, in a warm place; and we have not found vinegar lose its acidity in pots made of cream-coloured ware.

Tin affords many preparations of great value and extensive use. The editor suggests that Dr. Black has omitted the stannic acid of Hermstaedt, and it has anticipated the remark we had purposed to add to this chapter, that the professor has passed slightly over the acid nature of many of the metallic calces: indeed he scarcely notices that of arsenic. The preparations of tin are generally known; but the following remarks appear uncommon.

'A metallic mixture, which has the beautiful whiteness of fine silver, is made of tin and bismuth. It is probable that copper or iron may be easily tinned with it. I suppose some of the iron work of chariots is whitened with it.

'I have already observed that the calx of tin is employed for the composition of white enamels. It is a mistake in the writers on this subject to say that the pure calx of tin is the proper basis of this composition. It must contain a minute portion of lead, or the flux used with it must contain lead, otherwise it will make only a semi-transparent white. Montamy, who has written the most accurately, and indeed excellently, on enamel painting, gives minute directions for the preparation of this article, because it is used with almost every colour, in order to give to each its proper intensity. It is a most tedious process, so that the article must bear a very high price. He prescribes pure tin; but then his *fondant*, or *flux*, with which it is diluted, is *crystal d'Angleterre*, which is our flint-glass, containing lead. The common white glazing used for the cover of Delft ware is a much cheaper composition, being merely the calx of pewter carefully made, and often having an admixture of arsenic. Tassie's medallions are made of this, with a little magnesia,—with flint, and minium, or flint-glass, for a flux.

'Tin is very rarely produced by nature in its pure and metallic state; and there is no great variety of its ores. Only one kind is found in plenty. And no part of the world abounds with it so much as Cornwall. There is an exact register kept there of the produce of the tin-mines, and it appears that the average of twenty years has been about 3000 tons weight a-year.' Vol. ii. p. 630.

Tin is most effectually purified from arsenic by distilling it with sal ammoniac. As a lithontriptic, it seems to act mechanically. The arsenic, or the lead it contains, has been, at different times, said to assist this effect; but so variable are the proportions of these metals, and so little is the tin corroded, that neither probably has any share in the operation.

Copper, silver, gold, and platina, are next very fully examined, and their properties explained with peculiar precision and judgement: but though, on each subject, we find a degree of scientific discrimination which we should in vain seek in the most distinguished works, since in each process we find remarks of peculiar value; yet in no part of the subject are they such as we can, within our limits, detail or comment on. One particular in the processes on metals we may mention, which

is the sudden and unexpected appearance of violent heats, without the presence of oxygen. These are owing to the latent heat escaping. We remember, a few years since, some experiments were detailed at a meeting, we believe, of the Royal Society, in which combustion was said to take place in *vacuis*. A chemist of distinguished eminence suggested, that, before this could be established as combustion, the remainder after the process should be examined. We have heard no more of the experiments, and may therefore judge of the result of the examination. So, in these instances, there was no increase of oxygen; in many, a deficiency; and, from the other changes, it was evident that the increase of temperature was owing to the separation of the latent heat; for no oxydation took place.

Of the newly-discovered metals, molybdænum, tellurium, chromum, tungsten, uranium, and titanium, the editor tells us that he found no account in Dr. Black's MSS. We well know that he seldom spoke of what he had not himself examined; and increasing infirmities, perhaps indolence, prevented his engaging in so many new inquiries. This is to be regretted; for, if he had not added to our knowledge, he might have corrected the early crude ideas of other authors: if he had not given fresh light, he might have rendered the existing light more clear and more steady. These are the great merits of the present Elements. They not only offer opinions on numerous important subjects, but these opinions are delivered in such a manner as to improve our minds, and lead us to think for ourselves. They also preserve the memory of some old excellent chemists who were hastening to oblivion. The new chemical system of the French philosophers resembles the genius of the Arabian Nights Entertainments: when introduced, he is a vast cloud of smoke which obscures every object, till the vapour condenses into a regular form, which alone engages attention. It should be the business of every chemical inquirer to show, that, though this genius may stand pre-eminent, he is not the only object in the creation; though *he* may be a giant, there are still men of extraordinary stature and powers.

The last chapter is on water: but on this subject little seems to have been added for many years, except the experiments on the Geyser. It is a bold and scientific outline, but it is no more. Of the notes we have already spoken; and of the whole, which we have minutely examined, we cannot add stronger marks of approbation, than the degree of attention paid to it.

ART. XII.—*Anecdotes of the English Language: chiefly regarding the local Dialect of London and its Environs; whence it will appear that the Natives of the Metropolis, and its Vicinities, have not corrupted the Language of their Ancestors; in a Letter from Samuel Pegge, Esq. F. S. A. to an old Acquaintance, and Co-fellow of the Society of Antiquaries, London.* 8vo. 6s. *Boards.* Rivingtons. 1803.

This posthumous letter is written with singular spirit and humour. Its object is to show that the dialect of London is the only uncorrupted English: or, if corrupted, that its corruptions have merely risen from an attempt to render it more musical, or from the accidental changes inseparable from an oral tongue.

'I do not, sir, contend for the strict legitimacy of our language; for the provincial branches of it are not all by one common parent. Thus, for instance, if you would seek for the terms and expressions of the northern people of England, it will be in vain to ransack the British tongue, which fled with the natives into the fastnesses of Wales: for the northern dialect (Scotland included) is for the most part *Saxon*. On the other hand, it would be as fruitless to search in the Saxon forests of the north for the language of the western counties of England, which (except by transplantation) is of British growth. In Kent and Sussex, and the immediate southern counties (coast-wise at least) our pursuit may be directed in a great degree to *Gallicisms*, in point of idiom as well as words: and lastly, in London (the great Babel of them all) every language will be found incorporated; though that of the true cockney is, for the most part, composed of *Saxonisms*. The Danes left us some traces of their language, though it is but a dialect of that extensive tongue, which, under the different names of Teutonick, Gothick, Celtick, &c. &c. was known in every region of what is called *the north of Europe*. As to the irruption of words from the southern parts of the continent, we have the French which came in with the Conqueror, and continued in full force, so long as our law pleadings ran in that language, and our statutes were penned in it. From Italy we have gathered a few words (not a great many), introduced perhaps first by the Lombards, then by nuncios who came hither from the pope, and by ecclesiasticks who were perpetually scampering to Rome before the Reformation; to which may be added other words imported by our merchants trading to Italy and the Levant.' P. 4.

This view of our language is not perhaps strictly correct. In the west there are some traces of the Cumraig, or the Irish Gaelic; and in the north, the Saxon is not the exclusive source of the vernacular dialect. Yet, on this point, it is not easy to speak with accuracy, since we have so few provincial glossaries. We have often expressed a wish that our various dialects might be rescued from oblivion, while yet in existence. Even at this moment they are gradually vanishing; and, unless the last vestiges be speedily caught, it will be in vain to seek for them

hereafter. Independently of the dialects, the metaphors should also be preserved (one of these occurs to us while writing). In the late popular play, 'The Soldier's Daughter,' to '*rap or rend*' is a phrase employed for procuring a thing by any means. The words should be *rip or rind*, a metaphor taken from barking (ripping and rinding) trees. A similar one we lately met, equally *corrupted*, thus, 'more and mould.' It means entirely eradicated. *More* is *root;* and the phrase implies torn up with such violence, that the earth *(mould)* is separated with the *more*.

One other remark we would add, that there are few provincialisms which do not lead to the etymology. This is certainly true with respect to the names of places, and it is true also in other terms. It is brought to our recollection by a word noticed in page 70, '*poticary* for *apothecary:* the etymon of the latter may be *apotheca;* but this is not the old word, which is evidently derived from *botica*. Mr. Pegge labours to discover the derivation of the word *cockney*, which he thinks is from the participle of the verb *coqueliner*, to fondle or pamper: *coqueliné* may be softened by pronunciation to *coquené*. 'The king of Cockney,' in the old ballad, evidently meant the lord mayor of London, not the king of England.

We should, with much pleasure, enlarge on this letter, which has greatly entertained us, and affords many valuable remarks on the old English language, were not various works, that equally claim our attention, in arrear. We must content ourselves therefore with this general commendation, and conclude our article with one of the shortest specimens that we can discover among such as are characteristic of the work in general.

'As to the word in question viz. *went*, I shall now produce evidence of its descent from an ancient family of the name of *wend*, which Dr. Wallis allows to be the primary ancestor. *Went*, says he, is derived "ab antiquo *wend*." From this infinitive is naturally formed *wended* (or the irregular Saxon termination *wenden*), both in the preterit and the participle, which is as easily corrupted into *wented*, as *wented* is contracted to *went*. We have many other similar past-tenses and participles, such as, *sent* from *send;—lent* from *lend;—bent* from *bend*, &c. Shakspeare uses *blent* for *blended*. This old verb *wend* was formerly very respectable, and well known to Chaucer, Lydgate, Spenser, Shakspeare, and others; but, not to trouble you with minute quotations at length, I dare believe that you will be content with the following references (thrown into a note), wherein the verb will be seen in various situations *.

'* They *wend*. Prologue to Chaucer's Canterbury Tales, and in various other places in his works.

'Doth *wend*. Comedy of Errors.

'Shall *wend*. Midsummer Night's Dream.

'Did *wend*. Howell's Letters, 1621.

'I shall now crave leave to mention two or three involuntary mistakes among the moderns, though I confess to have despaired of ever seeing the participle *went* seriously used in written language since the commencement of the eighteenth century.

'Dr. Radcliffe, in a letter dated 1714, wherein he vindicates himself from the charge of not attending queen Anne in her last illness, says that—"had he been commanded, he would have *went* to the queen."

'In the translation of baron Puffendorff's Introduction to the History of Europe published (with a continuation), by the late Mr. serjeant Sayer, A. D. 1748, you will find the following passage—"Portugal, considering how many families have *went* from thence to Brazil, is pretty well peopled." Could I persuade myself that the learned serjeant had adopted the word *went* on any degree of conviction, I should think it an obligation; but I am rather of opinion that it crept in by a slip of his own pen, or from rapid dictation to his clerk, after having just parted with a cockney client.

'To come a little nearer to the present moment, I shall add the words of a very good writer of a few years standing, and now alive (no matter who), in whose works I have discovered a similar hasty escape, where he tells us of a calamity which some republick or other —"had under*went*."

'Let all this, however, pass without farther comment, as arising from rapid writing or dictation, and allow me to throw in an anecdote. When Dr. Adam Littleton was compiling his Latin Dictionary, and announced the verb "*concurro*" to his amanuensis, the scribe, imagining that the various senses of the word would, as usual, begin with the most literal translation, said—"*concur*, I suppose, sir;" to which the doctor replied peevishly—*concur! condog!* The secretary, whose business it was to write what his master dictated, accordingly did his duty, and the word *condog* was inserted, and is actually printed as one interpretation of "*concurro*" in the first edition, 1678 (to be seen in the British Museum), though it has been expunged, and does not appear in subsequent editions.

'Upon the whole of this article, sir, the word *went* appears to be fit for a cabinet; as it was not minted in a die of yesterday, nor is it abased, or cast in sand. It has the true, old, and genuine mint-mark upon it; and is a relique which would have been lost to the curious, had not the dialect of London preserved it with so much care.' P. 234.

'*Wends*. Reliques of Ancient English Poetry. Old Plays, 2d edition.

'*Wendeth*. Chaucer's Text of Love. Reliques of Ancient English Poetry.

'*Wend* you; imperatively. Comedy of Errors. Measure for Measure Tanner of Tamworth, in the Reliques of Ancient English Poetry.

'*Wend* we; imperatively. Merry Devil of Edmonton, 1626, among the Old Plays.

'The *wending*. Chaucer's Troilus and Creseide.

'Is *went*. Chaucer's Testament of Love.

'*Wentest*. Milton, Par. Lost. b. XII. l. 610.'

ART. XIII.—*Anthropaideia* [Anthropopaideia], *or a Tractate on general Education. By Andrew Cowan, M. D. 2 Vols. 12mo. 8s. Boards.* Wynne *and* Scholey. 1803.

TREATISES on education have issued very frequently of late from the press; but very little improvement in the art itself seems to have originated from them. What has been practised is the law for daily practice in our great schools and seminaries; and an outcry is raised against every suggestion of improvement as an alarming innovation. The principle of this work will meet with no quarter; it attacks the fundamental article of public education; it would establish pleasure, not pain, as the basis of all instruction. What is to be done with the magisterial terror which inspires awe in every beholder? what is to be done with those arms of discipline which are wielded with such apparent delight by the active, and felt with such agony by the suffering party? where are the pleasures of our play-grounds—the broken chins, the bloody noses, and the fagging of the junior boys, to take refuge? All, all are banished by this author, who denies that they can be necessary; who conceives that a lad may be allured to instruction, and that he may be brought to his lesson with the same ease as he is led to his sports.

The author received his education in Columbia college in America, and these notions may be pardoned in one who knew nothing of the system practised on this side of the Atlantic. Yet, allowing his first position to be good, we cannot deny him the credit of reasoning very justly from it; and there is scarcely an instructor of youth who may not derive some advantage from a perusal of his thoughts. There is an originality which pervades the whole of his work. He seems to feel as he writes, and to view the creature man as formed by education, not only for the next immediate stage of existence, but for one that may continue through endless ages. His principle, therefore, if it can be applied to childhood, is equally true in the state of manhood: pleasure, not pain, must become the great object of political governors; our penal laws must undergo revision; and future generations will wonder that their ancestors should seem to have taken delight in using the violence of force, when gentle and pleasant measures would have produced a tenfold greater effect.

Let the author speak for himself—

'The business and aim of education is now evident, according to the system here delivered, and is entirely reduced to this one simple precept,—so to regulate the emotions of pleasure and pain that the greatest vigour and energy may be imparted to the mind. This view of education appears to me to be as just as it is original; it shall, therefore, be constantly kept in view throughout the course of this

work, and shall regulate our estimation of the various means which are used to cultivate and improve the human mind. Before, however, we investigate and appreciate the various means used in the cultivation of the human mind, according to the degrees of pleasure or pain which accompany them, it will be necessary to enquire into the nature of these emotions themselves, and to trace the effects which they tend to produce upon the mind, without at all considering the means by which they are produced, except they are immediately connected with the subject. In infancy and childhood the emotions of pleasure and of pain are very active, though of a kind different from those of manhood and old age. The pleasures and pains which actuate the minds of children and infants, are those alone which exert their influence upon the organs of sensation. The mind is, at this period of life, incapable of receiving pleasure or pain from general ideas, because such ideas are then unknown. As the faculties of the mind, however, begin to exert their influence, the mind, from her own exertions, and from those ideas which she alone can form and embody, becomes capable of receiving the emotions of pleasure and pain. The influence of mere sensation, in exciting these emotions, gradually diminishes, and the enjoyment which it causes arises more from the action of the mind, excited by sensation, than from the sensation itself. The greater the power and energy which the faculties of the mind attain, the greater will be the influence of the mental emotions of pleasure and pain, and the less will be those immediately derived from the senses. From this truth we derive many useful conclusions with regard to the proper modes of actuating the human mind in its states of advancement towards perfection. In order to actuate, in any manner, the minds of children, a different method must be adopted from that by which we would influence the minds of men. The emotions of pleasure and of pain can only, as we have already observed, be excited in children through the medium of the senses. The inefficacy of all other means, except such as operate directly upon the bodily organs of sense in actuating the minds of children, has obliged those to whose care their education has been entrusted to have recourse to bodily punishment, or bodily gratification, in order to stimulate the infant mind to exertion. But the conduct of those who act without any principle at all, which, indeed, is the case with almost all mankind, must always be uncertain, and very generally pernicious. We cannot, therefore, suppose that the usual modes of actuating the infant mind, employed by parents and tutors, are adapted to promote the best effects; on the contrary, a minute examination of their nature must convince us, that they are highly detrimental. The influence of education, as it is at present conducted, tends almost universally not only to pervert and weaken the intellect, but also to corrupt the heart. To excite to action any living creature whatever by pain and torment, while we have it in our power to produce the same effects by pleasurable excitement, seems too absurd and too detestable an idea to enter into the mind of man. It seems, therefore, useless to enter into a serious refutation of such absurd conduct. I shall only endeavour, therefore, to shew, that effects might be produced by the emotion of pleasure, at least equally powerful with those resulting from pain, and incomparably more beneficial to the mind.

A being, altogether unacquainted with man, would be not a little astonished to hear, that all the links of human society, except those which bind a very few refined minds, are almost entirely, modifications of pain, even from infancy to old age. Such is the mode by which, not only children, but all mankind, have ever been influenced. It is the fear of the tyrant, alone, that renders the people obedient. The influence of this conduct has, in all human affairs, a most pernicious consequence over the heart of man.' Vol. i. p. 49.

The present state of education is analysed with much judgement; and there is too much truth in the concluding reflexion upon it.

'That part of the community which is intended to fill mechanical occupations in life, are rarely sent either to great schools or the universities. They receive that small portion of education which is thought absolutely necessary for the exercise of their profession, in petty schools. Here they are only taught those particular branches of learning, without which they could not properly exercise their employments. Reading, writing, and a few rules of arithmetic, compose all the stock of their school education. The advantages resulting from such a partial instruction must be extremely limited. Not one single act or faculty of the mind becomes thereby perceptibly strengthened, indeed often they are evidently weakened. The proportion of individuals who are educated in this manner, in what is called refined society, is very considerable. But there is a still greater number who receive no education at all. Of this last description are the menial servants: those employed in the lower kinds of labour, and almost all the females of the poorer orders. The parents are here incapacitated for educating their children, and the government has cruelly overlooked and neglected them.

'From these few observations we may form a pretty good estimate of the state of education and knowledge in what is termed refined and polished society. The very small portion of the community who receive a regular systematic education, have their mental powers but partially exercised and cultivated, and at the same time frequently perverted. Those again whose education is yet more limited, can scarcely be said to derive any advantage from it. While the very large proportion of society who are altogether deprived of culture, are perhaps in a worse situation than if they had remained in their original state of nature.' Vol. i. p. 167.

No circumstance escapes our author. A very material thing, and in which we concur entirely with him, is the disposition of light, so that the young eye may be enabled, by its means, to form ideas with precision. In this the politics of our country interfere, and much evil arises from an injudicious method of increasing the revenue. The habitations of the poor are hence ill calculated for the purpose:

'Their windows are in general much too small, and frequently obscured by dirt. This defect however requires only to be known, and its consequences properly appreciated, in order to produce a reforma-

tion. But there is another obstruction in the way of improvement of more moment which we must mention, though with pain and regret. I allude to the restrictions laid by some governments upon the use of the light of heaven. In Great Britain the inhabitants are obliged by law, to pay a very heavy tax to obtain permission to enjoy the light of the sun, and the poor householder is not exempt from this burden. There is, indeed, one apology, which every individual must admit, in favour of this destructive instance of arbitrary governments, namely, ignorance of the pernicious effects arising from it; but if we admit this excuse in behalf of a tax upon light, we must, if we act consistently, pardon all the false and improper measures, which they ever have or may hereafter take; for the same apology may be made for all.

'I have frequently observed in the houses, not only of the poorer orders of society, but also in those belonging to persons of wealth, and even affluence, that the quantity of light admitted was barely sufficient to enable the families to perform their necessary household duties; and the cause, as I have almost universally found, is the tax upon light. Indeed, the affluent and wealthy cannot excuse the darkness of their habitations by urging the heaviness of this detestable tax with the same propriety as those involved in penury and want. But even the wealthy and affluent should never be obliged to divert their property, perhaps the product of their own industry and labour, from the beneficial purposes, to which they would otherwise apply it, to ends at best pernicious and destructive. The poorer classes are sincerely to be pitied. Few, if any, of those, whose business and duty it is to think and provide for them, possess either the power of mind, or the benevolence of heart requisite for this most important trust. Let no person dispute the truth of this assertion, when he considers, that the tax upon light tends directly to debilitate the human mind. The evil may, perhaps, be thought not so great in reality as I have here represented it, but I will assever, in the most solemn manner, that I have often seen habitations rendered perceptibly obscured by the shutting up of windows occasioned by the tax upon light. That such an abode, when used as a nursery for children, must greatly debilitate their minds, and sour their dispositions, will appear evident from the reasoning already adduced.' Vol. i. p. 192.

We could, with pleasure, make many copious extracts from this work; for in every part there is a fund of instruction, that may be of use both to the teacher and the statesman. The remarks on the excellence of music, its use in exciting devotion, and the evident defects from the want of it in one sect of Christians, show an intimate acquaintance with the subject, and deserve the peculiar attention of that sect, as well as of others who have a repugnance to instrumental music in their places of worship.

'It is sincerely to be lamented and regretted, that the truly respectable sect of quakers should forbid the cultivation and practice of music in their society; and it is wonderful that the effects which already have resulted from this prohibition, have not yet convinced

them of the impropriety and pernicious tendency of their unreasonable prejudice against music.

'Such indeed are the effects produced by the total neglect of this divine art among the society of friends, that the tones of their voice in conversation can hardly be endured by any person of a nice and delicate musical ear. But if the tones of their voice in conversation, when the mind must in a particular manner be excited by the emotion of pleasure, are so very harsh and discordant; in reading and public speaking, when the heart is less pleasurably excited, they must be truly disgusting. This observation is fully verified by daily experience. If the founder of this religious sect had been possessed of true political cunning, we might have been disposed to believe, that his conduct in abolishing and prohibiting the cultivating and practice of music, was not altogether without design.

'From the neglect of this art, the quakers are incapacitated for fulfilling any public capacity, which requires the ability of exciting and rousing the passions of men. Hence this sect is excluded altogether from every kind of political authority, which depends chiefly upon the power over popular eloquence. The religious ceremonies of this sect also, by being performed in language debased by vulgar use, possess little power over the imagination. Their silent meetings indeed are much more favourable to the exercise of this action of mind, in case she is previously stored with proper images; the education of the friends, however, tends rather to weaken and pervert the imagination, than to strengthen and direct its energies.' Vol. ii. p. 97.

The system of education that generally prevails, has been made the subject of great complaint: it may be the time to try the effect of gentler methods; and if any one who is entrusted with the education of youth should be of the same sentiment, he will find, in this work, sufficient reasons to justify his conduct, as well as much encouragement to proceed in it, and many useful hints that may be made very serviceable to himself and his pupils.

ART. XIV.—*The Poetical Register, and Repository of Fugitive Poetry, for* 1802. *The second Edition.* 8*vo.* 9*s. Boards.* Rivingtons. 1803.

THE preceding volume of this Poetical Register was noticed in our Second Series. This continuation has an equal value. It differs, however, from the former volume, in the omission of those scraps of ancient poetry, which formed an incongruous and misplaced admixture; in the omission of those notices of poems in the press, which are sure to be advertised to satiety elsewhere; and in the omission of biographical notices of deceased poets—an article which we regret, and which, if conducted with propriety, would have formed a valuable, as well as interesting, appendix.

The Register may be considered as filling up that place in English literature, which the too-splendid and costly Annual Anthology attempted in vain to occupy. It is not, we think, superior in the merit or equal in the abundance of its original materials; but the poetry has a more habitual and popular cast, and is collected from a more numerous and various set of contributors. The original matter occupies 180, and the compiled matter 240 pages. This borrowed or fugitive poetry, as it is here called, is selected, in several instances to our knowledge, without the permission of the authors, from other separate or periodical publications, to which they had chosen to give a preference. The honour of popularity is, however, in common cases, an indemnity for the encroachment of plagiarism; but where long poems are copied, the hospitality shown them is more indelicate than flattering.

From the original poetry we shall select an ode by miss Bannerman, entitled the Fall of Switzerland.

'Ye mountain-forests proudly wave,
Your shades have nurs'd the good, the brave,
And stretch'd o'er many a patriot grave
Its solitary canopy.

'Ages have roll'd, and suns gone down,
Helvetia, o'er thy high renown,
Since Freedom spurn'd all other crown
Than Nature's hoary diadem.

'Hide, Valour, now thy blighted fame
When o'er thy cliffs the Spoiler came,
With banners red, and arms of flame,
And clarions shouting hollowly;

'Then o'er thy glacier-summits cold
The trumpet-knell of Freedom toll'd!
Where glory now thy chiefs of old
To stem the tide of slavery?

'Victor so long—to arms! to arms!
Hands that the pulse of Freedom warms!
Again thro' carnage and alarms
Unfurl the flag of victory.—

'Ye patriot legions charge—repel—
Fall freemen as your fathers fell!
Here shall your blood's impetuous swell
Proclaim your glorious ancestry!

'—Victor no more!—yield, Valour, yield
Thy sacred arms and shatter'd shield,
And humbled on thy chosen field,
Await the chains of tyranny.—

' —Master of Fate!—Thy laurels hide,
No glory beams where Freedom died:
Tear from the Gallic standards wide
The insulted crest of Liberty.—

' Beneath that sign, in ages rude,
Hath many a band of freemen stood,
O'er hills of ice and fields of blood,
To charge the invading ravager!

' They fought—they fell—ye sons of fame,
You blush not for your country's shame;
Could not your deeds and victor name
Redeem her holy solitudes?

' What echoing plain, what mountain hoar,
Heard not your storm of battle roar?—
That trump is hush'd—to sound no more,
That led the free to victory!—

' Yet, Freedom, o'er thy lost abode,
Which many a godlike foot hath trode,
What heart shall trace thy trophied road,
Nor burn to 'venge thy destiny!—' P. 56.

There are several fine war-songs in the volume.

From the fugitive poetry we shall extract an anonymous translation from the Italian of Monti. The subject of this sonnet is a young lady's taking the veil.

' A holy zeal the lovely soul o'erpowers,
And bids Licoris to the cloister fly;
Forth from her eyes serene a lustre showers,
Soft as descends the paradisial sky.
Love vanquish'd, piqued, in idle ambush lours,
Stamping his broken arrows angrily;
On the shorn hair, discrown'd of bridal flowers,
Weeping lies scorn'd and trampled Liberty.
Blithe Pleasure, too, his spangled garment shook,
Offering the spicy cup, the fragrant wreath,
And beckoning to the silky-curtain'd nook.
With bitter smile the damsel meets his look,
Closes the holy gates, and proudly saith,
" The keys in keeping I consign to Death." P. 285.

To the poems succeed very concise reviewals of the principal recent publications in verse, which are more praise-full than praise-worthy. We doubt not that this work will become in its progress more select, and less dependent on other publications for assistance.

MONTHLY CATALOGUE.

RELIGION.

ART. 15.—*A Charge delivered to the Clergy of the Diocese of London, in the Year* 1803, *by the Right Reverend Beilby, Lord Bishop of that Diocese.* 8*vo.* 1*s.* 6*d.* Cadell *and* Davies. 1804.

THE learned prelate, in the former part of his charge, expresses his fears that the return of peace, and the consequent free communication with the continent, might open a door to general infidelity among us, as well as to those several vices which have been more daringly practised by the French republic and her dependencies since the time of their shaking off the wholesome restraints of religion. Under this persuasion, his lordship recommends strongly to the clergy of his diocese a double portion of watchfulness in their pastoral capacities: that they should press upon their congregations the fundamental doctrines and holy obligations of the Christian faith, with devout and solemn earnestness; exerting all the powers they are possessed of, in endeavours to fortify their minds, by every religious principle, against the many new temptations, both to apostacy from their faith and the dissoluteness of manners, by which, in consequence of this event, they might possibly be assailed. The worthy prelate then proceeds to remind them, that it is not only their duty to be vigilant on this single account, but also in order to support the credit and consequence of our national church, against the ignorant abuse of the itinerant enthusiast, and the more formidable attack of the learned sectary. On this head his lordship advances some very pertinent observations.—

'About twenty years ago we were told, in a variety of publications, written by men of considerable talents, dissenting from the church of England, that all ecclesiastical establishments were unchristian and pernicious things; that they were a check to all liberality of opinion, all freedom of inquiry, and hurtful to the interests of morality and religion. It was contended, that if we could once see a great nation emancipated from these fetters upon the conscience and the understanding; if we could see it nobly extricating religion from all connection with the state; refusing all support to any favourite communion, any privileged church; shewing no kind of distinction whatever to any one sect of Christians, but leaving them all to provide for themselves as well as they could; we should soon see the happy effects of such a generous and rational system; we should see such a scene of liberty, of peace, of harmony, of virtue, of happiness, of pure morality, and genuine religion, as was never before witnessed in the world.

'It has so happened, my brethren, that this so much wished for experiment has actually been tried: it has been tried in our own times, in two great countries, in the republic of America, and in the republic of France. In the former, all the ecclesiastical establishments which subsisted in the southern provinces have been destroyed; all public provision and protection withdrawn from the church of England; and the episcopal clergy left principally to the eleemosynary contributions of their congregations. And what has been the consequence? Has religion obtained a more powerful and more extensive influence over the inhabitants of those states? Are their churches better frequented, their morals improved, and (as we were taught to expect) piety, virtue, and happiness, diffused universally throughout the land? No one, I apprehend, who is well acquainted with the present state of that country, will affirm this to be the case. Had so propitious and so remarkable a change taken place, it would scarcely have escaped the notice of so many travellers as have lately visited that continent, much less the observation of their own writers, who would very naturally have dwelt with no small degree of triumph and exultation on a circumstance so honourable to their native land. But nothing of this sort has, I believe, as yet appeared. On the contrary, we are told by a writer of credit, who lately travelled over a considerable part of that country, that in one of those southern provinces, where the ecclesiastical establishment has been destroyed, "many of the churches are falling into decay; and in one of the principal towns, divine service is not performed more than once in two or three weeks; that very little regard is paid by the people in general to Sunday; and scarcely any sense of religion left upon their minds."

'If we now turn our eyes to France, the facts are still more striking, and the conclusion arising from them becomes infinitely more forcible.

'In the convulsions which so long agitated that wretched country, the antient religious establishment, as well as the antient government of the kingdom, were completely swept away, and involved in one common ruin. Did this produce in the smallest degree a purer mode of religion, or a purer system of morals? It ended, as we all know, in such a depravation of both as is not to be paralleled in the annals of any other Christian country. And so sensible were the governing people of that country themselves of the fatal mischiefs arising from the annihilation of the national religion, that to prevent the total dissolution of all those bonds that unite men together in social order and civil subordination, and the utter extinction of every principle of virtue, honour, and common honesty, they found it indispensably necessary to restore the religious establishment of their ancestors in some degree to its antient state.' P. 11.

The latter part of the charge is occupied in recommendation of Sunday-schools, and such other cheap modes of instruction as may be employed for enlightening the minds of the poor. Here he encounters the objection brought forwards, and at times by the ecclesiastical bench itself, against instructing the lower orders of the community, from a danger of their becoming hereby disaffected and unsa-

tisfied, by instancing, very happily, the different conduct of the poor in England and Ireland during the perilous situation of the British empire; hence clearly demonstrating that ignorance, and not expansion of intellect, is the parent of anarchy and sedition.

ART. 16.—*The Character of the Christian Teacher delineated, and the Means of forming it represented, in a Discourse delivered at Hackney, January* 8, 1804; *for the Benefit of the academical Institution at Exeter; and published at the Request of the Congregation. By Thomas Belsham.* 8*vo.* 1*s.* Johnson. 1804.

The mode of faith professed by Mr. Belsham in this discourse, is contrary to the tenets of the established church; but his style and language are entitled to our praise. Without being influenced by their weight, yet equally without time to urge our objections, we candidly confess that the arguments here used evince great firmness and manly zeal; and the Christian teacher, as described by Mr. Belsham, would be an honour and a benefit to any communion.

ART. 17.—*The Impolicy and Impiety of Sunday Drill considered.* 12*mo.* 3*d.* Ogle. 1804.

A fervid and pious attempt to preserve the sanctity of the Sabbath, which however, perhaps, in this instance, is strained to its height; for if the labouring man be to be taught his exercise at all, how, after all, is it to be done, unless on a Sunday? His poverty cannot spare, from the provision for his family, a part of any other day, even with the pittance allowed him by government.

MEDICINE.

ART. 18.—*Observations on the Constitution of Women, and on some of the Diseases to which they are more especially liable. By Sayer Walker, M. D. &c.* 12*mo.* 3*s.* 6*d. Boards.* Robinsons. 1803.

Did we wish to be hypercritical, we might observe, that this work is too scientific for a popular treatise, and too superficial for a medical publication. Yet into whatever class of readers it may fall, we think that every one will be pleased, and the greater number instructed by it. It contains much good sense and many valuable observations; while the whole is detailed in a style so familiar, and at the same time so accurate, that few can misunderstand or be misled. If we found any subject less exactly detailed, it was the convulsive diseases of the puerperal state. The author treats of them rather as chronic, than as acute, maladies; allowing time for thought and the effect of remedies, rather than requiring the most immediate and active exertions. In general, he seems not to trust sufficiently to opiates. He mentions with reluctance, a 'slight anodyne;' and, in the puerperal fever, he seems equally afraid of the bark. We know not, indeed, that this remedy is strikingly or peculiarly useful; but, at the conclusion of the disease, it is sometimes necessary. Among the symptoms of this fever, he has omitted two forcible, and we think pathognomonic ones—*viz.* a *tensive* pain over the forehead and a peculiar wildness of the eyes.

ART. 19.—*An Appendix to Practical Observations on the Nature and Treatment of the exasperated Symptoms of the Venereal Disease. Containing Thoughts on the Nature and Management of the Venereal Bubo, particularly in its obstinate State. By Edward Geoghegan. Small* 8*vo.* 1*s.* Dublin. 1803.

The object of this Appendix is the treatment of buboes, which Mr. Geoghegan considers sometimes as critical, and as an outlet for the poison; and, in most instances, he is inclined to regard their appearance, even in the worst state, as not requiring mercury. In these positions we believe he is, in general, correct; yet we should prefer meeting the poison in an early stage in the constitution, to the pain and inconvenience of such irritable and often intractable sores.

ART. 20.—*A concise and systematic Account of a painful Affection of the Nerves of the Face; commonly called Tic Douloureux. By S. Fothergill, M. D. &c. Small* 8*vo.* 3*s. sewed.* Murray. 1804.

Dr. Fothergill, in this little work, collects all that has been said on this painful disease, though he gives little satisfactory information respecting the cause or the cure. Indeed, the only probable source of relief is the division of the nerves. Even this relief, it is said, is temporary alone; and that, when the nerves re-unite, the pain returns; but we have every reason to believe that the nervous influence is not conveyed through the callus, and, should the fact be true, the return of pain must be attributed to the increased energy of the smaller, possibly the anastomosing, branches.

Our author styles the disease *faciei nervorum morbus crucians*. We should prefer *dolor hemifacialis*, as shorter, and more expressive. Dr. Fothergill is inclined to think it resembles the *hemicrania;* but the latter is a feverish complaint, and the paroxysms are often ushered in by a marked attack of fever. The *hemifacialis* is wholly local. Where the principal branch of the fifth pair has been properly divided, we have not found any return of the pain.

ART. 21.—*Discourses on the Management of Infants, and the Treatment of their Diseases. Written in a plain familiar Style, to render it intelligible and useful to all Mothers, and those who have the Management of Infants. By John Herdman, M. D.* 8*vo.* 2*s.* 6*d. sewed.* Longman *and* Rees. 1804.

We have before met our author in the walks of science, and have seldom found much to commend. The present discourses are more correctly written than his former works; but, with much flimsy declamation, we find little novelty, and scarcely any information of value. The author begins his journey rapidly: he sets off in a canter, and scarcely looks around either to view the objects he passes, or those before him. He is angry, for instance, with the nurses and midwives, because all the children are treated in the same manner. We must have 'more sure and infallible ground, than either experience or reason; for nurses, who rest on experience, only treat all children the same. What is this ground? it is to be found in the fixed established laws of nature'—'in the sure unerring principle of instinct.' Yet animals, guided by this *unerring* principle, never do vary in their plans.

In short, 'thou, Nature, art my goddess' is the author's motto; and he brings together all the absurdities ever practised, as his theme. We find only one instance of novelty, one deviation from the common practice of intelligent people—the new-born infant must not be washed—Why?—the filth may be designed to keep him warm, and washing irritates! Excellent logician! as if the hardened mucus, which is allowed to scale off, would not irritate much more, or cotton cloth not be equally warm with filth.

We find much of the common cant, respecting the health and strength of the children of savages. They are certainly, from many causes, born with firmer constitutions; but the reason why we see none weak or crooked, is, that no weak child can bear the severity to which they are exposed. Those we behold, are strong: we know not how many die.

In that part which relates to suckling, we have much vague unmeaning declamation. We should suppose, from it, that mothers scarcely in any instance suckled their own children. The exceptions, on the contrary, are peculiarly rare. The first discourse has only yet appeared: the titles of the several intended essays we shall add.

'Of the Management of Infants during the Periods of Nursing and Weaning.—Of the Causes, Symptoms, Nature, and Cure of Infant Diseases.—Of the Contagious Diseases of Infants.—Of the Management of the Mental Faculties and Passions.'

POETRY.

ART. 22.—*The Thespiad, a Poem: dedicated to Richard Brinsley Sheridan, Esq. M. P. &c. In Answer to the Author of Six Familiar Epistles, addressed to Frederick Jones, Esq. Patentee of the Theatre Royal, Dublin, &c. on the present State of the Irish Stage.* 4to. 2s. 6d. Hurst. 1804.

The author of the Thespiad complains, and with some reason, of the liberties taken by the writer of the Six Familiar Letters with the characters of many deserving performers on the Dublin stage.

'Having always had a passion for dramatic amusements, and being much in the habit of frequenting the theatres, I humbly conceive that I am in some measure qualified for the task which I have zealously undertaken; and though I may be inferior to the pseudo-critic in Hudibrastic versification, and indiscriminate sneering censure, I hope to evince that I have more philanthropy in my nature; not meaning any thing sarcastic or injurious against any of the characters delineated in my poem; and that my pen is neither dipped in the gall of envy, nor impelled by personal pique or malevolence.' P. i.

The share of praise which our author assigns to himself, we leave him in possession of—but greater, we are sorry we cannot bestow; for perhaps the writer of the Letters is now indulging the idea, that to have no more powerful an opponent amounts to little short of a triumph.

Art. 23.—*Specimens of the early English Poets; to which is prefixed an historical Sketch of the Rise and Progress of the English Poetry and Language. The third Edition, corrected. By George Ellis, Esq.* 3 *Vols.* 8*vo.* 1*l.* 11*s.* 6*d. Boards.* G. *and* W. Nicol. 1803.

Of former editions of this work we have already spoken *; and the republication has received those minuter corrections and accomplishments which the accurate taste of the author was so likely to bestow with assiduity. His introductory historical sketch comprises much of what is to be found in Warton concerning the English poets, and gives to several statements additional precision. The history of poetry, the origin and course of the favourite fables and forms of composition, is comparatively neglected by Mr. Ellis, whose plan rather concerns the artists than the art.

We have some doubts about the position laid down (vol. i. p. 2.), that our English is a compound of the Anglo-Saxon and of the Norman-French. Was the Anglo-Saxon ever a vernacular language in Great Britain any where? Its grammar is so artificial, complex, and classical, in its forms, that it has much the appearance of being a dialect of the schools, a language of the learned; and it resembles those continental dialects into which the Lombard missionaries translated the Gospels—the Frankish, the Mæso-Gothic, and other variations of the High-Dutch or Upper-Dutch; whereas all our provincial dialects, from Middlesex to Northumberland, bear a much closer resemblance to the Low-Dutch or Nether-Dutch. That such a language as the Anglo-Saxon could, in any circumstances, dissolve and separate into our vulgar English, seems impossible; particularly when it is considered, that, where the analogous languages prevail, no such loss of inflections and dissolution of structure has taken place. We suspect that the Anglo-Saxon was in England what the German is at Hamburg—within reach of the understanding of every educated person, the language of literature and of polite conversation, but never the native idiom of the people at all. The Gothic population of Britain is long prior to Hengist and Horsa. The Caledonians of Agricola were Goths. The eastern counties were denominated already by the Romans *the Saxon shore*. Boadicea and the Iceni were probably Goths. It is likely, therefore, that the present national or vulgar English is a far older dialect in the island than either the Anglo-Saxon or the Norman-French; and that it has only enriched itself occasionally out of those two court-dialects, without ever giving place to them.

The origin of rime ought to have been better discussed than at page 36. The first Latin rimes remaining are those of St. Augustin against the Pelagian heresy: probably this form of composition had been recurred to for its diffusion. Latin rimes, therefore, began in Wales, and were borrowed from the practice of the Welsh bards, whose oldest poems are all rimed. From page 40 onwards, the information compiled appears to us as sound as it is neat. The author announces a Series of Specimens from our early Metrical Romances: he will then have completed a sketch of our poetical antiquities.

* See our Second Series, vol. xxxiii. p. 44.

We trust these specimens will be incorporated in a complete argument or account of the story, of the romances rifled. Unless the stories be given entire, the book will be useless to future poets as a mine of fable.

ART. 24.—*Carminum rariorum Macaronicorum Delectus, in Usum Ludorum Apollinarium. Fasciculus secundus.* 8*vo.* Neill *and* Co.

ART. 25.—*The Wife of Auchtermuchty: an antient Scottish Poem, with a Translation into Latin Rhyme.* 8*vo.* Neill *and* Co.

It is sufficient to announce these ingenious *nugæ*, the latter of which arose from the former, as it was suggested that the Doric beauties of The Wife of Auchtermuchty, one of the poems which it contained, would be lost to future readers, since the dialect is already obsolete. The translation is elegant and humorous; but the poem is not sufficiently familiar in this country to render an extract interesting.

The other production is an humorous *diploma* for the degree of doctor, by William Meston, whose works are now out of print. Humour, however, of this kind has been exhausted by Molière and Foote. The present poem is, nevertheless, in a somewhat different style, and not without merit.—Another *fasciculus* of macaronic verses is, we find, postponed for some years.

ART. 26.—*A short Account of John Marriott, including Extracts from some of his Letters. To which are added, some of his poetical Productions. Small* 8*vo.* 3*s.* 6*d. Boards.* W. Phillips. 1803.

From the biography prefixed to these poems, it appears that John Marriott was born at Edgend in 1762, and died in 1797, leaving a widow and a child. From his mother, who was a distinguished preacher among the quakers, he imbibed a very pious and sanctified turn of mind, which occasionally imbalms his poetry, and perpetually his letters, from which many extracts are here given. To his friends and acquaintance this volume will be dear, and to others edifying. Among the most pleasing and successful efforts, may be classed the following Ode to Philanthropy.

'Mild shone the vernal evening bland,
And scarce a Zephyr sighed,
When thus to hail my native land,
In patriot strains I tried;
"What bliss, unrivalled soil, is thine!
What charms on every side combine!
Hark what accents strike mine ear!
'Plenty, plenty triumphs here;'
Hill and valley, wood and plain,
All proclaim fair Freedom's reign;
Genius and taste thy sons endue;
And O, ye matchless nymphs, what beauties bloom in you!

"Nor less the virtues grace thy youth,
The virtues all are thine,
Untainted honour, artless truth,
And charity benign:

Where else arise such kind abodes
For all whom fell Disease corrodes?
Lo, the gates wide open stand,
Enter in, afflicted band!
Science there with potent balm,
Waits each throbbing pang to calm.
O, ne'er avert thy partial smile
Philanthropy divine, nor quit thy favourite isle.

" What nation else so nobly pleads
The cause of injured right,
So execrates inhuman deeds
And arbitrary might!"
Scarce had I spoke, when o'er my view
A sudden veil soft Slumber drew;
Sinking on a flowery bank,
Underneath a willow lank,
By a shrilly-tingling sound
Sweetly lulled, I pressed the ground;
But Fancy, still attending kind,
With many a fairy form amused my wondering mind.

" What means yon cloud with skirts so bright,
Slow moving o'er the hill?
The sun has long withdrawn his light,
And every gale is still;
Perhaps it bears some courteous sprite,
That comes to set the wanderer right,
And, with kindly-streaming rays,
Cheer the dark and tangled ways,
Till again the lunar beam
Light the wood and gild the stream:
Or rather, of empyreal race,
Some friendly power descends, on embassy of grace!"

' Near and more near the vision drew,
Till o'er my head it hung;
Prone on the green-turf, at the view,
My trembling limbs I flung:
But soon a voice, more softly clear
Than fairy-songs, dispelled my fear;
" Rise, behold the friend of man,"
Thus the angelic voice began,
" Lo, I come with softened light,
Tempered to thy weaker sight;
Fear not, for ever by my side
Benevolence, and Peace, and Liberty abide."

' I looked—and lo, in white attired,
A female form inclin'd,
Whose looks the expanding heart inspired
With love of purest kind;
Yet in those looks was plainly seen
A deep regret that preyed within;

Sudden from within the cloud
Harmony celestial flowed:
Shapes cherubick round me played,
Heavenly fragrance filled the shade,
While thus the power, in accents mild,
Philanthropy the sweet, Religion's duteous child.

"When Interest first, and Discord dire
Usurped the mental throne,
From heaven's blest bowers, the Almighty Sire
In pity sent me down;
But ah! in vain I fondly strive
To keep the sparks of love alive:
Pride, impatient of control,
More and more obdures the soul;
Avarice vile, my deadliest foe,
Daily finds her empire grow;
And oh, I see with grief sincere,
Still foremost in her train Britannia's sons appear!

"See where on Afric's groaning coast
The nation praised so high,
(Say wilt thou yet that nation boast?)
Their fellow-mortals buy:
Exiled from all that gladdens life,
Friends, parents, country, children, wife,
Seest thou not the drooping band?
Lo, they drag them to the strand!
Now the breeze distends the sail;
Hearest thou not the frantick wail?
Happy if on the watry way
Each stifled wretch expires, to sharks a destined prey!

"Turn next to eastern climes thy view,
Ah, climes remote, in vain!
Even there thy sons, oh Albion, too
Pre-eminence maintain;
But 'tis in frauds, felonious feats,
But 'tis in Rapine's blood-stained seats:
Lo, wherever the strangers tread
Grim Extortion rears his head;
Rape and Murder swell the train;
Ravenous Pillage sweeps the plain;
While close behind with tyrant scorn,
Fell Famine taunting points at Plenty's ransacked horn.

"Yet these are they whose boundless worth
Leaves all applause behind;
These are the enlightened of the earth,
The bounteous and the kind;
Yes these are they, who, void of shame,
The nicest sense of honour claim:—
Burst, ye winds, your rocky caves,
Whelm their treasures in the waves,

That the glittering, guilty spoil
Ne'er may reach their natal soil,
To shut corrupted judgment's door,
And say to injured right, 'Submit, for thou art poor.'

"But now adieu, I haste to know
If yet one breast remains,
Which like my G***'s the exalted glow,
The zeal humane retains."
She ceases—lo, she fleets away,
"Ah, yet awhile, celesial, stay:"
Vain my prayers, along the skies
Swift the lessening glory flies;
Faint and fainter fast it grows;
Now the last, last glimpse I lose:
Yet still it shines in Fancy's eye,
Still on her listening ear the etherial accents die.' p. 147.

There is, however, in all this, little of propriety and less of originality. The language is smooth and beautiful, culled from the best masters, and arranged with the usual cadences; but the thoughts make little impression, either by their novelty or force. In short, it is of that every-day poetry which it is meritorious to learn to write; because that implies a cultivation of the finer feelings, and bestows a command over the phraseology of the language; but which it is not meritorious to choose to publish; because this implies an opinion that such poetry will assert a rank in art, and will secure for the author, in a national point of view, the favour and distinction which he probably merited in the narrower circle of his native neighbourhood.

DRAMA.

Art. 27.—*The Sailor's Daughter: A Comedy, in five Acts. Now performing at the Theatre-Royal, Drury-Lane. By Richard Cumberland, Esq.* 8vo. 2*s.* 6*d.* Lackington, Allen, *and* Co. 1804.

This comedy is in no respect equal to the expectations which we form of a play from the hand of Mr. Cumberland. Unimportant as was Cherry's Soldier's Daughter to the stage, our author seems to have thought it worthy of rivalship; yet has he by no means been fortunate in measuring his poetic lance; for the present drama certainly does not excel, and perhaps falls short of the former. Captain Clareville, when dying, intends his daughter to be the wife of Sentamour, a brother-captain in the navy—a hero who will not take a woman who shall wed from a principle of duty, unless her inclination accompanies it. The following scene will declare his sentiments, and is a favourable specimen of the dialogue.

'*Sent.* Now, shipmate, here we are in Bath, and in this street, at the golden mortar, dwells Hartshorn the apothecary, on whom I have a design, in which, friend Lindsay, you must assist me. So, be prepared.

'*Lind.* I hope I shall be always prepar'd to obey the commands of captain Sentamour.

'*Sent.* Spoke like a seaman, and a seaman's friend—I presume you notic'd the conversation of a communicative gentleman in the mail-coach with us, who talk'd much about a certain Julia Clareville, whom he call'd the beauty of Bath. He gave us a list of her admirers, but insinuated that a young man of fashion, a Mr. Varnish, was the favour'd lover. In that lady's fame and fortune I am most particularly interested.

'*Lind.* So indeed you seem'd to be.

'*Sent.* Yes, sir, Julia Clareville is the orphan daughter of a naval hero, who was a father to me, when I had neither parent nor friend on earth to help me. She is now as destitute and dependent as I was when her father protected and supported me. Can there be a duty more sacred than I owe to her, the relict of my benefactor! None; and the reflection how imperfectly I have fulfill'd it weighs heavy on my conscience: but my country call'd me forth, call'd me to distant seas, detain'd me there, possess'd me wholly.—How could I obey two calls, as wide asunder as the poles.

'*Lind.* You have fulfill'd the greater duty.

'*Sent.* And have not absolutely neglected the lesser. I have kept off indigence: she has not felt those wants, that money could supply. I wou'd now do more; I would look into her heart, and convince myself how far the virtues of her father have been infus'd and foster'd in her bosom.

'*Lind.* You will have opportunity for that.

'*Sent.* 'Tis that I am contriving. She lodges with this very Mr. Hartshorn, to whom you are recommended as a partner in his house and business. Your person is unknown to him, and my project is to pass myself upon him in your character, for the purpose above mentioned—you smile, Lindsay. I can read your thoughts. You think my project is ridiculous.

'*Lind.* Romantic perhaps; you cannot be ridiculous.

'*Sent.* Hear me. I want your name for little else than as an introduction, and you know we hold it fair to reconnoitre under false colours, tho' not so to engage. Do you conceive me now, or shall I open myself farther?—I would not approach her as Sentamour, because I would make no claim upon her gratitude; I would not purchase an opinion from her by money, by worldly prudence, or even by filial duty and obedience to her father's wishes. If she prefers Varnish, and he honourably proposes, let her marry him: as Lindsay, I obstruct her not; as Sentamour she shall never know me. Now have I explain'd myself?

'*Lind.* Clearly. Your motives are, as they ever will be, noble and ingenuous. But Sentamour is a gallant captain, Lindsay an humble surgeon; how can you assume a character so opposite to your own?

'*Sent.* For the moment only. I don't mean to make up medicines, nor pass an examination with your intended partner. Hartshorn is a brother-seaman, and a worthy fellow: if he finds me out, he will not betray me; and I have reason to know he will neither be offended with me for the imposition, nor with you for acquiescing in it. Does this content you?

'*Lind.* Perfectly.

'*Sent.* Now then for the golden mortar—up anchor, and away!' P. 25.

The issue of the piece is such as it might be expected. Julia, very dramatically, falls suddenly in love with the supposed Lindsay, and is, in due time and place, informed that he is no other than her father's own Sentamour. The squabble between Hartshorn and his wife would be no ornament to a farce.

Art. 28.—*A Dramatic Synopsis, containing an Essay on the political and moral Use of a Theatre; involving Remarks on the Dramatic Writers of the present Day, and Strictures on the Performers of the two Theatres. By Thomas Gilliland.* 8*vo.* 4*s. sewed.* Lackington, Allen, *and* Co. 1804.

We barely announce this farrago of criticism, in which there is something to commend and much to censure. Mr. Gilliland, after praising some persons and blaming others, informs us that the remainder are reserved for his *next*, and that want of room prevents him from saying more *at present*. From these expressions we rather expect a continuance of numbers, than another single publication. The reader shall have our opinion of the merits of this performance when the author has completed it.

NOVELS.

Art. 29.—*The Pride of Ancestry, or Who is She? A Novel. By Mrs. Thompson, Author of Excessive Sensibility, &c.* 4 *Vols.* 12*mo.* 16*s. Boards.* Parsons.

This is an entertaining little novel, in the style of Mrs. Smith: Gower and Godolphin are at least twin brothers. The plot (except to experienced eyes) is artfully, perhaps artificially, involved, and unfolded with sufficient skill; while the different under-parts are properly subservient to the principal. On the whole, the work is sufficiently interesting to retain its rank on the shelves of the circulating-library, the acme probably of Mrs. Thompson's ambition: a very few only of these passing spectres arrive at immortality.

Art. 30.—*A Peep at the World; or the Children of Providence. A Novel. By Harvey Sinclair.* 3 *Vols.* 12*mo.* 12*s. Boards.* Parsons.

The adventures of the hero and heroine of the present work are beyond the common boundaries of events—somewhat beyond the limits of probability. The 'hair-breadth 'scapes,' and the changes of fortune, are often truly wonderful. Yet, with every thing to elevate and surprise, we were not greatly interested in the fate of the Children of Providence. There is a strange inconsistency in the whole, which disgusts the reflecting mind; and there is too little of what speaks to the heart to beguile Sensibility of a tear.

Art. 31.—*Adolphe and Blanche; or Travellers in Switzerland. By E. F. Lantier. Translated from the French.* 6 *Vols.* 12*mo.* 1*l.* 4*s. Boards.* Badcock.

In the last Appendix of our Second Series, we gave a general view of these volumes, and had intended a fuller account when the work appeared in an English dress. The numerous claims, however, on

our attention, will prevent our enlarging on the subject of the translation, and we can only speak of the merits of the translator.

In general, his version is executed with fidelity, but with little spirit or elegance: it is correct, but tame. Many of the quotations are omitted, and those retained are not translated. This is an unpardonable error. As the translation is designed for those unacquainted with the original, the spirit derived from the quotations is lost. The Latin quotations are in every part suppressed: their extent was not so great as considerably to enlarge these very thin volumes; and *one* excuse only occurs to us for the omission, which the editor, by a strange inversion of ideas, calls an 'improvement.' The whole of the history of Switzerland is also suppressed; and this we suppose a very capital *improvement*. The 'ablest critic of the age,' however, who is supposed to have countenanced all these improvements, has thought it right to refuse his fiat in the confirmation.

ART. 32.—*The Barons of Felsheim; a Romance. From the French of Pigault Le Brun, Author of My Uncle Thomas, Monsieur Botte, &c.* 3 *Vols.* 12*mo.* 12*s. Boards.* Lane.

We have been highly entertained with these volumes. The bustling *étourderie*, of Brandt; his honesty, his fidelity and affection; render him so interesting a personage, that the hero and even Baltide are secondary characters. Brandt is, however, a copy only of Corporal Trim; but in more difficult situations, with more activity and superior resources. We, indeed, scarcely lose him for a minute; and when he is not on the stage the drama languishes. The conclusion is not equally interesting, and the character of Sophia hangs heavily. All the author's spirit and exertions are exhausted in his favourite. The descriptions are rapid, animated, excellent. We are hurried involuntarily along: we can ask no questions, and sometimes scarcely dare to breathe.

ART. 33.—*Fate, or Spong Castle. By Maria Vanzee.* 12*mo.* 3*s. Boards.* Parsons.

The tale of a secluded prisoner in a dungeon in Germany, found in an *iron chest in Yorkshire!*—It begins well, and we become interested for the hero. The letters of his wife are also, not unhappily, introduced. But here commendation must end: the incidents are highly improbable, and the author soon becomes indifferent. Unvaried woe soon fails to interest us. The language is in general pleasing, and, as it should be, unornamented—

'Et Tragicus plerumque dolet sermone pedestri.'

MISCELLANIES.

ART. 34.—*Paris as it was and as it is; or a Sketch of the French Capital: illustrative of the Effects of the Revolution with respect to Sciences, Literature, Arts, Religion, Education, Manners, and Amusements; comprising also a correct Account of the most remarkable national Establishments and public Buildings: in a Series of Letters, written by an English Traveller during the Years* 1801–2, *to a Friend in London.* 2 *Vols.* 8*vo.* 1*l.* 1*s. Boards.* Baldwin.

We have copied the whole of the title, as it gives a fair and com-

plete view of the contents of these volumes. It is, however, a tale so often told, that genius and spirit must unite to give it zest, or render it interesting. Our author possesses neither, in any eminent degree; and, while we give him full praise for his fidelity, we must own that his descriptions have more than once lulled us to sleep. We shall copy no part of the work, as we have just surveyed the same objects with a much more entertaining traveller, Mr. Holcroft.

ART. 35.—*The Fashionable World displayed. By Theophilus Christian, Esq. Small 8vo. 3s. 6d. Boards.* Hatchard. 1804.

Mr. Christian takes up the *beau monde* in the light of a distinct race of people, and describes their particular customs, &c. as he would do those of Utopia or Lilliput. There is a keen irony displayed through the whole, that evinces the author to be a master of satire. But his severity is not of the malicious kind. If people of fashion would be prevailed upon to listen to his reproofs, their manners would be better respected by men of sense, and themselves become more faithful servants of their Creator.

ART. 36.—*A Letter to Francis Jeffray, Esq. on certain Calumnies and Misrepresentations in the Edinburgh Review; the Conduct of certain Individuals, on the Night of Mr. Thelwall's probationary Lecture, at Bernard's Rooms, Edinburgh; and the Ignorance of the new Critical Junto of the simplest Elements of English Composition and English Grammar: with an Appendix, containing Outlines of a Course of Lectures on the Science and Practice of Elocution. 8vo. 2s. 6d.* Edinburgh. 1804.

ART. 37.—*Observations on Mr. Thelwall's Letter to the Editor of the Edinburgh Review. 8vo. 2½d.* Edinburgh. 1804.

There was a period when propriety and decorum so far prevailed in critical tribunals, that the decisions of one were treated respectfully by others; and the disputes which will sometimes arise between an individual reviewer and an author, from a different opinion of the merit of a work, were passed over in decorous silence by the rest, or with a general view of the grounds of the dispute. The age of this mutual and respectful concession is at an end; and when the cry opens, each mongrel is ready to follow, to share in the spoils, or at best to gratify malice—perhaps envy. Engaged in this task while the conduct of our brethren was more liberal and praiseworthy, we shall not, in our *third* lustrum, deviate from it. We shall therefore announce these publications with a few general remarks. Mr. Thelwall considers himself as ill treated, by the Edinburgh reviewers having stepped, in his opinion, out of their way, in order to criticise a work not *regularly* advertised; and that with an acrimony apparently personal, rather than from any demerit of the work. The ostensible editor is also accused of being the chief of a party determined to condemn Mr. Thelwall's lectures, when they were delivered in Edinburgh. Mr. Thelwall's expostulation is warm and acrimonious: the reply is milder and more pointed. The latter has no author's name, but apparently proceeds from Mr. Jeffray, whose justification of the Review seems to us, in some points, satisfactory. Its appearance is, on the whole, candid and pacific;—and here we trust the controversy will end.

ART. 38.—*Newton refuted: a geographical, nautical, mechanical, and mathematical View of the Universe. By W. Parkes.* 8*vo.* 2*s.* 6*d.* Robinsons. 1804.

It is with some regret that we found it impossible to follow our author through a series of mistakes, which a few diagrams would have in a moment detected. He often reasons correctly, but, from some deviation from the truth in his positions, his conclusions are absurd and ridiculous. In fact, as we have said, he cannot be confuted without a series of diagrams; but, with the slightest mathematical and geographical knowledge, his errors are at once obvious.

ART. 39.—*An Essay on the Construction, Hanging, and Fastening of Gates, exemplified in Six Quarto Plates. Second Edition. Improved and enlarged. By Thomas N. Parker, Esq.* 8*vo.* 6*s. Boards.* Lackington *and* Co.

An improved edition of an excellent little work, which we warmly praised in our number for June, 1802. It is now greatly improved, by the addition of some excellent plates illustrating the construction of gates, and some additional observations.

ART. 40.—*A View of the moral State of Society, at the Close of the Eighteenth Century. Much enlarged, and continued to the Commencement of the Year* 1804. *With a Preface, addressed particularly to the higher Orders. By John Bowles, Esq.* 8*vo.* 2*s.* 6*d.* Rivingtons. 1804.

This is a re-publication of a part of a larger work, which we noticed, at the time of its publication, in the thirty-first volume of our Second Series. It then included, also, the 'political state of society.' There are numerous additions to the part which is retained, that in general claim our approbation. Though we differ from Mr. Bowles in some political views, notwithstanding that late events bring us nearer to a coincidence, we cannot differ on the great subject of morality.

ART. 41.—*An Inquiry into the Rot in Sheep; and other Animals; in which a Connection is pointed out between it, and some obscure and important Disorders, in the human Constitution. By Edward Harrison, M. D. &c.* 8*vo.* 2*s.* Bickerstaff. 1804.

This little pamphlet contains a very clear and scientific description of the disease of which it treats, as well as a judicious inquiry into its source. The flukes discovered in the liver are undoubtedly the effects, not the cause of the disorder, which is clearly marsh miasmata. Ground covered with water is not injurious, and ground quite dry is equally innoxious. It is that moistened state which enables it to absorb oxygen from the air, that produces the disease. To this there is one exception, *viz.* that calcareous earth in a humid form is harmless. In this, and every other respect, the analogy between the effects of marsh miasmata, in producing the rot in sheep and remittents or intermittents in man, is singularly striking. The following facts are not, we apprehend, generally known.

'According to professor Vibourg, the cow-pox has been found to protect sheep from the rot, which he calls the sheep-pox infection.

In Hungary too, as we are informed by Dr. De Carro, several proprietors have lately vaccinated their flocks, with the same expectation. I am inclined, however, to believe, that both these gentlemen confound the rot with the true *claveau des moutons*, which is a febrile and eruptive disorder. This complaint bears a strong resemblance to the small-pox, and probably is to be superseded by cow-pox inoculation. The *claveau*, as the term is used in this country at least, is vague and indefinite. It comprises the scab and rot, or *pourriture*, as well as the febrile disease properly denominated *claveau*. These are very different affections, and ought not, as I conceive, to be included under one general appellation.' P. 24.

ART. 42.—*Ανθρωπλανομενος; or a Pedestrian Tour through Part of the Highlands of Scotland in* 1781. *By John Bristed.* 2 *Vols.* 8*vo.* 1*l.* 1*s. Boards.* Wallis. 1804.

As this short tour of fifteen days supplies sufficient materials for two octavos of no inconsiderable extent, what would have been the result of a voyage to India, or to New Holland? It is impossible to ascertain; for the adventures in the journey, though singular, fill a very small part of these volumes; and the reflexions which they immediately suggest are not of much superior bulk. The greater portion might have been written in an elegant drawing-room, instead of a hedge ale-house, subject to insults and suspicion—in danger of starving, or being sent to a prison.

These gentlemen—*viz.* the author and his companion Mr. Cowan—chose to visit the Highlands in the disguise of sailors, to see human nature uncultivated, unrefined. The result was, that in every place they were treated with insult and contempt: their only relief they owed to gross flattery and illiberal meanness—(in their own elegant style, 'bothering')—and that relief was only the worst accommodations that filth and poverty could bestow. In the event, during the last day of their journey, fatigue and famine had nearly prevented their publication, by terminating their lives. They indeed saw human nature without disguise; but we believe they wish not to see it again.

In a pedestrian tour, it may be at least supposed that the prospects around would be surveyed with peculiar advantages. The traveller neither depends on his post-boy, the roads, or his carriage. Yet of the country we have no particular or discriminated description; no account of prospects which other travellers have not surveyed, except in one short passage, where they lost their way. But what could be expected from men sinking under fatigue and hunger, resting uncomfortably in the worst beds, worn out with pain and distress?—for such is their own description of their situation and feelings. Indeed, their figures, in the coloured plate, do not represent them in a very interesting or a respectable view.

They travelled as American sailors, and were anxious to display the advantages of the new continent, in a style approaching very nearly to democracy, and certainly such as would encourage emigration. We might perhaps ask, if this were a hospitable return for the kindness they profess to have received in Great Britain, did not the frequency of the offence lessen its enormity in common eyes, and perhaps in their own. The reflexions, or dissertations, are, in our

opinion, in many respects exceptionable. The account of the professors at Edinburgh is, we trust, greatly overcharged: it indeed represents so few of the courses in a respectable light, that we must be certain that it is so. The general opinion undoubtedly differs from that of our authors.

We have little temptation to copy from these volumes, which, at least in Europe, will soon be as if they had never been.

CORRESPONDENCE.

WE greatly regret that we have not before had leisure to return an answer to Mr. Clarke's candid animadversions. As in our next number we shall conclude our account of his work, we must offer, in this place, what we could not with propriety interweave in our article.

Mr. Clarke informs us, that as in a future volume he means to add what has been objected to Mr. Bryant's system, it was necessary to give that which would be the subject of the future animadversion. We styled Mr. Bryant's doctrines 'fanciful reveries;' and if they *have* afforded 'useful hints to succeeding writers,' these have not yet reached us.

Mr. Clarke thinks, that we 'attach too much importance to the Argonautic expedition,' which, if our account be true, was little better than a trading voyage. On the contrary, from our view of it, trade was in no respect its object, and we rather considered it in the light of a valuable geographical remain.

The subject of the magnet was '*purposely*,' we are told, 'left unfinished, because the whole of what has hitherto been published on that subject will shortly be proved erroneous.' We certainly *did* observe the note in page 5; but this note evidently relates to the magnet as applied to navigation, not to the supposed knowledge of it in the earliest periods. The subsequent passage, to which our correspondent refers us, is still less to the purpose, as it is so many years after the acknowledged use of the compass.—The discoveries of the Danes and Normans, since the volume was already sufficiently 'large,' are referred 'to that division of the work which will be confined to the northern discoveries.'

As we have now done ample justice to the author, we must be equally just to ourselves. What have we said, except on one subject, which Mr. Clarke has not admitted? and he has allowed, that what we censured as omissions, are such, since he now tells us, what we could not possibly have conjectured, that these are to be supplied in future volumes. These subjects, thus left incomplete, should have been pointed out as imperfect, with the promise of a continuation, which our article alone has extorted.

We did not condemn the author for *never* offering his opinion—we regretted only that he did not more frequently communicate it; nor did we, in any instance, impeach his accuracy, of which we found many proofs. Let us again repeat, that our opening the work with some prepossessions against it, was in no respect owing to any unfavourable impressions of his 'general character;' nor, at this moment, have we seen the criticism in the Edinburgh Review. We told the author that we had ourselves trodden the same ground; and he must have seen that we required no prompter, even if we could submit to be the echo of a sound.

THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. II. JULY, 1804. *No. III.*

ART. I.—*Celtic Researches, on the Origin, Traditions and Language, of the ancient Britons; with some introductory Sketches, on primitive Society. By Edward Davies, Curate of Olveston, Gloucestershire.* 8*vo.* 12*s. Boards.* Booth. 1804.

AMONG those who have either the wish or the power to notice talents in obscurity, to transplant them to a more genial climate, to rear their opening blossoms, and benefit the world by the rich luxuriance of their fruit, it is not every one who is favoured with an opportunity of gratifying this most enviable feeling of the heart; a feeling which, like the quality of mercy, is twice blessed, since

'It blesseth him that gives and him that takes.'

Mr. Hardinge has, in this respect, been peculiarly fortunate: for, while possessed of spirit enough to engage with ardour in so liberal and laudable a pursuit, accident threw in his way the lowly but learned author of the volume before us; a scholar who seems on every account worthy of the exertions he has exercised in his behalf, and whom we congratulate upon the numerous and truly respectable list of subscribers whose names are prefixed to his work: a list which bids fair to raise the curate of Olveston to some ecclesiastic dignity more adequate to his abilities and merit.

Thus much we may be allowed to observe, whatever be our own view of the subject discussed, or our occasional deviations from the author's ingenious, but, we are afraid, too visionary and unsubstantial system.

The researches in which this system is developed, are divided into three essays; of which the first offers 'sketches on the state and attainments of primitive society;' the second is 'on the origin of the Celtæ, the institution of druidism, and their preten-

sions to the knowledge of letters;' and the third 'on the Celtic language;' in which its radical principles are appreciated, and compared with primitive and simple terms in Hebrew, Greek, and Latin.'

It is hence obvious, that the ingenious writer indulges in an extensive excursion. In his first essay, he begins at the commencement of the world, and traces mankind from their origin; adhering, though with no very lofty ideas of its inspiration, to the account communicated in the Pentateuch.

'The poets, and mythological writers, of Greece, and Rome, have transmitted some interesting tales, respecting the most early times: but these are delivered in language highly figurative, and are mixed with so much allegory, or fable, that it seems hardly possible, to reduce them into fact. Hence the most learned, and sincere investigators of antiquity, are far from being agreed in their interpretation of poetical traditions. And this is not to be wondered at: for so hidden was the subject, even to the generality of the Greeks themselves, that we find those authors, who made it their business to elucidate mythological narration, two thousand years ago, perpetually amusing us with puerile conceits, or shifting the solution with a commodious plea of sacred mysteries.

'This darkness, and the uncertainty of poetical reports, the only ancient histories, which the Greeks, and Romans possessed, induced their philosophers to reject it altogether, and frame new theories of their own, upon the original state of mankind.

'Amongst all the ancient professors of oracular wisdom, none carried their speculations upon this topic, so far, as that sect, which denied the operation of the first intelligent cause, and the superintending energies of a divine providence,—ascribed the formation of all things to a fortuitous concourse of atoms, and consigned the government of the world into the hands of chance. The most connected of the details, which give us the opinions of the Epicureans, is contained in the learned, but most unphilosophical poem of Lucretius. From this, we may gather, that in that peculiar sect were men of genius, and, could we but grant their fundamental principles, men of acute reasoning.

'According to their hypothesis, the first men, that were produced, were fit inhabitants of the world that existed only by accident. And they were above resting their speculations upon imagination alone: it was their ambition, to support them by data, when they could reach them, and such, as could best accommodate their atheistical preconceptions.

'The condition of a few ancient hunters, who, as is usual in all newly inhabited countries, wandered amongst the woods, and were driven occasionally to extreme difficulties in procuring food, and lodging, was brought forwards, and was obtruded, as the general picture of original society.

'They had observed, that in general, wherever the arts, and sciences had flourished, they had, for some ages, been slowly, and uniformly, accumulating their acquisitions; from which they inferred, that their progress had observed the same line of march universally.

They could not ascertain the time, nor the manner, in which man had begun his existence.

'They were supplied with no authentic history of his primitive condition, and therefore, as their own scanty line of research carried them back far beyond the invention of many arts in the pale of their own district, into an age comparatively barbarous, they concluded themselves warranted in imagining a period of indefinite extent, before the invention of any arts whatsoever, before human reason had made her successful exertions, and even before her light had begun its dawn in the mind of man.

'During this imaginary period, the race of mortals were described, as making slow, and painful progress, towards the verge of humanity, as having, for a long series of ages, crept, and felt their way, through various degrees of savage life, before they emerged into a superior condition.

'Such was the hypothesis, opposed by these philosophers, to the few rays of early light, preserved by the poet, and recognised by the more temperate reason of other philosophers, who represented man, as originally distinguished from other terrestrial animals, by his erect countenance, and his capacity for sublime contemplation—as formed of two distinct parts, a governing, as well as immortal spirit, related, though inferior, to the Divine Creator, — and a passive body, which degraded him to the nature of brutes.

'But the hypothesis of the philosophers, obtained great popularity. It was not only received, as founded upon truth, during the most illustrious ages of Greek, and Roman learning, but it has also been adopted, and refined upon, by eminent writers of modern times. We have consequently been amused with strange, and monstrous tales of that mute, as well as ill-contrived quadruped, man, — a being, who, for a series of ages, crawled upon the earth, before he began, occasionally, to assume an erect posture, and walk upon his hinder feet; who afterwards made slow progress through the monkey, and the savage, accidentally acquired speech and reason; till at length, forming himself into a kind of terrestrial God, he established a dominion over his brethren of the forest.' P. 2.

'The original state of mankind, in the earliest ages, is avowedly one of those topics, upon which we have an opportunity of examining well authenticated facts.

'By all those, who profess our Christian religion, it will readily be conceded, that, in one ancient volume, we are furnished with a correct epitome of the most ancient periods; and the generality even of those philosophers who reject the writings of Moses, and the other books of the Old Testament, as matter of religious faith, are yet candid enough to admit, that they contain the best, and most authentic accounts of the first ages. The notices they give us of those ages, though few, and short, are the most clear, and comprehensive that can be imagined. In the following sheets I shall regard these venerable documents, in the light of authentic histories. My inferences, being founded upon books which are universally read, and which, for many centuries, have employed the united learning, and critical sagacity of the Christian world, may not offer much that is absolutely

new; yet may be of some use, in directing the attention of my readers to those truths, which they profess to believe.' P. 6.

We observe a few gratuitous assumptions in these introductory observations, which we shall just glance at before we proceed, and which we recommend to the author to justify by proofs which do not at present appear. In the first place, who are the poets here referred to, who have preserved these *rays of early light* to which the disciples of the atomic school were such total strangers? and where are the writings which such rays illuminate? Will Mr. Davies undertake to oppose the wild reveries of Hesiod, the absurd metamorphoses of Ovid, or the traditions contained in the Orphic hymns, to the simpler and more consistent theory of Epicurus? So far indeed as relates to the origin of the world from a rude, promiscuous and chaotic mass of matter, they do not differ essentially from each other, nor in reality from the Mosaic account itself; and if the atheistic part of what is commonly conceived to be the creed of the Grecian philosopher be referred to, our author should first have demonstrated that this vulgar conceit is correctly founded —he should have examined the few fragments of his writings which have hitherto been handed down to us, and which unquestionably appear to admit and pre-suppose the existence of a supreme, intelligent being, the great first cause and superintendant of all things. Without consulting Diogenes Laërtius, Du Rondelle or even Gassendi would have put him in possession of these passages. We next wish for information as to the names of those modern philosophers, who, while they *reject the writings of Moses, and the other books of the Old Testament, as matter of religious faith, are yet candid enough to admit that they contain the best and most authentic accounts of the first ages.* Fully accrediting, as we do ourselves, the inspiration of Moses, we have no difficulty in acceding literally to his account of the formation and fall of man; but, destitute of such belief, we should not be able to assent without hesitation to many of the facts he has narrated, to the creation of the first woman from a rib taken out of the body of the first man while asleep, to the miraculous power of speech conferred on a serpent, to his having tempted her by the offer of an apple from a prohibited tree; or to the universal curse which succeeded upon her transgression; nor should we be disposed to place much confidence in the subsequent annals of a writer who commenced his history in a manner we could have so little preconceived. And in reality so truly extraordinary, so totally foreign to the experienced train of events, is the whole of this relation, that numbers in all ages, both Jews and Christians, rabbis and prelates, who have admitted the existence of Moses and the general truth of his historic narration, and have even supposed him to have

been occasionally inspired, have contemplated this introduction as a mere allegory or mythos; and have rather, with these repudiated philosophers, conceived man to have sprung from the earth rude and barbarous, in a state of savage nature, without ideas, without language, without social or domestic intercourse —felicities which he only progressively acquired—than to have been formed in the first instance perfect, amply supplied with every accommodation and every pleasure, and then to have fallen from that state of perfection, and to have sunk into barbarism and savage life. This appears to us the general opinion of those philosophers who have rejected the writings of Moses, rather than the statement offered by the Hebrew legislator himself; this unquestionably was the opinion of the Epicurean, as well as of all the other atomic sects; and this, whence alone indeed they derived it, appears to be the common and undeviating course pursued throughout all nature. A horde of ignorant and savage banditti soften by degrees into a republic of sage yet luxurious Romans: the besmeared and barbarous Pict rises into the generous, the polished and learned Englishman:—the lawless, wild and wandering Muscovite is transformed into the Russian courtier and philosopher. And whether, according to one narrative, man immediately proceeded from the earth through the medium of a variety of little wombs, striking their fibres into the soil, and nourishing and protecting his embryo form, by laws previously established; or, according to another, from the direct fiat of the creator himself, made after his own image; it might perhaps be a matter of equal election to us in the pursuit of a creed, were not the Pentateuch accompanied with proofs of authenticity to which no other book can or does pretend. It is on this account, therefore, we repeat it, and on this alone — a belief that the writer of the book of Genesis was guided by divine illumination — that we abandon the former theory in every instance in which it contradicts the latter, and yield ourselves without hesitation to the Mosaic history.

But this is a ground of belief to which Mr. Davies does not even pretend to appeal; and he has therefore in our opinion no more reason for accrediting the account given in the Bible, than that communicated by Lucretius.

'The book of Genesis, (says he) if we except the account of the creation, consists of matter purely historical, or such as might have come within the compass of human research, and have been recorded in history. And Moses *no where* declares that he derived it from any other source. No part of it is introduced with the solemn form, "The Lord spake unto Moses." We have it simply as a brief introduction to the history of the Israelites, and the promulgation of the law. Between the several portions of this introductory history, a considerable difference of style has been remarked. They differ in this respect

from each other, and from the usual style of Moses in his subsequent writings.

'In the several portions of this primitive history, the same events are recapitulated, to the same general effect, but with new and peculiar circumstances. This is a thing not usual in the original and entire composition of one author. It has rather the character of a collection of documents.

'The several portions are also distinguished by such appropriate titles as, in any other volume of antiquity, would be acknowledged to point out the beginning of detached compositions.' P. 39.

Here therefore all intrinsic authority is abruptly destroyed by a single dash of the pen. The book of Genesis, it seems, is not the writing of Moses — nor the writing of any *one* man whatever; it is the composition of a variety of writers differing from each other in style and manner. But who are those various writers? This, it appears, nobody can tell us: we know as little of them as of the composer of the Sibylline Verses, the author of the Edda, or the writers of the Welsh Triads: their productions neither reach us with the authenticity of an acknowledged name, nor with the stamp of a divine communication — for *no part of them is introduced with the solemn form, 'The Lord spake unto Moses;'* they are *a collection of documents* whose 'several portions are distinguished by such appropriate titles as, *in any other volume of antiquity*, would be acknowledged to point out the beginning of detached compositions.'

Such is our author's opinion of the Pentateuch! Yet, notwithstanding he has thus lowered its pretensions, let us do him the justice to add that he is firmly persuaded of its truth as an historic record, and has studied it with a perseverance and pertinacity that are highly meritorious, and which have enabled him, by ingeniously comparing passage with passage, and suggestion with suggestion, to theorise upon the degree of general science, of arts, commerce and manufactures possessed from a very early period of the world, even in its antediluvian state, with no small appearance of probability. He asserts, with the sacred historian, that 'no sooner did man come out of his maker's hand, than he began to exercise his distinguishing endowment of reason, and acquired the faculty of speech as a medium for the expression of his perceptions and ideas.' P. 7. It should hence appear that the gift of speech was *instantaneously* conferred upon him at his creation; yet, contrary to such a belief, and in direct consonance with the theory of the old atomic as well as the modern deistical philosophers, our author asserts in his preface, p. ii., that 'a regularity of structure, discernible in the *ancient* and pure languages, demonstrates, that such an art, as that of writing and SPEAKING those languages, could not be indebted for its birth to chance;—that *it must have been formed by inferences of reason-*

ing from objects of nature;—formed with simplicity, and calculated for precision.'

On several other occasions we perceive similar marks that our author has scarcely allowed himself time to digest and harmonise his ideas; while for the same reason he draws his conclusions too precipitately, or without sufficient proof.

'The book of Job (says he) delineates an age long prior to that of Moses. And it must be recollected that the picture is not taken at the time of Job's death, but of his affliction, an event which appears to me to have certainly happened *many years before the death of Shem, of Heber, and of many patriarchs born in the first postdiluvian century.* Upon the contracted scale of human life, such as it was become in the days of Job, Eliphaz the Temanite and Bildad the Shuhite were "very old and grey-headed men;" yet we find them familiarly and confidently appealing to the living testimony of a former age—to the words which would be uttered by the men of this age, by which they could mean no other than these patriarchs.' P. 11.

"For enquire, I pray thee, of the *former* age; and prepare thyself for the *search* of *their* fathers (for *we are but of yesterday*, and *know nothing*, seeing *our days on earth are as a shadow*) [as nothing when compared to their years] shall they not *teach* thee and *tell* thee, and *utter words* out of their heart?"— P. 11.

The book of Job has been attributed to various authors; by Spanheim to Job himself, by Lightfoot, and far more ingeniously, to Elihu, by Grotius to Soloman, by Warburton to Esdras, but by the greater number of biblical scholars to Moses. His æra has generally been transferred to that of the Hebrew legislator, or at the utmost to a period not highly antecedent; Lowth supposes about a century or a century and a half. A topographic glance which it contains at the various residences of Job and his friends, at the territory of Utz, the cities of Teman and Naama, the region of Buz, together with a variety of identic customs and manners, appear to be rather characteristic of the individual period in which Moses existed, than of long anterior time. The phrase *of the former age* (לדור אשון) cap. viii. 8. refers rather to past generation than to a past period; to those who had filled up the whole of their days, and had come to their grave in a *good old age*, in comparison of whose years and experience, Job himself and several of his friends, who at that moment had not perhaps more than attained the middle of life, might well be described as *knowing nothing*, as being but *of yesterday;* and the short range of their lives but *as a shadow*. We think, therefore, the conclusion is hasty, that from so doubtful a premise represents Job as having existed in the first postdiluvian century; and that the book which contains his history, was written, or at least the subject of it flourished (as he must have done upon this hypothesis), *seven* centuries prior to the age of Moses. We have dwelt the more

minutely upon this point, because our author again adverts to it in p. 20, and appears to imagine it of considerable consequence in the support of his theory. In another place, however, with singular inconsistency, he conceives Job and his friends to have been contemporary with Abraham (p. 62), that is, to have flourished between three and four centuries later — or half way between the first postdiluvian century and the birth of Moses; and still further on, p. 84, to have been coëtaneous with the immediate descendants of the giants of Babel, and consequently just half way between the flood and the birth of Abraham, or towards the close of the *second* postdiluvian century, upon the Hebrew computation. We have often met with theories equally unfounded, but seldom with one so little consistent with itself. If our author, moreover, had attentively examined this last passage in the original, and especially if he had compared it with the Targum, he would have seen that our standard version is by no means correct, and that the point for which he principally refers to it, has no foundation whatever: כח ידיהם 'strength of their hands,' can have no possible reference to *gigantic* force, and is rather used ironically for extreme debility; while כלח, instead of being rendered *senium*, should have been translated *fovea* or *fossa sepulcri*. The Arabians still retain the term, and as nearly as possible in the same signification كلاك *rictus*, *hiatus*: whence تكلم *subrisit nudatis dentibus*. The Septuagint and Vulgate, though both adopting a sense somewhat different from the present, are each of them more true to the general scope and meaning of the original, επ' αυτους απωλετο συντελεια:—*quorum virtus manuum mihi erat pro nihilo, et vitâ ipsâ putabantur indigni*. Upon equally slight authority, our author attempts to prove, from this same very ancient book, that the postdiluvians of the first century, if not the antediluvians themselves, were acquainted with exact computations of time, and the Epagones, which were long afterwards claimed by the Egyptians, and by which the year was maintained in a state of equalization. 'Is there nothing (says he) in the Old Testament to confirm the antiquity of this computation and the use of the Epagones?' Job speaks (chap. iii. 6.) of days joined to the year, exclusive of the number of the months. *The Epagones appear then to have been known out of Egypt about the time when Abraham settled in the land of Canaan, and during the life of the great patriarch.* p. 25. Was ever conclusion so rashly adventured upon? We have no proof yet, nothing indeed but the mere surmise of the author himself, that Job lived at a period contemporary with Abraham. But even granting this to be a fact, it does not follow, that, unless his history were then compiled, the invention here conceived to be alluded to was at that time discovered. Supposing the Epagones to have been, as the Egyptians themselves

contended, a device of their own, and that the book of Job was written, as is generally conjectured, by Moses, who, from his residence among them, became acquainted with this device, the expression might naturally enough have found its way into a highly poetical exclamation of the afflicted patriarch, as composed by Moses himself. Yet, after all, is it quite certain that Job does speak of *days joined to the year*, EXCLUSIVE *of the number of the months?* What is our own version of the passage? '*As for* that night, let darkness seize upon it, let it not be joined unto the days of the year, let it not come into the number of the months.' Here is nothing EXCLUSIVE whatever; a simple poetic iteration, common to all countries and all ages; but peculiarly characteristic of Hebrew poetry. What now is the original, to which our common version, in point of strength and beauty, scarcely does justice?

הלילה ההוא יקחהו
אפל אל־יחד בימי שנה
במספר ירחים אל־יבא

That night!—Let destruction seize it;
Let it not rejoice amid the days of the year,
Nor enter into the number of its months.

Whoever can trace, in this simple but exquisite passage, the doctrine of the Egyptian Epagones, may trace also the doctrine of logarithms, of the circulation of the blood, of Galvanism, or of whatever else the reader may please. This is not to infer, but to imagine, and to imagine moreover upon subjects that have no existence. The theories of such a writer must be received with caution; and we have dwelt the longer upon these few points, to show the reader the necessity of being continually upon his guard.

The remainder of these introductory sketches consists of an endeavour to prove that Noah and his family communicated to their descendants all the knowledge of the antediluvians, and initiated them into all their arts, manufactures, and sciences; that the division of the earth which took place in the days of Peleg, was a different event from the dispersion of the confederate builders of Babel; that those alone who at that time inhabited the plains of Shinar were engaged in this last transaction, and that these only were the victims of the curse denounced upon it; that none but these sustained a confusion in their language, and became exiles and wanderers over the whole earth; that, on the division of lands and territories in the time of Peleg, every region of the known world must have been well ascertained; and that, hence, 'Spain, and even Britain, were probably colonised by those who were born *within a century of the deluge*,' p. 104: that no language, now existing or known,

was the primitive language of mankind; that this original language, whatever it may have been, was considerably altered even before the flood, having 'kept pace with the numerous discoveries, rapid improvements, and expanding range of ideas, in the primitive world,' p. 89; but that the Hebrew can have no possible pretension to it whatever. Upon this last subject our author is so copious and decided, that we cannot avoid allowing him to speak for himself.

'We have a complete demonstration, Gen. xxxi. 47. that the great stock of the family of Heber, which remained in Mesopotamia, spoke the Chaldaic, and not the Hebrew dialect.

'Laban, who had been brought up in the house of his fathers, denominates the *Heap of Witness*, certainly in his native tongue, Jegar Sahadutha, יגר שהדותא. This name is evidently composed of three Chaldaic words, יגר *a heap*, שהר *a witness*, and דת or דותא *an appointment*. Had Moses literally transcribed all the words of Laban, he could not have furnished us with a more satisfactory proof of the language he used.

'Jacob, on the other hand, who had been born in a foreign country, and had lived there from his infancy, till he was upwards of seventy years of age, describes the same heap in a language different from that of his relations. He calls it גל עד, using two Hebrew terms, one of which implies a *heap*, and the other a *witness* or testimony. The name is synonymously recorded in both languages, and therefore, undoubtedly, in the languages which Laban and Jacob respectively used. The Hebrew was not then the general dialect of the children of Heber.

'And it is equally clear that it was not peculiar to his family. The prophet Isaiah, chap. xix. emphatically calls it the *language of Canaan*.

'In addition to this sacred testimony, we have the names of men and places amongst the old Canaanites, in the time of Abraham, in pure Hebrew. We have Phœnician inscriptions, the fragment of the Punic language, in the Pœnulus of Plautus, and the remains of that language in the island of Malta, as undeniable proofs that the Hebrew was the genuine language of the house of Canaan, which preserved it with little variation to a late age.

'This language could by no means have been communicated by Abraham to the natives of the country. It is certain that he found it, and very probable that he learnt it there. In his conversation with the inhabitants, he must have used their language. It is easy and natural for a stranger to acquire the language of the people amongst whom he settles, especially if it differs from his own only as a dialect: but it is an absolute impossibility for several independent kingdoms, suddenly to accommodate themselves to the dialect of a single sojourner: and the language of the old Canaanites, and of the posterity of Abraham, at least, the house of Jacob, was the same.

'The native tongue of Abraham must have been that which was spoken by his family, in Chaldea and Mesopotamia.——The former name of this very patriarch seems to be referable to the Chaldaic רמא or רמה, *to be dejected* or *cast down*, rather than to the Hebrew רם, *exalted, lofty*.' P. 96.

Of these various opinions, all are ingenious, most of them hypothetic, and some of them novel. We shall briefly notice, in their order, such of them as require attention. We have not the smallest doubt that the antediluvian world, in the course of sixteen centuries, had made very considerable acquisitions in most of the arts, sciences, and manufactures, studied in modern times: we know well, from the few facts recorded of them, and altogether agree with Mr. Davies on this subject, that they had 'several positive institutions connected with religion and morality, which were afterwards revived and inforced by the law of Moses;' such as marriage, sacrifices, and a ritual, if not a hierarchy; they were shepherds, agriculturists, and architects; instructed in natural history, navigation, and astronomy. The building of the ark alone is a proof of a very astonishing degree of scientific, as well as mechanical, skill; but to maintain that the whole cyclopædia of antediluvian knowledge could be centred in Noah and his three sons, and by them communicated to their immediate descendants, is a doctrine we cannot altogether accede to. The object of our author is to prove that 'man was not naturally nor originally a savage;' that Adam, though not peculiarly endowed, soon became a man of speech and general knowledge; and that the accumulated discoveries of his descendants, in the primitive world, were transmitted through Noah to the secondary. In his antediluvian state, Noah appears to have been a husbandman—a planter of vineyards—and, from the construction of the ark, he must also have been a most excellent mechanic; but it is impossible that either himself or his sons could have taught every anterior art and science: and had they even enjoyed the capacity, they would not have possessed the means. How, for instance, were they to be supplied with the various metals requisite for mechanical tools? or, allowing them to have been acquainted with the art of mining, and would consent to its deleterious practice, is it to be conceived that they could have amalgamated and moulded such metals into the different forms they would have required? Practical mechanics, and indeed practical science of almost every kind, must have advanced with slow and hesitating step towards any degree of perfection after the flood; the grandsons of Noah, from the mere want of means, *must* necessarily have been *barbarians*, in comparison with the last antediluvian age, and many centuries must have been requisite to have recovered even the learning and dexterity that had been lost in the common ruins of the world—a recovery which, with regard to many of the families of the Noachidæ, has never perhaps been effected to this day; and hence the multitude of savage and uncivilised nations that are still found in every quarter of the world.

For the same reason we think the conclusion is far too hastily drawn, that such distant territories as Spain, and especially that Britain, was 'colonised by those who were born within a cen-

tury of the deluge.' What was Britain at this period? was it an island, or a part of the European continent? Its geographic site must, at all adventures, have been considerably changed by the flood:—as an island, it could scarcely have been known before the deluge; and a single century does not afford time enough to have traced it either over land, or by a fleet and voyage of discovery.

As to languages, they are all of them the gift, either mediately or intermediately, of the Almighty; and we have no more idea, therefore, of the intrinsic sanctity of one, than of another —of the Hebrew, in which the Old Testament is for the most part written, than of the Greek, which is the medium of the new. But we think that the Hebrew has at least as good a chance of having been the primitive language as any other: that it was the tongue of the Canaanites as well as of a great part of the descendants of Heber, instead of opposing, is strongly in favour, if not of its primitive use, at least of its original universality. It is said that the barbarous jargon of the Esquimaux is the same, or nearly the same, as that of the Greenlander; but instead of conceiving that the Greenlander was taught it by the Esquimaux, it is far more rational to conjecture that both nations derived it from a common source. The Hebrews themselves—although, from their suffering a part of the Bible even to the present day to remain in Chaldaic, they do not appear to have entertained any hostility against this language—at no time regarded it as their own: they acquired it, perhaps, by compulsion, during their captivity at Babylon: but they rejected it as soon as they were restored to freedom. From whom the Chaldees or Chasdim descended, is an undecided question, notwithstanding the opinion of Josephus, as it is also, at what time the ancestors of Abraham first settled amongst them in their city of Ur. We know that his father Terah was an inhabitant of it; for one of his three sons was born and died there; and, for any thing we are told to the contrary, he first of all might have migrated to this region. Allowing then the Hebrew to have been the vernacular tongue of these descendants of Heber, as is commonly conjectured to be the fact, Terah, or whosoever of them earliest fixed here, would have had to learn a new language on his associating with the Chaldeans, instead of Abraham on his settling in Canaan. It is probable that such ancestor and his family did acquire this language; and that for a long time afterwards they occasionally used it, in conjunction with their own, which it is not to be supposed they would readily relinquish. Abraham, in such case, therefore, was well qualified for the purpose for which he was immediately ordained, a separation from his father's house, and a traveller into a foreign land. When he reached Canaan, where we agree with our author that the Hebrew was vernacularly

spoken, he had no new tongue to acquire—a difficulty, indeed, which it is nowhere intimated to us that he ever had to contend with; and when his grandson Jacob returned afterwards to the same country, it is not to be wondered at, that, instructed as he had been in all the philology of his fathers, he was able to understand the house of Laban, whether they addressed him in Chaldaic or Hebrew. And upon no other conjecture is this difficulty so easily to be elucidated. Upon our author's conception, who does not suppose either Abraham or his descendants to have been acquainted with more than one language at a time, and contends that their native tongue was the Chaldaic, they must have been continually learning and unlearning. Abraham must have forsaken the Chaldaic, and acquired the Hebrew. How his confidential servant was to have corresponded with the house of Nahor, when commissioned to inquire for a wife for Isaac, or how Isaac and Rebekah first conversed when introduced to each other, we are not informed. When Jacob, however, stationed himself in Padan-aram, he, on the contrary, must have forsaken the Hebrew, and exchanged it for the Chaldaic; Joseph, and eventually his brethren, must have unlearnt the Chaldaic for the Egyptian; on returning to Canaan, the Egyptian must have once more given way to the Hebrew, the vernacular tongue of the country; during the Babylonish captivity, the Hebrew again, it should seem, must have sunk; and as to what was the cause of its last revival, we are left completely in the dark. The Persians, even to the present day, speak the Arabic in conjunction with their own tongue; their writers adopt the Arabic characters; and their poets do not hesitate to blend whole verses of Arabic with their own compositions. A similar sort of good will seems to have existed, from a very early period, between the Hebrew and Chaldaic.

If the Hebrew were not the primitive language of mankind, what language was? And here again we are surrounded with the *palpable obscure.*

'When I consider,' says our author, 'the leading ideas into which many of the (Hebrew) roots are resolved, such as the most subtle actions and properties of light, heat, air, spirit, attraction, motion of the heavenly bodies, &c. it occurs to me that, if the Hebrew language was at once delivered to Adam, he must either have possessed a language which he could not possibly have understood, or else he must have been minutely instructed in the most refined philosophy, and the most hidden secrets of nature: both which I think equally improbable.

'That any living language, whatsoever, should have remained in the same state, from the Creation, to the time of Moses, is a thing in itself of the utmost improbability. During this period of 2500 years, human society had undergone the greatest changes imaginable.

It had begun in one simple, inexperienced family, whose ideas and knowledge of things, and consequently, whose occasion for a variety of words was daily progressive. It had afterwards expanded into large communities, and divided into powerful states, had been adorned by the acquisition of arts and sciences, and diversified by the various habits, pursuits and situations of life. A second time it had been reduced to a single family, and a second time had enlarged itself, under the like variety of circumstances. Had no occasion occurred, during such an eventful interval, for the introduction of new terms and phrases, or the affixing new meanings to those already in use?

'Without a continual succession of miracles, it is impossible to imagine one vernacular idiom as still remaining, under these circumstances, unalterable in its structure, its grammar, the mode of its pronunciation, and the extent of its vocabulary.' P. 90.

The beginning of these remarks is as adverse to almost every other language as to the Hebrew. How *minutely Adam was instructed in the most refined philosophy, and the most hidden secrets of nature*, we do not pretend to know precisely; but if he were as well taught in other arts and sciences as he appears to have been in natural history and agriculture, and, consequently, in the use of the *instruments* necessary for the latter, as he is reported to have been, Gen. ii. 15. 20; no difficulty in the formation of a copious, and even a philosophic language would have existed on this account. The fact is, that his general knowledge, and the language by which he communicated it, must have been altogether miraculous; and when we are once compelled to admit the medium of a præternatural power, who shall set bounds to its operation? Our author obviously refers the whole to the mere faculties of human nature: but, in this case, it is impossible for him to have had a language of any kind; he must, therefore, of necessity, have been a savage. Yet the writer's chief proposition is to prove that 'man was not *naturally* nor *originally* a savage.' How will he extricate himself from this dilemma? He seems to suppose it impossible, 'without a continual succession of miracles,' for a language to exist for 2500 years: yet the Greek has already existed for 3000, and the Hebrew, such as written by Moses, for 3400. If he qualify his proposition by adding that, without a miracle, no language can thus long exist *in the same state*, or without some change in *the mode of its pronunciation, and the extent of its vocabulary*, we grant it to him: but the concession is useless; for a language, so long as it is capable of being understood, is still the same language, be the variations it has undergone what they may. A change in the colour of the hair, the tone of the voice, the features of the countenance, does not unmake the man, so long as his personal identity continues, and his friends are capable of distinguishing him. We

mean not then to contend, that the Hebrew language was that of Adam, or that it is possessed of more intrinsic sanctity than any other: but have merely to remark, as the result of these strictures, that, with all his ingenuity, his learning, and researches, our author has, thus far, made no discovery of consequence in the course of his literary peregrinations; that he has added little to the common stock of knowledge; that he has not conducted us out of the *wilderness* of past ages himself, nor favoured us with a single ray of steady and undeceitful light, by which we may detect the proper path for ourselves.

(To be continued).

ART. II.—*Elements of Galvanism, in Theory and Practice; with a comprehensive View of its History, from the first Experiments of Galvani to the present Time. Containing also, practical Directions for constructing the Galvanic Apparatus, and plain systematic Instructions for performing all the various Experiments. Illustrated with a great Number of Copper-plates. By C. H. Wilkinson.* 2 *Vols.* 8*vo.* 1*l.* 1*s.* *Boards.* Murray. 1804.

GALVANISM, whatever be its affinity with electricity, brings us one step nearer to those singular and unaccountable phænomena which distinguish animals from mere material substances. We begin to perceive the relations of that extraordinary fluid which, from its connexion with the nervous system, is called nervous; and, seeing in one class of animals (the torpedo and electric eel) the power of the Galvanic fluid intimately blended with nervous energy, being able, in others, to excite it by similar means, we almost approach the solution of the problem considered for ages as beyond the power of human comprehension. If, with these, we combine the late discoveries in animal chemistry, they will illustrate each other with singular force, and give almost a clear explanation of the phænomena of the animal œconomy—at least some of its more abstruse branches.

The first and a part of the second volume of this work contain the history of Galvanism: an attempt peculiarly interesting, and at a period so near the discovery that it can be executed completely and satisfactorily. Mr. Wilkinson's model has been the Histories of Electricity and Optics by Dr. Priestley; but he wants that easy, familiar style which makes his prototypes so interesting. Mr. Wilkinson's language is distinguished by a scientific precision which stiffens, and a conciseness which sometimes renders it obscure. He seems deficient also in giving, in particular instances, those comprehensive views which would preclude repetition. Yet, on the whole, his history is

very valuable as a correct scientific survey of the labours of his predecessors in this branch of philosophy, and will be a standard to which future inquirers will look, a foundation on which they may safely build.

If a nerve of an animal be laid bare and surrounded by, or placed on, a metallic substance, and the connecting muscle similarly circumstanced, a communication formed between the two metals will excite a contraction of the muscles. The different metals act as doublers of electricity; and the muscle, in such a situation, is alive to very small charges of this fluid. This is the fundamental fact which constitutes the basis of the science, and is, at the first view, little more than that a charge of electricity, passing through any limb, follows the course of the nerves, and excites a contraction in the muscles. Genius, however, only wants a foundation on which to stand, to move the world: and on this slight, apparently obvious, basis has been raised a superstructure which has afforded a very extensive peep into many of the most secret processes of nature.

The taste which becomes sensible when two metals, one in contact with the upper surface of the tongue, and the other with the under, meet at their other extremity, was noticed by Sultzer in 1769, and followed by Fabroni a few years afterwards. The first real discovery, however, was made by Cotugno, in 1788, which we noticed, about that time, in our Journal; and this was the name that, on a late occasion, we could not recollect. In dissecting a mouse, and touching the intercostal nerve with his scalpel, probably while he supported the other part with his forceps or his fingers, he felt an electrical shock. This experiment suggested others to Vassalli, which were published in 1789: but they tended only to show that nature had, according to their interpretation of the phænomena, a power to preserve the electricity of the body after death. Vassalli was not aware that the electricity was excited by the contact of the metals, and that the peculiar susceptibility from the action of a very small electrical power only remained. This was the opinion that we offered very early; and it is, at this moment, a correct one. Subsequent discoveries have extended the sphere of our knowledge; but they have, at the same time, added to the foundation of the structure.

Galvani, from whom the new science has been denominated, and who has not only engrossed the fame of his predecessors, Cotugno and Vassalli, but of Volta also, retarded rather than promoted our knowledge by observing the Galvanic phænomena in the vicinity of an electrical machine, which probably produced or increased them. When he had ascertained the unassisted influence of the contact of two different metals, he still added to the confusion by the attempt to find, in the muscular fibre, the different and opposite states of the two sides of the

Leyden phial. He still adhered to these two states of the fluid, but had a securer foundation when he considered them as residing respectively in the nerve and muscle: in fact, we have since found that nerve and muscle, as well as other substances not metallic, will supply the place of the two different metals.

Though the theory of Galvani is no longer adopted, the dispute which it occasioned produced some curious and important discoveries. It was found that putrid miasmata, when fatal, destroyed the irritability sooner than death from any other gases, and that animals drowned might be restored by the Galvanic influence. It appeared also, that animals exhausted by Galvanic experiments sooner became putrid than those killed in other ways; which suggests a probable, but by no means a certain inference, that in putrid fevers the nervous fluid is either changed or diminished. Another consequence, drawn by Valli, one of the authors in this controversy, is, that the nervous fluid is not secreted from the blood, but attracted from the earth and atmosphere; an inference not supported by phænomena. Galvani supplied, however, many interesting observations, in consequence of his experiments; particularly in connecting the shock produced by the torpedo with electricity and this new power, if it be such.

Valli next attempted numerous experiments on animals, the result of which was so variable as to furnish no decisive consequence. When a ligature was made on a nerve, it did not prevent the action of the Galvanic power unless the ligature were near the muscle; and when the arc was applied to the muscle and then to the coating, the effect was more powerful than when the first application was to the latter. This we can readily understand, without admitting the consequence to which the author seems partial,—*viz.* a retrograde motion of the fluid in the nerves; since we know that the nerves, at their extremities, lose the coat, apparently derived from the *dura mater*, and are more exposed to influence of every kind. The existence of animals long after their being deprived of any supply of benign chyle, seems to show, in his opinion, that the source of the fluid is not the blood, but the atmosphere and earth. This conclusion, however, is not warranted by facts. There seems to be in the animal œconomy a large supply of this principle, as is obvious from the long fatigue we can experience without food, and the necessity of only giving some repose to its activity in order that it may regain its efficacy.

Nitrous hydrogen and azotic gases are injurious to the irritability of the muscles, in different degrees; and, after the movement has ceased, it will return by removing the coating lower. This is not very different from the result of some experiments on the nerves, made many years since by Dr. Caverhill, and evinces that the activity of the fluid may be destroyed in one

portion of a nerve, though not in the part below. In fact, there must be anastomosing branches of nerves, or the nervous influence must be furnished by the arteries in different parts of the nerve in its course. Either is probable, but the former more commonly and more extensively takes place.

'All the facts which have been cited, prove that the voluntary movements of the muscles are performed by a circuit of electricity, or electric battery; and that the other movements, those more especially which depend on the viscera, obey another law which has been already noticed. This is the reason why, when the nerves of the above organs are armed, the exciting arc does not produce in them any sensible change. The heart of a dog, purposely killed for the experiment, did not palpitate, notwithstanding the eighth pair of nerves was armed at the time that the viscus was hot and reeking. The same trial was made on the diaphragmatic, intercostal, and great sympathetic nerves of a horse, with precisely the same result. A fore leg, the brachial plexus of which had been denudated, and enveloped in a small piece of tin-foil, did not become convulsed when the coating and flesh were touched with a silver spoon. A few gentle oscillations of the muscles near the shoulder were, however, perceptible.

'It appears evident, that M. Valli has adopted an inherent electricity in the different parts of the animal organization, but with this modification, that, according to his theory, the interior of the muscles is negative, and the exterior positive. He accounts for this electrical state of the interior part by the action of a particular power residing in the nerves, the existence of which he seems ready to grant.' Vol. i. p. 56.

These effects are to be explained, perhaps, by the mixture of the nervous fibres in ganglions. The heart was afterwards made to vibrate, when each side was placed in contact with the more powerful metals, and even in the common mode. The fibrin of the blood is said to contract and dilate from the action of Galvanism.

It is obviously impossible to pursue this analysis with minuteness. Indeed, we could not most distantly, in this journal, follow the progress of Galvanism; and we have only aimed at giving a general idea of the subject, and noticing some important facts in physiology which these experiments have suggested.

The attempts of M. Berlinghieri of Pisa, and some new facts, not sufficiently ascertained, follow. From these, it still continues doubtful whether the Galvanic (that is, the electric) and nervous fluid be the same; but the actual existence of a nervous fluid seems to be established by Galvanic experiments. The following passage, from a letter in which M. Vassalli-Eandi endeavours to confirm the system of Galvani, contains some observations and facts of curiosity.—

" Nevertheless, were I to be called on to give an opinion, I should state my persuasion, that the muscular contractions are produced by

the movement of animal electricity, directed by the conducting bodies of natural electricity: since, without bringing forward, in support of this opinion, the innumerable facts published by doctors Gardini, Bertholon, Cotugno, Galvani, Aldini, Valli, Eandi, Giulio, Rosci, Volta, &c. I shall simply observe that, in nature, each body, in changing its chemical state, changes also the capacity by which it is enabled to contain the electric fluid. That it likewise frequently changes its property, so far at least as electricity is concerned, is a fact which is particularly noticeable in the metallic oxydes. Now, as there can be no doubt but that the air in respiration, and the aliments in digestion, change their chemical state, they must necessarily change likewise their capacity for the electric fluid. Read has demonstrated, that air, in respiring, loses its natural electricity; and it has been proved by me, that urine gives out a negative electricity. I have repeatedly shown to doctors Gerri and Garetti, as well as to the students in medicine and surgery, that blood drawn from the veins, subjected to my electro-metrical apparatus, furnishes a positive electricity. Consequently, the natural electricity of the air, and of the aliments, abounds in certain parts of the body, at the same time that in the same body there are other parts which do not contain a quantity proportioned to their capacity. The electric shocks given by the torpedo, the gymnotus electricus, eels, cats, rats, &c. confirm my assertion. The precise anatomy of animals, will explain to us the reason of this phenomenon, in the same way as the anatomy of the torpedo, communicated to me by Spallanzani, explains the mode in which that animal gives the shocks.

"If to this combination of facts it be added, that the nerves of the torpedo press out and extract the electricity contained in the muscles, as has been experimentally proved, the theory of Galvani becomes in a very great degree probable; seeing that it may with every propriety be observed, that if an electrical movement cannot be noticed, in bringing the conductor near to the muscle, or rather to the nerve, it is because a slight compression is necessary to facilitate the passage of the animal electric fluid, as is observed in the torpedo, which does not give any shock, unless its muscles be slightly compressed." Vol. i. p. 84.

In support of this view, other observations from Buvina are added. The electricity of the blood, he remarks, is positive; that of the excrementitious fluids, negative. In the shivering fit of fever the electricity is negative, in the coldness from fear it is the same. Diseased cats are no longer electrical: so that the electrometer may be called, in the language of Buvina, a *vitalitometer*—or, far more classically and correctly, a 'zoömeter.'

The whole science, however, assumed a new form from the observations and experiments of Volta. His opinion is, that Galvanism consists in artificial electricity, renewed, whenever it is put in motion, by the contact of conductors of a different nature. In this view, the human body is only an electrometer of peculiar sensibility. But whence is this sensibility derived? The artificial electricity does not act on the blood; and it is not easy to say by what peculiar predilection it acts on the nerves,

unless it puts in motion some fluid connected with them; perhaps the same, or a similar one; since the Galvanic organs of the torpedo are constructed like the Voltaic pile, and not peculiarly distinguished, except by the very large proportion of nerves sent to them. The particular observations and experiments, however, of Volta, must be perused in the work itself, where they are minutely detailed. These were published in 1793.

Our countryman Dr. Fowler's work is next examined; but this is more familiar to us. We shall only remark, that he considers electricity and Galvanism to be different, and mentions a curious fact, in which volition seems to impede the action of the Galvanic power. In other instances, Galvanism seemed to pass with equal ease in the direction from the head to the extremities, as in the opposite course. Dr. Fowler discovered that a nerve, seemingly united after division, would not readily admit the passage of the Galvanic influence: so that, as we have always contended, there was no regeneration of the true nervous substance. Tying the artery, equally interrupts the Galvanic influence; but this proves nothing, since we know that the arteries constantly send branches to the accompanying nerves and muscles, without which their power is greatly weakened or lost. The Galvanic influence is apparently limited to one spot; for, when the spinal marrow is touched, only the nerves which are immediately derived from that part seem to be affected. Dr. Wells's experiments in the Philosophical Transactions are also noticed; but we need only remark in this place, though not then newly discovered, that charcoal is a powerful conductor of Galvanism, which is alone sufficient to detect its presence, when combined with other bodies.

Mr. Wilkinson next takes occasion, from the experiments of Humboldt, and an Essay on the Heat of Animals by M. Josse of Rennes, to engage in some disquisitions respecting the irritability of the vegetable fibre, on animal heat and vitality, as well as on the distinction between sensibility and irritability. Irritability seems, in the opinion of Humboldt, to consist in oxygen. This point, however, has been satisfactorily combated: at least the former conclusion has been too hastily drawn. The same judgement may be formed of another opinion, apparently Mr. Wilkinson's own, where, from the irritability of the mimosa, he concludes that this property may exist without sensation, without perception, and without any suspicion of a nervous system. The conclusion would as well apply to the repulsion of the gold-leaf in an electrometer, and its depression on being touched. A more important part of the chapter is that where the author *

* We scarcely know to whom these opinions are to be attributed; as, if not his own, Mr. Wilkinson occasionally appears to speak from himself.

considers the nervous system as only appended to life, and not constituting it in any respect: on the contrary, irritability is supposed inimical to life, exhausting its powers, and subsisting independently of it. This subject would engage us in too long a discussion: we can only remark, that the error, for such it certainly is, arises from a looseness of reasoning, an inattention to some logical distinctions, and a neglect of definitions.

M. Reinhold's very able 'Review of the different Theories and Opinions relating to Galvanism, *up to* the Commencement of 1798,' is very satisfactorily analysed; but to follow it is unnecessary, as it would be the shadow of a shade.

Humboldt's 'Experiments on Galvanism, and, in general, on the Irritation of the muscular and nervous Fibres,' is the next subject of consideration. Humboldt, who has not, however, obtained the highest credit as an accurate observer or a cautious reasoner, first found that muscular flesh, or the nervous substance, would produce contractions as well as a metallic arc; and that homogeneous coatings would, in certain circumstances, succeed as well as heterogeneous ones. Strong contractions, he asserts, may be excited when the coatings are homogeneous, if united by an exciting substance, containing a heterogeneous one, having one of its surfaces covered by a fluid in a state of vapour. From among the conducting substances, oxygenated metals are excluded, with the exception of oxyd of manganese. Human beings may form a part of the chain, if they hold each other's hands, previously wetted; yet it happens that an individual may be found who does not possess the conducting power. His experiments seem to show that the tendons are truly insensible; and he found that such mushrooms as in putrefying emit a cadaverous smell, are very perfect conductors. The rapidity of the motion of the Galvanic fluid seems equal to that of the electrical; the effects, in the longest circuit, appear to be instantaneous.

Humboldt's 'Experiments on Vegetables, the lower Classes of Animals—rising in the Scale to the Human Race,' are next detailed. The first are not so clearly analysed as to admit of any remark; the others show that the Galvanic fluid acts on the nerves exclusively, and prove not only the existence of a nervous structure, but often the use, as is evident in the nerves of the tongue. The third branch of the fifth pair supplies the organs of taste, and the ninth pair gives activity to its muscles, as Galen formerly suggested; for the Galvanic influence must be applied to the last to excite the motions of the organ. The action of the intestines is apparently obedient to the Galvanic power; and this is an instance of its influence on involuntary muscles. The heart also, under proper management, is affected by this irritation. When applied to any part of the body deprived of its skin by blistering, it gives pain, excites the action

of the denuded vessels, and makes the discharge bloody. The theory of Humboldt is not explained at length; the principles on which it rests we shall copy from the work before us.

'1st, As the organs are enabled to manifest, solely, and by themselves, the phenomena of Galvanism, it is evident that they contain the stimulating cause.

'2dly, Our author points out the necessary conditions to enable the metallic irritation to preserve its efficacy in the different degrees of the diminution of irritability.

'3dly, He gives his theory, which is founded on the existence of a particular fluid, residing in the organs, and on its accumulation, occasioned by the obstacles with which it meets.

'4thly, He attempts to explain all the phenomena, which he establishes on a small number of simple principles.

'5thly, He explains the differences and relations between the Galvanic, electric, and magnetic fluids.

'6thly, He describes the particular effects of oxygen and zinc.

'7thly, He treats of the active atmosphere of living organs, and of the hypotheses which relate to it.

'8thly, and lastly, He expresses his doubt relatively to the explanation of Galvanism given by Creve, who flattered himself that he had discovered the nature of Galvanic irritation, and pretended that, by the means of two metals, or by the means of one metal and a piece of charcoal, the water by which the nerve and the muscle are surrounded is partly discomposed [*decomposed*]; and that the oxygen, being attracted by the carbonated matter, is separated from the hydrogen. He adds, that this decomposition does not take place in the first instance, unless in the portion of water which is in immediate contact with the metallic, or other substances, but that it afterwards extends beyond that point. Chemistry, physiology, and practical medicine, ought, according to Creve, to derive very great advantages from this discovery, on the nature of metallic irritation. He even hopes that its influence will be extended to the different branches of mathematics and natural philosophy.' Vol. i. p. 308.

Some observations on metallic irritation follow, in which the authors attempt to include Galvanism among the chemical stimulants, acting by means of the oxygen produced from the decomposition of water. M. Vassalli-Eandi's letter on the phænomena of the torpedo, which adds nothing to our knowledge of the properties of that singular fish, concludes the chapter.

M. Pfaff's opposition to Humboldt, with an analysis of Lehot's memoir, succeeds. The former combats the conclusions, and even the phænomena, of Humboldt's experiments; but, as we have cautiously avoided mentioning the more disputable parts of that memoir, we need not enlarge on his antagonist's labours. M. Lehot offers nothing which, in the present circumstances, needs to detain us.

The Report of Halle to the French Institute, on the subject of Galvanism, we have already noticed, and we cannot now

follow it particularly: we may, however, remark that the epidermis, like the coats of the nerves, seems to confine its influence; that, like the nervous power, its intensity is, at intervals, followed by relaxation; and that its activity, when exhausted, is recruited by repose. In short, in every instance it resembles the nervous power, naturally or morbidly exerted according to its degree. The system of Galvani, which respects different states of the muscular fibre similar to the Leyden phial, is not supported by these experiments. But it is impossible to follow this report minutely, or Aldini's unsuccessful attempts to oppose the theory of Volta, or at least to reconcile the system of Galvani, his uncle, with that of his more successful follower.

It is with regret that we find our article extended beyond our expectations, and that the subject must be necessarily resumed in another number. Our apology is, that, having on no former occasion met with a complete work on the subject, in the English language, we have endeavoured to bring together the most striking parts of the doctrine, especially as they apply to physiology, the science which it most successfully illustrates.

We shall conclude the present article with a short view of the science as the latest discoveries have left it.—The Galvanic fluid is evidently electrical; for the more decisive phænomena of electricity may be produced by its accumulation in the Voltaic pile. In the experiments on the animal œconomy, we find the rapidity of motion of the Galvanic fluid, its affinity to the nerves, its effects on the muscular organs, similar to those of the electrical: the difference is, that the animal system, when deprived of its integuments, is peculiarly sensible of its power; and, in the original experiment of Cotugno, the electricity of the knife (for no metal is without a portion of this fluid) appeared sensible, when the communication was completed by the nerve being touched by the other hand. The epidermis, we see, prevents the effects of common electricity from appearing in increased muscular contraction. The coats of the nerves have a similar effect, since the power is more sensible, the nearer the coating is placed to the extremity of the nerve. We have said that the union of the two metals, when the arc is complete, forms what is styled a doubler of electricity—that is, renders the electricity of each more obvious. In this case, when the nerves are coated, the very small charge of electricity thus excited becomes sensible in the acutely-feeling organ, and the effects are proportional.

But there is a still more important step in this investigation, which is, that it establishes the existence of a nervous fluid, and explains in some measure its nature. We have now great reason to consider this as identicated with the Galvanic, and, of course, not at all, or at least not very, different from the electrical. We have seen that Galvanism produces or excites mus-

cular contraction, that its intensity alternates with relaxation, that its activity is recruited by repose. All this, indeed, may be consistent with the Galvanic fluid, provided it were an exciter of the nervous energy: but we must now add, that a nerve or a muscle may supply the place of a metallic arc; that alternate nervous and muscular substances will form the Voltaic pile. Causes which lessen or destroy the nervous power, equally affect the Galvanic influence; and what appears to exhaust the electricity of the system, exhausts in the same degree the nervous energy and the action of Galvanic powers. To come nearer to the point, the electrical fish is distinguished by organs resembling in structure the Voltaic pile, and is endowed with a large proportion of nervous power: if the structure be destroyed, if the nerves be divided, the torpifying effect is lost; and these fishes are equally Galvanic and electrical — qualities owing to the numerous nerves sent to their peculiar and characteristic organs.

In the progress of the Galvanic power through water, this fluid is evidently decomposed; but, though this change may become subordinately useful in the animal system, it seems to have no share in the principal effects. The source of this fluid we think to be the brain: and while we have no striking instance of a gas being, in any case, secreted, we know that, in many of the secreted fluids, air is loosely combined, and we have no reason to doubt that the electrical may be, in a similar way, combined with the mucous substance with which the nerves are covered. The constant appearance of what is styled the cortical part of the brain, and its recurrence even in the ganglion, and in those nerves whose power is so essential as to be necessarily beyond the reach of accidental injuries, confirm this idea.

We shall, in another number, consider the medical effects of Galvanism, and notice what may remain of its general history.

(To be continued).

ART. III.—*An Inquiry into the Nature and Origin of Public Wealth, and into the Means and Causes of its Increase. By the Earl of Lauderdale.* 8*vo.* 8*s.* 6*d. Boards.* Longman *and* Rees. 1804.

KNOWLEDGE may be divided into history and theory. It consists wholly in the narration of facts, or in the inferences of philosophy. The relation of phænomena, or observations, or events, is a science of things; the statement of those general propositions which comprehend or classify a multitude of individual cases, is a science of words; and the latter is far

the more important, and the more difficult, study. The incidents of the past are insulated, useless, inapplicable to the direction of future conduct, until they are classed in the mind, reduced under general heads, and thus converted into characters, or symbols, for expressing laws of nature.

Hence, as lord Lauderdale very properly observes in his preface, language must be deemed the principal source of improvement in man. He who makes a careless and improper use of language, often produces much misconception, and lays the foundation of durable errors: he cannot easily record his experience with fidelity; he cannot possibly generalise with precision, or discover new truth.

Every department of investigation has its physics, and its metaphysics; its experience to chronicle, and its doctrine to deduce. It is usually expedient, that a division of labour should be resorted to; and that the assemblage of information should be a different office from that of drawing results. To the statistic inquirer belongs the collection of facts concerning the amount and distribution of the wealth of nations: to the political philosopher, the detection of those principles which define the laws of its accumulation, circulation, and dispersion. To this last topic of disquisition, perhaps the most important and useful which can engage human speculation, lord Lauderdale has devoted his inquiry. He proposes a new definition of the synonyms *money*, *wealth*, and *riches*: he imagines that the theoretic error of the mercantile system arises from not distinguishing between *money* and *wealth*; and that the theoretic error of the physiocratic system proceeds from not distinguishing between *wealth* and *riches*. *Money* is the practical measure of value; *wealth* the collective mass, and *riches* the appropriate masses, of things having value.

The first chapter treats of value: it is plain and trite as an old shilling. Every one knows, already, that value depends on the relation between supply and demand; that wheat, during sieges, may be worth its weight in gold; and that water fetches a price in cities and in deserts. There is, consequently, no unobjectionable measure of value: silver, labour, corn, all vary in their price according to the subsisting relation between the supply and the demand. Yet as we know sufficiently well what o'clock it is, either by the sun-dial or the watch, although both vary from true time according to the season and the weather; so, for all practical purposes, the price of money is usually a sufficient standard, although it may occasionally require to be rectified, by ascertaining how much food, or how much labour, at a given time and place, it would have purchased.

The second chapter has more novelty. It attempts to prove that the wealth of the nation does not consist of the sum of individual properties. The argument is stated thus—

'It is, however, impossible to subscribe to the idea, that the sum-total of individual riches forms an accurate statement of public wealth. Though the opinion has been universally prevalent, it must be deemed false and unfounded by every man who considers the subject, after having formed, and familiarized himself to, an accurate and distinct opinion of the nature of value.

'It must, then, appear, that a commodity being useful or delightful to man, cannot alone give it value; that to obtain value, or to be qualified to constitute a portion of private riches, it must combine with that quality, the circumstance of existing in a certain degree of scarcity. Yet the common sense of mankind would revolt at a proposal for augmenting the wealth of a nation, by creating a scarcity of any commodity generally useful and necessary to man. For example, let us suppose a country possessing abundance of the necessaries and conveniencies of life, and universally accommodated with the purest streams of water:—what opinion would be entertained of the understanding of a man, who, as the means of increasing the wealth of such a country, should propose to create a scarcity of water, the abundance of which was deservedly considered as one of the greatest blessings incident to the community? It is certain, however, that such a projector would, by this means, succeed in increasing the mass of individual riches; for to the water, which would still retain the quality of being useful and desirable, he would add the circumstance of existing in scarcity, which of course must confer upon it value; and, when it once obtained value, the same circumstances that fix the value of its produce for a certain number of years, as the price of the possession of land which produces food, would equally fix the value of the produce of springs for a certain number of years, as the price of the possession of that which produced drink; and thus the individual riches of the country would be increased, in a sum equal to the value of the fee-simple of all the wells.

'But further to illustrate this proposition, that the wealth of the nation, and the mass of individual riches, cannot be regarded as in every respect the same, let us for a moment suppose it possible to create as great an abundance of any species of food as there exists of water: what would be thought of the advice of a man, who should cautiously recommend, even at the moment of the pressure of scarcity, to beware of creating this boasted abundance? for, however flattering it might appear as a remedy for the immediate evil, it would inevitably diminish the wealth of the nation. Yet ridiculous as this opinion might appear, as every thing, which partakes of the abundance of water or air, must at once cease to possess value; it follows that, by occasioning such an abundance, the sum-total of individual riches would most certainly be diminished, to an extent equal to the total value of that species of food, whose value would by this means be destroyed.

'When we reflect on the situation of this country, it appears, indeed, almost self-evident, that the sum-total of individual riches cannot be considered as affording an accurate statement of public wealth.

'At present, the capital of the national debt amounts nearly to five hundred millions. We have seen, and know, that war, even in

the course of the first year, may sink the value of this capital twenty *per cent.*; that is, that it may diminish the mass of individual fortunes one hundred millions; and thus impose upon any man, who made up the account of public wealth on the principle, that an accurate statement of it was to be derived from adding together the fortunes of individuals, the necessity of saying, that one hundred millions of our wealth had vanished.

'But this is not all. The value of many things sinks at the same time. In the value of land, in particular, we have seen a considerable diminution, which would create the necessity of a further reduction in this statement of public wealth. Yet the surface of the national territory remains unaltered; the landlord receives the same rent; the stockholder is paid the same interest; and there is no one thing, on which a man can lay his hand as an article of national wealth, which does not appear to retain the same qualities that rendered it either useful or desirable, and to be in every respect unaltered.

'It seems, therefore, apparent, that an increase in the mass of individual riches does not necessarily increase the national wealth; that it is possible to imagine a very important increase of national wealth, which must diminish the mass of individual riches; and that the practice of considering the sum-total of individual riches, as calculated to convey an accurate idea of national wealth, must be regarded as erroneous.' P. 43.

Lord Lauderdale then proceeds to substitute his own definition of public wealth in the following terms.—

'Thus, it becomes necessary to adopt a definition of public wealth, which conveys a different idea of it from that which has been generally received; and it is therefore submitted, that wealth may be accurately defined,—*to consist of all that man desires, as useful or delightful to him.*

'But if national wealth is truly and rightly defined, to consist of all that man desires as useful and delightful to him; as, (from the explanation that has been already given of the nature of value, or of the circumstances that entitle any thing to the character which qualifies it for forming a portion of individual riches), we know, that by adding the circumstance of scarcity to the qualities which make any commodity a component part of public wealth, we should give it value, and thus qualify it to form a portion of individual riches, it follows, that individual riches may be defined,—*to consist of all that man desires as useful or delightful to him; which exists in a degree of scarcity.*' P. 56.

To this doctrine we cannot subscribe. Let us suppose, with his lordship, that the British atmosphere were suddenly to become as powerful a solvent of water as the atmosphere of Africa; that the wells and streams, and cisterns of hoarded rain, could no longer afford unremittingly to supply this increased evaporation; that the water-mills rested in empty river-beds, and the canal-craft stopped in dry ditches; that the meadows were

yellow with drought, and the tongues of men parched with thirst. The proprietors of those springs and aqueducts which continued to yield a desirable supply of water, would undoubtedly be enriched by the change: the fee-simple of all the wells would acquire a new and immense value. Why would this be no addition to the wealth of the nation? Not, as lord Lauderdale supposes, because national wealth is not the sum total of individual properties; but because an equivalent or more than equivalent value would be annihilated elsewhere. Every individual having to purchase water, or to fetch it from afar, would find the value of an hour's labour per day struck off from his income. The water-mills, unable to rival the industry even of the wind-mills, and still less of the steam-engines, would lose rank in the competition, and obtain no grist: their capital value would consequently sink; and, in like manner, that of meadows and canal-shares, on account of the additional expense of irrigation. The sum of these deductions from one set of private properties, might exceed the sum of the additions to another set of private properties: in this case, the national wealth would be diminished by the change. Again—the cheapness of commodities in one respect raises the real price of labour: it renders the work of eight hours a day sufficient for the attainment of all those accommodations which previously required the labour of ten hours a day: it consequently adds to the daily income of every labourer the value of two hours' work. Hence the cheapness of commodities may add to national wealth, if the diminution of the value of the farms producing such cheapened commodities be more than counterbalanced by the increase of the value of the incomes of the industrious.

The third chapter treats of the sources of wealth. Lord Lauderdale resolves them into land, labour, and capital. This specification is not exhaustive. The sea is a vast mine of wealth: it annually yields a stock of salt, of fishes, of coral, of sponge, of shells, and of pearls. The national debt is rather a negative than a positive capital; yet it supersedes a vast labour and expense of tax-gathering, which, but for such a representative coinage, must be carried on by ponderous, voluminous, and personal requisitions.

Nature and labour, or, as the ancients would have expressed it, matter and form, are the elements or primary sources of wealth: but there is a method of *fixing* labour—of hoarding, consolidating, and preserving, in the form of houses, machinery, roads, capital, and institutions, a substitute for much human industry that would else be requisite—which is deficiently exprest and ill defined by the term *capital*. It is the creation, by means of labour, of a permanent source of supply operating in the manner of nature. This *civil enginery*, if we may so call it, in a com-

munity where the social arts have made a great progress, probably exceeds, in productive power, either the nature or the labour called into action.

We scarcely differ from lord Lauderdale as to the leading positions of this chapter; and we think the following axiom equally new and true, that *capital is 'alone useful or profitable to mankind, from its supplanting the necessity of a portion of labour.'*—(See p. 203.)

The fourth chapter attempts to prove the strange paradox, that the accumulation of capital is not a mean of increasing public wealth. Lord Lauderdale seems to forget, that the individual who accumulates, *even if already possessed of as much capital as in the existing state of his knowledge he can use for the purpose of supplanting labour*, vests that capital with a banker, or in the funds, or on mortgage, or on bond; so that it passes circuitously into the hands of those who have *not* all the capital they can use for supplanting labour. Accumulation therefore, in all its forms, tends to increase the productive powers of the commonwealth. The object of this chapter seems to be, to prepare a diversion of the sinking fund from the purchase of capital to the payment of interest. It is evident that the sinking fund operates on the national debt, like the cash at the Bank on bank-notes—it renders the great mass of stock more easily and instantaneously convertible into a solid value. But if there were no daily purchasers, whose wants were nearly commensurate with the amount daily brought to market, the stocks would fluctuate more, and would often be hawked about at the Dutch auction of progressive depreciation, when a large seller came into the Stock-exchange. The purchases of the commissioners, therefore, serve to render circulable an amount of debt which would else be found a cumbrous burden in the money-market. They also tend to raise the price of stock, and thus to cheapen loans to the government. It is wiser, therefore, in the state, both to pay and to borrow as it does, than it would be to borrow less and not pay at all. Besides, the redemption proceeds rapidly, when there is a great demand for capital, and when money obtains a high interest; but it proceeds slowly, when there is little demand for capital, and when money yields a low interest. All this is as it should be.

The fifth chapter treats of the means of augmenting wealth. Of this chapter the most remarkable sections are those which endeavour to refute the doctrine of Adam Smith, that *the division of labour* (as he somewhat equivocally terms it), or the harmonious exertion of force, is the great cause of improvement in the productive power of labour. Lord Lauderdale is for ascribing to machinery, or to the power of supplanting and performing labour by capital, what Adam Smith ascribes to the division

of labour. This chapter is not quite convincingly argued; and yet the corollary is probably well founded.

The work concludes with some acute and valuable observations on the effects of the distribution of riches upon consumption, manufactures, and manners. These remarks deserved to form a separate chapter.

The Appendix contains curious extracts, chiefly from French pamphlets, which elucidate the subjects of inquiry.

This book displays information and research, much readiness and fluency of thought, more perspicuity than precision of style. The subtility, ramification, and ingenuity of the positions will be admired, where their soundness may be questioned: and the continuation, of which the noble author gives a hope, will be expected with a curiosity commensurate with the gratitude which this effort has inspired.

ART. IV.—*Taylor's Plato.* *(Continued from p. 133.)*

HAVING noticed, in our last number, Mr. Taylor's theological creed, we now proceed to the translation, the greater part of which is from the pen of that gentleman—he being indebted to Mr. Sydenham for nine dialogues only, and to Mr. West for a tenth. The version of an author so voluminous as Plato, is undoubtedly an undertaking of no common magnitude; and to execute the task in a manner worthy of the original, requires the utmost patience, and the most unwearied application. But if we also consider the many other works in which Mr. Taylor has been engaged, and recollect that, comparatively speaking, he is a young man, the difficulty increases, and almost inclines us to think him no less rapid in composition than the poet who, as Horace tells us,

> ——————In horâ sæpe ducentos
> . . . . . versus dictabat stans pede in uno.

In presenting the remains of antiquity in the dress of modern languages, it is necessary to avoid a translation too free and paraphrastic on the one hand, or too literal, and therefore formal, on the other: elegance cannot atone for inaccuracy, nor will accuracy itself atone for extreme inelegance. The best method of avoiding such faults is to imbibe as far as possible the spirit of the original; to consider in what words the author would have conveyed his sentiments, had he lived in our own days; and by these means catch the manner as well as matter of the writer. Longinus, in his admirable treatise on the Sub-

lime *, recommends this canon to all who are ambitious of excelling in composition; he directs them to consider how Plato, Demosthenes, or Thucydides, would have expressed this or that thought: and surely it is no less applicable to such as are translating the very models which he holds up for imitation. Mr. Taylor seems, in some measure, to be of our opinion; for, speaking of his translation, he says,

'If it had been made with an eye to the judgement of the many, it would have been necessary to apologise for its literal exactness. Had I been anxious to gratify false taste, I should doubtless have attended less to the precise meaning of the original; have omitted almost all connective particles; have divided long periods into a number of short ones; and branched out the strong and deep river of Plato's language, into smooth, gliding, shallow, and feeble streams. But as the present work was composed, with the hope indeed of benefiting all, but with an eye solely to the criticisms of men of elevated souls, *I have endeavoured not to lose a word of the original, and yet have attempted to give the translation as much elegance as such verbal accuracy can be supposed capable of admitting. I have also endeavoured to preserve the manner as well as matter of my author; being fully persuaded, that no translation deserves applause in which both are not as much as possible preserved.*' P. cix.

In judging Mr. Taylor, then, by the rules he has himself laid down, we are reluctantly obliged to say, that his work is very defective, and that he has run into errors nearly allied to those which he has censured in Dr. Spens, whose translation of the Republic he pronounces to be, 'in the more abstruse parts, 'inaccurate,' and 'to abound in Scotticisms that offend an English ear, and vulgarisms which are no less disgraceful to the translator than disgusting to the reader.' Of the justice, indeed, or injustice, of the judgement passed on Dr. Spens, as the book is not before us, we have not the means to determine: but we have abundant reason to say that Mr. Taylor is not unfrequently mistaken as to the meaning of his author, and that his translation is so literal as to be generally uninteresting, and sometimes unintelligible.

Who, for instance, would have expected to find the following passage, which occurs in the dialogue termed Euthydemus, thus translated, or rather travestied?—

Φεύγεις, ἔφη, ὦ Σώκρατες, ὁ Διονυσόδωρος, καὶ ἐκ ἐθέλεις ἀπο κρίνεσθαι. Εἰκότως γ', εἶπον ἐγώ. ἥττων γὰρ εἰμι καὶ τῶ ἑτέρᾳ ὑμῶν· ὥστε

* Καλὸν ἀναπλάττεσθαι ταῖς ψυχαῖς πῶς ἂν Πλάτων, ἢ Δημοσθένης ὕψωσεν, ἢ ἐν ἱστορίᾳ Θουκυδίδης· προσπίπτοντα γὰρ ἡμῖν, κατά ἕλκον ἐκεῖνα τὰ πρόσωπά, καὶ οἷον διαπρέποντα, τοις ψυχὰς ἀνέισει πῶς πρὸς τὰ ἀνειδωλοποιούμενα μέτρα. Long. de Sub. cap. 14.

πολλῷ δέω μὴ ἀ δύο γε φεύγειν· πολὺ γάρ πω εἰμὶ φαυλότερος τῷ Ἡρακλέους, ὃς ἐκ οἵος τε ἦν τῇ τε ὕδρᾳ διαμάχεσθαι σοφιστρίᾳ ἔσῃ, καὶ διὰ τὴν σοφίαν ἀνιείσῃ, εἰ μίαν κεφαλὴν ἀποτμηθείη τοῦ λόγε, πολλὰς ἀντὶ τῆς μιᾶς· καὶ κάρκινῳ ἑτέρῳ τινὶ σοφιστῇ, ἐκ θαλάττης ἀφιγμένῳ, νεωστὶ, μοὶ δοκεῖν καταπεπλευκότι· ὃς ἐπειδὰν αὐτὸν ἐλύπει ἔπως, ἐκ τῶ ἐπὶ ἀριστερὰ λέγων καὶ δάκνων, τὸν Ἰόλεων τὸν ἀδελφιδέν βοηδὸν ἐπεκαλέσατο. Plato, tom. i. p. 297. B. VI. Ed. Steph.

Who, we say, could have expected to have found this passage thus translated?

'You fly, Socrates, said Dionysodorus, and are not willing to answer.—It is reasonable that I should, said I; for I am inferior to either of you—so that there is abundant necessity that I should fly from two; *for I am much more imbecile than Hercules, who was not able to contend with the hydra (a sophist, who by her wisdom, if one head of the discourse was cut off, presented many instead of one), and at the same time with the crab (a certain other sophist, who, as it appears to me, recently drove on shore from the sea); and when Hercules had, in a similar manner, tormented the crab, by speaking to and biting him on the left-hand-side,* he called upon Iolaus, the son of his brother, to assist him.' Vol. v. p. 340.

In this passage, which Mr. Taylor has tortured into absolute nonsense, Socrates pleasantly represents the hydra and crab as two sophists, with both of whom Hercules was unable to contend at once; but was obliged to call in to his aid Iolaus, his nephew. It should therefore have been translated thus—

'For I am much inferior to Hercules, who was not able to contend with the hydra, a perfect mistress of sophistry, who by her skill, when one head of the argument was cut off, sent forth many in its place, and with the crab, another sophist, lately arrived from abroad, as I conjecture: so when the latter harassed him from the left with his troublesome addresses, he called upon Iolaus, his nephew, to assist him.' The ὃς αὐτὸν ἐλύπει, is clearly the crab, not Hercules. So again, a few pages afterwards, the following passage occurs, which shows Mr. Taylor to have mistaken his author, and that, too, most grossly.—Socrates, in relating to Crito the conversation which had passed between himself and the sophists Euthydemus and Dionysodorus, is made to say—

'Here indeed, Crito, there was not any one present who did not, in the highest degree, praise what was said; and the men were almost ready to die with laughing, applauding, and exulting. For, before this, the lovers alone of Euthydemus applauded every thing that was said in a very beautiful manner; *but here, not far from the pillars in the Lyceum, they applauded the men, and were delighted with what they said.*' Vol. v. p. 347.

It may appear almost incredible that Mr. Taylor should have converted a fine hyperbole into what has little or no meaning;

yet such is the fact: for what he translates—'not far from the pillars in the Lyceum they applauded the men,' &c. ought to have been translated—'the very pillars in the Lyceum were almost ready to applaud the two men, and to express their delight —ἐντᾶυθα δὲ, ὀλίγου καὶ οἱ κίονες οἱ ἐν τῷ Λυκείῳ ἐθορύβησάν τ' ἐπὶ τοῖν ἀνδροῖν καὶ ἤσθησαν.' Plat. tom. i. p. 303. B. Ed. Steph.

To give a single instance more.—In the speech of Alcibiades, at the close of the dialogue termed The Banquet, a circumstance is recorded, which Mr. Taylor thus represents—

'Further still, O fellow guests, it was worth while to behold Socrates when our army fled from Delium; for I happened to be in the battle among the cavalry, but Socrates among the foot. The ranks, therefore, being broken, he and Laches retreated; *and I meeting with and seeing the troops, exhorted them to take courage, and said that I would not abandon them.*' Vol. iii. p. 527.

Ἔτι τοίνυν ὦ ἄνδρες, says the speaker, ἄξιον ἦν θεασάσθαι Σωκράτη, ὅτε ἀπὸ Δηλίᾳ ἀνεχώρει τὸ στρατόπεδον. ἔτυχον γὰρ παραγενόμενος ἵππον ἔχων, οὗτος δὲ ὅπλα. ἀνεχώρει ἤν ἐσκεδασμένων τῶν ἀνθρώπων οὗτός τε ἅμα καὶ Λάχης. καὶ ἐγὼ περιτυγχάνων, καὶ ἰδὼν, εὐθὺς παρακελεύομαι τε αὐτοῖν θαρρεῖν, καὶ ἔλεγον ὅτι οὐκ ἀπολείψω αὐτώ. Vol. iii. p. 221. A.

The very context proves that it was not the troops with whom Alcibiades met; that it was not the troops whom he saw. They were dispersed; the ranks were not merely broken, but the soldiers had betaken themselves to a disorderly flight (ἐσκεδασμένων τῶν ἀνθρώπων). Laches and Socrates were the persons whom he saw; Laches and Socrates were the persons whom he met with; whom he exhorted to take courage; whom he promised not to leave. Not a syllable is said of his falling in with any other troops; and the language precludes all doubt upon the subject; it is αὐτοῖν and αὐτὼ in the dual, not αὐτοῖς and αὐτὲς. But Mr. Taylor's manner of rendering the passage manifestly implies the contrary.

It is not, however, our intention to dwell at present upon the many mistakes of this sort, which we have met with in these volumes, as we shall have occasion to speak of them hereafter; we choose rather to lay before our readers a few extracts, such as may enable them to judge of the general style of the translation; which, we must be allowed to think, would have been more agreeable to every reader, if the frequent occurrence of such expressions as *anagogic*, *dianoëtic*, *doxastic*, *idiom* (ἰδίωμα), &c. had been avoided. Mr. Taylor, it is true, furnishes us with a list of these *Anglo-græcisms*; but they might, we think, and should, have been avoided.

The first specimen with which we shall present the reader, is taken from the celebrated dialogues, entitled The Republic.

In the opening of that work, Socrates is represented as inquiring of Cephalus, a man far advanced in years, what was his opinion concerning old age? The old man's reply to this interrogation is replete with the justest sentiments, clothed in most beautiful language. The following is Mr. Taylor's translation of this highly-finished passage, and it is in his best manner—

'I would gladly learn from you,' (says Socrates) 'as you are now arrived at that time of life which the poets call the threshold of old age, what your opinion of it is; whether you consider it to be a grievous part of life, or what you announce it to be? And I will tell you, Socrates, said he, what is really my opinion; for we frequently meet in one place several of us who are of the same age, observing the old proverb. Most of us, therefore, when assembled, lament their state when they feel a want of the pleasures of youth, and call to remembrance the delights of love, of drinking, and feasting, and some other akin to these; and they express indignation as if they were bereaved of some mighty things. In those days, they say, they lived well, but now they do not live at all; some of them, too, bemoan the contempt which old age meets with from their acquaintance; and on that account also, they lament old age, which is to them the cause of so many ills. But these men, Socrates, seem not to me to blame the real cause; for, if this were the cause, I should likewise have suffered the same things on account of old age; and all others, even as many as have arrived at these years: whereas I have met with several who are not thus affected, and particularly was once with Sophocles the poet, when he was asked by some one, How, said he, Sophocles, are you affected towards the pleasures of love? Softly, friend, replied he: most gladly indeed have I escaped from these pleasures, as from some furious and savage master. He seemed to me to speak well at that time, and no less so now; for certainly there is in old age abundance of peace and freedom from such things: for when the appetites cease to be vehement, and are become easy, what Sophocles said certainly happens; we are delivered from very many, and those too insane masters. But with relation to these things, and those likewise respecting our acquaintance, there is one and the same cause: which is not old age, Socrates, but manners: for if indeed they are discrete and moderate, even old age is but moderately burthensome: if not, both old age, Socrates, and youth are grievous to such. Being delighted to hear him say these things, and wishing him to discourse further, I urged him, and said, I think, Cephalus, the multitude will not agree with you in those things; but will imagine that you bear old age easily not from manners, but from possessing much wealth; for the rich, say they, have many consolations. You say true, replied he; and there is something in what they say, but not so much as they imagine. But the saying of Themistocles was just, who, when the Seriphian reviled him, and said that he was honoured not on his own account, but on that of his country, replied, that neither would himself have been renowned had he been a Seriphian; nor would he, had he been an Athenian. The same saying is justly applicable to those who are not rich, and bear old age with uneasiness; that neither would the worthy man, were

he poor, bear old age quite easily; nor would he who is unworthy, though enriched, ever be agreable to himself.' Vol. i. p. 106.

We might point out several passages in the above extract, which an adherence to the Greek idiom has rendered harsh to an English ear; a fault which might have been avoided, without offering the smallest violence to the meaning of Plato, and without departing in any respect from literal exactness.—But it is unnecessary to do so; any one that reads it must observe this.—We proceed therefore to make a few more quotations from the translation, in order that a just idea of its merits may be formed. In a work so voluminous, it is difficult to make a choice, or to say what particular parts have a preferable claim to our notice: but we think that the following is worthy of attention, as furnishing a very enlarged, and, considering the times in which the author lived, a very just opinion on an important question respecting the moral government of the world. Speaking of the nature of poetic fables, and the pattern after which they ought to be constructed, he says—

'God is always to be represented such as he is, whether one represent him in epic, in song, or in tragedy. This ought to be done. Is not God essentially good? and is he not to be described as such?—Without doubt.—But nothing which is good is hurtful, is it?—It does not appear to me that it is. Does then that which is not hurtful ever do hurt?—By no means. Does then that which never does any hurt do any evil?—Nor this neither. And what does no evil cannot be the cause of evil, how can it? But, what! Good is beneficial!—Yes. It is then the cause of welfare?—Yes. Good therefore is not the cause of all things, but the cause of those things which are in a right state; but is not the cause of those things which are in a wrong.—Entirely so, said he. Neither then can God, said I, since he is good, be the cause of all things as the many say; but he is the cause of few things to men: but of many things he is not the cause; for our good things are much fewer than our evil: and no other than God is the cause of our good things; but of our evils we must not make God the cause, but seek for some other. You seem to me, said he, to speak most true. We must not then, said I, either admit Homer, or any other poet, trespassing so foolishly with reference to the gods, and saying, how

> 'Two vessels on Jove's threshold ever stand,
> The source of evil one, and one of good.
> The man whose lot Jove mingles out of both
> By good and ill alternately is rul'd.
> But he whose portion is unmingled ill,
> O'er sacred earth by famine dire is driv'n.'

'Nor that Jupiter is the dispenser of our good and evil. Nor, if any one say that the violation of oaths and treaties by Pandarus was effected by Minerva and Jupiter, shall we commend it. Nor that

dissension among the gods, and judgement by Themis and Jupiter. Nor yet must we suffer the youth to hear what Æschylus says; how,

> ' Whenever God inclines to raze
> A house, himself contrives a cause.'

' But if any one make poetical compositions in which are these iambics, the sufferings of Niobe, of the Pelopides, or the Trojans, or others of a like nature, we must either not suffer them to say they are the works of God; or if of God we must find that reason for them which we now require, and we must say that God did what was just and good, and that they were benefited by being chastised: but we must not suffer a poet to say that they are miserable who are punished; and that it is God who does these things. But if they say that the wicked, as being miserable, needed correction; and that in being punished they were profited by God, we may suffer the assertion.' Vol. i. P. 222.

Such sentiments as these are highly worthy of the philosopher Socrates, and his disciple Plato. Had the ideas of the latter upon subjects of the first importance to the happiness of man been equally unexceptionable, the encomium which Mr. Taylor has passed upon the Republic, when he affirms it to be ' a polity perfect in all its parts;' and asserts that ' it may be considered as one of the greatest and most beneficial efforts of the human intellect, that *has appeared, or ever will appear* in any of the infinite periods of time,' might have passed as innocent, though greatly overcharged. We should have considered it as a panegyric, that might claim a relationship to some modern compositions, in which much more is said than is really meant; and which, in pronouncing their heroes the wisest and best of men, only signify that they possess some wisdom, and are not destitute of every virtue. But the Republic, in some of its essential parts, is founded on principles so horrid; and Mr. Taylor seems so much in earnest in all the compliments he pays to Plato, that we cannot pass by the paragraphs in which they are contained, without expressing our pity, and declaring our detestation of them. Could the theory of the author be reduced to practice, it must lead to the worst actions of the most unenlightened times; and, instead of proving ' the best and most beneficial effort that ever has been, or ever will be produced by the human intellect' (we did not know before that Mr. Taylor was a prophet), it would be an abundant source of cruelty, and a never-failing cause of guilt. The exposure of infants, the abolition of the rites of marriage, the destruction of all parental and filial affection; we did not expect an approbation of such a scheme even from the translator: and although the disciples of the modern school of philosophical infidelity might approve some parts of it; yet even they would start back with horror from the murder of unoffending innocence, pro-

posed on the principle of expediency—that of preventing an increase in population! However the custom of a neighbouring commonwealth might have reconciled it to Plato's ideas of propriety, the proposal adds not to our opinion of his judgement or humanity. If a superstructure, founded on such a basis, be 'the greatest effort of the human mind,' we thank God for that inferior degree of intellect, which is alike incapable of admiring or recommending it.

'It appears' (says Plato) 'that our rulers are obliged to use much fiction and deceit for the advantage of the governed; and we said somewhere, that all these things were useful in the way of medicines—and rightly said he. This piece of right now seems not to be most inconsiderable in marriages, and the propagation of children. How now? It is proper, said I, from what we have acknowledged, that the *best men embrace*, for the most part, the *best women;* and the *most depraved men*, on the contrary, the *most depraved women;* and the *offspring of the former is to be educated, but not that of the latter*, if you desire to have the flock of the most perfect kind; and this must be performed in such a manner, as to escape the notice of all but the governors themselves, if you would have the whole herd of the guardians to be as free from sedition as possible.' Vol. i. p. 298.

Καὶ τῶν μὲν τὰ ἔκγονα τρέφειν, τῶν δὲ μή· is the original of this monstrous sentiment; a sentiment on which Plato seems to dwell with pleasure; for within the space of two pages it occurs again, coupled with the doctrine of that free and promiscuous intercourse which he allows to the sexes.

'I imagine, that when the women and men exceed the age of generating, we shall permit the men to cohabit with any *women they incline* (ἢ ἂν ἐθέλωσι), besides their daughter and mother, and those who are children of their daughters; or those upwards from their mother: and so likewise the women to embrace any but a son and father, and the children of these, either downwards or upwards: all this liberty we will allow them, after we have enjoined them to attend carefully in the first place, *if any thing should be conceived, not to bring it into light; but if, by any accident, it should be brought forth, to expose it as a creature for which no provision is made.*' Vol. i. p. 300.

It is almost needless to observe that, 'with any women they *incline*,' instead of they '*choose*,' is not allowable; but we must say Mr. Taylor is less attentive to his expressions than he ought to have been. The opening of the following passage, which we produce as a further proof (if further proof be wanted) of the free intercourse that Plato allows to the two sexes, will show this.

'We do not here, said I, good Adimantus, as one may imagine, enjoin them many and great matters, but such as are all trifling, if they take care of one grand point, as the saying is, or rather that which is sufficient in place of the grand. What is that? said he. Educa-

tion, said I, and nurture; for if, being well educated, they become temperate men, they will easily see through all these things, and such other things as we omit at present, respecting women, marriages, and the propagation of the species. *For these things ought all*, according to the proverb, *to be* ENTIRELY *common* among friends.' Vol. i. P. 265.

This requires no comment: it speaks for itself; and it demonstrates, beyond all contradiction, the absurdity of the principle on which the Republic is erected. We shall quit this subject, after producing one passage more, in which the extinction of all filial and parental affection is enjoined, as necessary to the well-being of this form of polity. If any man can seriously believe a system, which is erected on such unnatural principles, to be 'the greatest effort of the human mind,' we envy him not: the *soundness* of his *understanding* must be equal to the *goodness* of his *heart*.

'And those of the youth who distinguish themselves, whether in war or any where else, ought to have rewards and prizes given them, and the most ample liberty of embracing women, that so, under this pretext likewise, the greatest number of children may be generated of such persons. Right. And shall the children always as they are born be received by magistrates appointed for these purposes, whether men, or women, or both? for the magistracies are in common to women *as* to men. They are so. And when they receive the children of worthy persons, they will carry them, I imagine, to the nursery, to certain nurses dwelling apart in a certain place of the city. But the children of the more depraved, and such others as are any way lame, they will hide in some secret and obscure place, as is proper. If they want, said he, the race of guardians to be pure. And shall not these take care likewise of their nursing, in bringing to the nursery the mothers when their breasts are full, *practising every art, that no one know her own child*, and in providing others who have milk, if these shall prove insufficient? And they shall likewise take care of these nurses that they suckle a competent time: and they shall appoint the nurses and keepers to be wakeful, and to take every other necessary toil.' Vol. i. P. 299.

The last sentence, by the way, is falsely translated; it ought to have been—'And they shall likewise take care that these give suck for a sufficient time; but to watch over the children, and every other labour, they shall assign to the nurses.' The original is, Οὐκοῦν καὶ τροφῆς ἕνεκα ἐπιμελήσονται, τάς τε μητέρας ἐπὶ τὸν σηκὸν ἄγοντες ὅταν σπαργῶσι, πᾶσαν μηχανὴν μηχανώμενοι ὅπως μηδεμία τὸ αὐτῆς αἰσθήσηται, καὶ ἄλλας γάλα ἐχούσας ἐκπορίζοντες ἐὰν μὴ αὗται ἱκαναὶ ὦσι. καὶ ΛΥΤΤΩΝ ΤΟΥΤΩΝ ἐπιμελήσονται, ὅπως μέτριον χρόνον θηλάσωνται. ἀγρυπνίας ΔΕ καὶ τὸν ἄλλον πόνον τιτθαίς τε, καὶ τροφοῖς παραδώσουσι. Here Δε clearly shows the τροφοι and τιτθαι to be distinct from those who are designated by αὐτων τατων, and who are undoubtedly αἱ γάλα ἐχεται. This every school-boy knows,—though the translator of Plato, and of

a host of other writers, is ignorant of it. Indeed we are astonished to find a man, who has called in question the talents of the whole world, and who pretends to a profound knowledge of Grecian literature, committing mistakes so glaring. Surprised, did we say? let us correct the expression: let us rather say *not* surprised; for modesty and merit are generally companions. Take another instance of Mr. Taylor's *accuracy*—

'Physicians would become most expert if, beginning from their infancy, they would in learning the art be conversant with the greatest number of bodies, and these the most sickly; and laboured themselves under all manner of diseases, and by natural constitution were not quite healthful; for it is not by the body, I imagine, that they cure the body, else their own bodies could at no time be admitted to be of an ill constitution, but by the soul; which, whilst it is of an ill constitution, is not capable to perform any cure. Right, said he. *But the judge, friend, governs the soul by the soul; which, if from its childhood it has been educated with depraved souls, has been conversant with them, and has itself done all manner of evil,* [*it*] *is not able to come out from among them, so as accurately to judge by itself of the evils of others.*' Vol. i. p. 251.

The paragraph which we have printed in italics, is intended for a translation of the following words—Δικαστὴς δέ γε, ὦ φίλε, ψυχῇ ψυχῆς ἀρχει. ἡ ἂν ἐγχωρεῖ ἐκ νεας ἐν πονηραῖς ψυχαῖς τεθράφθαι τε, καὶ ὡμιληκέναι, καὶ πάντα ἀδικήματα αὐτὴν ἠδικηκυῖαν διεξεληλυθέναι, ὥστε ὀξέως ἀφ' αὑτης τεκμαιρέσθαι τὰ τῶν ἄλλων ἀδικήματα. That is, 'But the judge, my friend, governs the soul by means of the soul; which must not be brought up from its infancy among depraved souls, associate with them, and practise every sort of iniquity, that from its own habits it may judge with accuracy of the vices of other men.' Had Plato intended to express the sentiment, which his translator fathers upon him, he would have used the participles τεθραμμενη and ὡμιληκυια; add to which that διεξεληλυθέναι means not *to come out*, but *to pass through*. The sentence, moreover, is not only falsely translated; it is rendered ungrammatical also by the insertion of the word *it*, which we have inclosed within brackets; nor do we consider 'capable to perform' as strictly proper. We will further beg leave to suggest to Mr. Taylor, that such phrases as '*But when still persisting he does not desist, but inchants his soul, after this it melts and dissolves him, till it liquefies his anger*,' (p. 254) are absolute nonsense: we must also tell him 'that a *handsome plough*, and *to lie handsomely*,' are very bald translations of the original. Καλον, and καλως, we know were applied by the Greeks to express any thing that was done in a fit and becoming manner; but the words *handsome* and *handsomely*, *beautiful* and *beautifully*, are not used in so extensive a sense. He may consider this as below his notice. But we still esteem custom as the '*lex et norma loquendi*;' and are not induced to alter our opi-

nion by the frequent use of barbarous and uncouth language, which we have met with in this work.

Amidst so much error, and so many mistakes, the translator would have acted prudently, had he shown less arrogance and conceit. It would have been wise in him to have spoken more humbly of himself, and more candidly of those who have laboured in the same field. We are induced to make this observation, in consequence of the very curious, and, as Mr. Taylor esteems it, we suppose, very edifying note, which occurs at p. 390 of the first volume. In this, after attempting to explain a passage which bids defiance to explanation, he adds :—'*One* Massey, who published a Greek and Latin edition of the Republic at Cambridge, in the year 1713, observes, respecting this most obscure passage, that what Plato distinctly means by it, he neither knows nor cares; since it appears to him, that what affords so much difficulty is but of little weight. *This*,' continues Mr. Taylor, '*is in the true spirit of a verbal critic* *.' Without pretending to determine in what spirit Massey wrote this, the spirit that dictated the observation we pronounce evident enough. For our own part, we confess ourselves better pleased with the man who candidly owns his ignorance, than with a puffed up and vain-glorious critic, who first fatigues his reader with prolix observations, which it requires the acuteness of an Œdipus to understand, and at last speaks the truth, and says he knows nothing about the matter. But we have dwelt sufficiently long upon the Republic: we shall say no more, therefore, upon this part of the performance, except that Mr. Taylor has inserted a very long apology for the fables of Homer; explaining them in the same way that he has explained the sixth book of Virgil, in his curious dissertation on the Eleusinian and Bacchic mysteries; an account of which will be found in our Review for March, 1795.

In a work so extensive as that under our present consideration, we find ourselves, as we before said, perplexed in making a quotation which may give a fair specimen of the talents of the translator, and which, at the same time, will suit the limits of our work. The Crito, however, being familiar to every man

* The passage we allude to stands thus in Mr. Taylor's translation:

'But the period to that which is divinely generated, is that which the perfect number comprehends; and to that which is generated by man, that in which the augmentations surpassing and surpassed, when they shall have received three restitutions and four boundaries of things assimilating and dissimilating, increasing and decreasing, shall render all things correspondent and effable; of which the sesquitertian progeny, when conjoined with the pentad, and thrice increased, affords two harmonies. One of these, the equally equal, an hundred times an hundred; but the other, of equal length, indeed, but more oblong, is of an hundred numbers from effable diameters of pentads, each being deficient by unity, and from two numbers that are ineffable; and from an hundred cubes of the triad. But the whole geometric number of this kind is the author of better and worse generations.'

who has any acquaintance with the writings of Plato, and exhibiting, at the same time, a very dignified picture of the condemned philosopher, seems to claim our notice. Without further preface, therefore, we shall present to our readers an extract from that part of the dialogue which represents Crito as urging his admired and venerable master to use the means contrived for his escape.

'*Crito.* O blessed Socrates, be now persuaded by me, and save yourself. For if you die, not one calamity only will befall me; but exclusively of being deprived of you, an associate so necessary as I have not found any other to be, those, who do not well know me and you, will think that I might have saved you if I had been willing to spend my money; but that I neglected to do so. Though what can be more base than such an opinion, by which I should appear to value riches more than my friends? for the multitude will not be persuaded that you were unwilling to depart hence, though we endeavoured to effect your escape.

'*Soc.* But why, O blessed Crito, should we so much respect the opinion of the multitude? For the most worthy men, whose opinion ought rather to be regarded, will think these things to have been so transacted as they were.

'*Crito.* Nevertheless you see, Socrates, that it is necessary to pay attention to the opinion of the multitude. For the present circumstance now evinces that the multitude can effect not the smallest of evils, but nearly the greatest, if any one is calumniated by them.

'*Soc.* I wish, O Crito, that the multitude could effect the greatest evils; that they might also accomplish the greatest good. For then it would be well; but now they can do neither of these. For they can neither make a man wise nor destitute of wisdom; but they do whatever casually takes place.

'*Crito.* Let these things be so. But answer me, Socrates, whether your concern for me, and the rest of your associates, prevents you from escaping hence, lest we should be molested by calumniators, as having fraudulently taken you from hence; and be forced either to lose all our property, or a great sum of money; or to suffer something else besides this? For, if you fear any such thing, bid farewell to it. *For we shall be just in saving you from this danger, and, if it were requisite, from one greater than this.* But be persuaded by me, and do not act otherwise.

'*Soc.* I pay attention to these things, Crito; and also to many others.

'*Crito.* Do not, therefore, dread these things. For those who have agreed to save you, and to take you hence, demand no great sum for this purpose. And in the next place, do you not see how poor your calumniators are, and, on this account, your liberty may be purchased at a small expence? My property too, which I think is sufficient, is at your service. And if, out of regard to me, you do not think fit to accept my offer, these guests, here, are readily disposed to pay what may be necessary. One, also, among them, Simmias the Theban, has brought with him a sum of money sufficient for this purpose. Cebes, too, and very many others, are

ready to do the same: so that, as I said, neither fearing these things should you hesitate to save yourself, nor should you be troubled on leaving the city (as in court you said you should), from not knowing how to conduct yourself. For in many other places, wherever you may go, you will be beloved. And if you are disposed to go to Thessaly, you will there find my guests, who will pay you every attention, and will render your abode there so secure, that no one in Thessaly will molest you. Besides this, Socrates, neither do you appear to me to attempt a just thing, in betraying when you might save yourself; and in endeavouring to promote the earnest wish of your enemies, who strive to destroy you. To this I may also add, that you appear to me to betray your own children, whom it is incumbent on you to maintain and educate; and as far as pertains to you, leave them to the guidance of chance; though it is likely that such things will happen to them as orphans are wont to experience. However, either it is not proper to beget children, or it is requisite to labour in rearing and instructing them when begotten. But you appear to me to have chosen the more indolent mode of conduct; though it is proper that you should choose such things as a good and brave man would adopt, especially as you profess to have made virtue the object of your attention through the whole of life. I am, therefore, ashamed both for you, and those familiars, who are our associates as well as yours, lest the whole affair concerning you, should appear to have been accomplished through a certain cowardice, *and will be considered as so many ridiculous circumstances which might have been avoided, if we had exerted ourselves even in a trifling degree.* See, therefore, O Socrates, whether these things, besides being evil, will not also be disgraceful both to you and to us. Advise then with yourself quickly, though indeed there is no time for consultation; for on the following night all this must be done. But if we delay, it will be impossible to effect your escape. By all means, therefore, be persuaded by me, Socrates, and do not in any respect otherwise.

'*Soc.* My dear Crito, your alacrity is very commendable if it is attended with a certain rectitude; but if not, by how much the greater it is, by so much it is the more blamable. It is necessary to consider whether these things ought to be done or not. For I am a man of that kind, not only now but always, who acts in obedience to that reason which appears to me on mature deliberation to be best. And the reasons which I have formerly adopted I am not now able to reject in my present fortune, but they nearly appear to me to be similar; and I venerate and honour the same principles as formerly; so that unless we have any thing better to advance at present than these, be well assured that I shall not comply with your request, not though the multitude should endeavour to terrify us like children, by threatening more bonds, and deaths, and ablations of property.' Vol. iv. p. 231.

With the result of this deliberation every one is acquainted. Neither the entreaties of his friends, nor the love of his family, could shake his firmness. The persons who were intrusted with the interpretation of the law, had judged him worthy of

death: to their decision he deemed it the duty of every good citizen to submit. The sentence, indeed, was cruel and iniquitous; but having been pronounced by constitutional authority, he did not think himself at liberty to controvert it. He may with justice, therefore, be called a martyr to good order and good government, dying, as he did, to maintain the one, and support the other. We observe, by the way, that Mr. Taylor has made a few mistakes in his translation of the above; which, had instances of the sort been less frequent, would have excited no inconsiderable surprise. Such a sentiment as 'we shall be just in saving you from this danger, and if it were requisite from one greater than this,' we were astonished to meet with.—It could require no arguments to convince any man in his senses, that if it was just to save him from breaking his finger, it would be just to save him from breaking his neck.—The manner too in which it is introduced adds to its absurdity.—Crito had been enumerating the probable dangers to which *he* should be exposed in consequence of favouring the escape of his master, and then entreats him not to suffer a thought of these to prevent his attempting it; and adds, 'Ἡμεῖς γάρ πᾳ δίκαιοι ἐσμὲν, σώσαντές σε, κινδυνεύειν τοῦτον τὸν κίνδυνον· καὶ, ἐὰν δέῃ, ἔτι τούτου μείζω.' 'For justice requires us to encounter this danger for your preservation, and even a greater than this, if it should be necessary.'—By what rules of common sense, or common grammar, this could have been supposed to mean 'we shall be just in saving you from this danger, and if it were requisite from one greater than this,' we leave to Mr. Taylor to explain.—Had Plato intended to say so, he would have written *σώσαντές σε ἀπο τούτου τοῦ κινδύνου, καὶ, ἐὰν δέῃ, ἔτι τούτου μείζονος*, or something to that effect.—The phrase, *δίκαιοι ἐσμὲν*, which seems to have misled the translator, is equivalent to *æquum est*, as we thought every tiro had known.—So again, 'and will be considered as so many ridiculous circumstances which might have been avoided, &c.' is by no means a just representation of the original, which is as follows.

'Καὶ ἡ εἴσοδος [τῆς δίκης *] εἰς τὸ δικαστήριον ὡς εἰσηλθες, ἐξὸν μὴ εἰσελθεῖν, καὶ αὐτὸς ὁ ἀγὼν τῆς δίκης ὡς ἐγένετο· καὶ τὸ τελευταῖον δὴ τοῦτο, ὥσπερ καταγέλως τῆς πράξεως, κακίᾳ τινὶ καὶ ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγέναι ἡμᾶς δοκεῖν (fors. δοκῇ, Mudge), ὁῖτινές σε οὐ διεσώσαμεν, οὐδὲ σὺ σαυτὸν, ὄιόν τε ὂν καὶ δυνατὸν, ἔιτι καὶ σμικρὸν ἡμῶν ὄφελος ἦν.'

The expression *ὥσπερ καταγέλως τῆς πράξεως* is, we think, well rendered by Sallierus '*tanquam ridicula dramatis catastrophe.*' As to *διαπεφευγέναι ἡμᾶς δοκῇ*, it can never be forced to mean 'might have been avoided;' and *ὁῖτινές σε ᾱ διεσώσαμεν, ἐδὲ σὺ*

* Τῆς δίκης delend. ut videtur, adstipulante Fostero. Rev.

σαυτὸν, &c. is almost entirely passed over. The latter part of the quotation will be found also, on examination, to fall short of Plato's meaning.—Flatterers may call our translator the *Greek* Taylor, and he may fancy himself deserving of the appellation. But we, who can judge of his abilities by the specimens alone which he has given of them to the public, must be allowed to consider the blunders which we have already noticed, added to those we shall notice hereafter, as fully justifying us in pronouncing his knowledge of Grecian literature to be extremely superficial, and inadequate to the task he has undertaken.

Among all the writings of Plato which have escaped the wreck of time, the dialogue called Phædo has gained the greatest praise. In this he undertook the discussion of a question of more than common interest; one on which the human mind could not reflect a moment without anxiety and fear. What might be the situation of the soul after the dissolution of the body, was a point in which all were concerned, but on which few were satisfied. Some of the most distinguished philosophers had taught that its existence was limited to the duration of the body: others, dissatisfied with a prospect so melancholy, had endeavoured to inculcate a contrary doctrine. From the variety of Plato's knowledge we may suppose him well acquainted with the arguments used by each; and may therefore fairly conclude that his treatise upon the subject contains every thing of value, which had been urged by his predecessors, as well as the most forcible reasoning of his own, in favour of the latter hypothesis.—Mr. Taylor pronounces it perfectly demonstrative, but announces a discovery (these are days pregnant with them) which has escaped the generality of readers; *viz.* 'that the death spoken of by the author is a philosophic death,' and he fears that 'few of the present day' know, 'that it is one thing for the *soul* to be separated *from the body*, and another *for the body* to be separated *from the soul*.' For our own part, we are not certain that we understand him; or we should be inclined to call it as important a distinction as that of the clown, who said, the magpye was not *white and black*, it was *black and white*. The *demonstration* of the immortality of the soul, as he calls it, is as follows:

'If it is agreeable to you, therefore, and it is requisite to investigate these particulars, let us consider whether the souls of dead men survive in Hades or not. The assertion indeed which we now call to mind is an ancient one—I mean, that souls departing from hence exist in Hades, and that they return hither, and are generated from the dead. And if the case is such, that living natures are again generated from the dead, can there be any other consequence than that our souls are there? for they could not again be generated if they had no subsistence; and this will be a sufficient argument that these

things are so *, if it is really evident that the living cannot be generated from any thing else than the dead. But, if this is not the case, it will be necessary to adduce some other reason. Entirely so (says Cebes.) You should not therefore consider this assertion with respect to men alone, if you wish to learn with facility; but we should survey it as connected with all animals and plants, and in one word with every thing which is endued with generation. Are not all things, therefore, so generated, that they are produced no otherwise than contraries from contraries, I mean those to which any thing of this kind happens†? as the beautiful is contrary to the base, and the just to the unjust; and a thousand other particulars subsist in the same manner. We should consider, therefore, whether it is necessary respecting every thing that has a contrary, that this contrary should be generated from nothing else than that which is its contrary. As for instance, is it not necessary that when any thing becomes greater, it should become so from being before smaller‡? It is so (says he).—And is not the weaker generated from the stronger, and the swifter from the slower? Entirely so.—But what, if any thing becomes worse, must it not become so from the better? And if more just, must it not be generated from the more unjust? How should it not? We have then, says he, sufficiently determined this, that every thing is thus generated, *viz.* contraries from contraries.—Entirely so.—But what, is there any thing among these, which has a middle subsistence between both (since all contraries are two), so as to cause two generations from this to that, and from that again to this? for between a greater and lesser thing there is an increase and diminution; and hence we say that the one is increased, but the other diminished.—It is so (says he). And must not to be separated and mingled, to be cooled and heated, and every thing in the same manner, though sometimes we do not distinguish the several particulars by names, must they not in reality be every where thus circumstanced, be generated from each other, and be subject to a mutual generation of each into one another? Entirely so, says he.—

'What then (says Socrates), is there any thing contrary to the being alive, as sleeping is contrary to waking? Entirely so (says he).—But what is this contrary?—To be dead.—Are not these things, therefore, generated from each other, since they are contraries? And since they are two, are there not two generations between them?—How should there not?—I will therefore (says Socrates) tell you what one of these conjunctions is, which I have just now spoken of, and what its generations are; do you tell me what the other is. But I say, that one of these is *to sleep*, but the other *to awake*; and from sleeping awaking is generated, and from awaking sleeping; and the generations are on the one hand to be laid asleep, and on the other to be roused. Have I sufficiently explained this to you, or not?—Perfectly so.—Do you, therefore (says he), inform me in a similar man-

* Rather, 'if it should be made really evident,' εἰ τῷ ὄντι φανερὸν γίγνοιτο. Rev.

† It ought to have been, 'I mean such as have a contrary:' ὅσοις τυγχάνει ὂν τοιοῦτόν τι. Rev.

‡ Mr. Taylor has omitted the following passage: Οὐκοῦν κἂν ἔλαττον γίγνηται, ἐκ μείζονος ὄντος πρότερον, ὕστερον ἔλαττον γενήσεται. Rev.

ner concerning life and death.—Do you not say that living is contrary to be dead?—I do.—And that they are generated from each other?—Certainly.—What then is generated from that which is alive?—That which is dead, (says he).—But what (says Socrates) is generated from *the dead?*—It is necessary to confess (says he) that this must be *the living*.—From the dead, therefore, (says he), O Cebes, living things and men who are alive, are generated.—It appears so (says he).—Our souls, therefore (says Socrates), subsist in Hades.—So it seems.—Is not, therefore, one of the generations subsisting about these manifest? for *to die* is, I think, sufficiently clear; is it not?—Entirely so (says he).—What then shall we do? Shall we not render back a contrary generation in its turn, but say that nature is lame and defective in this particular? Or is it necessary to assign a certain contrary generation *to the being dead?* Entirely so (says he).—But what is this? *To be restored back again to life.*—But (says Socrates) if there is such a thing as to revive again, will not this reviving be a generation from the dead to the living? Perfectly so.—This then is agreed upon by us, that the living are generated from the dead no less than the dead from the living: but this being the case, it is a sufficient argument to prove that the souls of dead men must necessarily exist somewhere from whence they may again be generated.' Vol. iv. p. 277.

So weak, so futile, were the arguments by which one of the most distinguished philosophers of antiquity attempted to support his hypothesis. At every step he betrays a consciousness of his uncertainty, his doubts, and his perplexity. Notwithstanding the contempt with which Mr. Taylor treats the moderns, we will venture to assert that the reasons brought by bishop Butler, in his justly celebrated 'Analogy,' to show the probality of the immortal nature of the soul, are much more convincing than any thing which Plato, or his followers, have been able to produce. This it would not be difficult to prove; but here it would be improper. We return therefore to the translation. From this we shall give a single quotation more, in which the conduct of the venerable Socrates in the last moments of his life is held up to our view.—Examples are universally allowed to speak a language much more forcible than the most earnest exhortations: and if any example, merely human, can impress the mind with a just sense of the dignity of virtue, and the peace and serenity which conscious innocence affords; the manner, in which this truly great man met his cruel fate, must produce that effect. The following is Mr. Taylor's translation of this beautiful part of the dialogue: the interesting nature of it must apologise for its length.

'When he' (Socrates) 'had thus spoken he arose, and went into a certain room, that he might wash himself, and Crito followed him: but he ordered us to wait for him. We waited, therefore, accordingly, discoursing over and reviewing among ourselves what had been said; and sincerely thinking that we, like those who are deprived of their father, should pass the rest of our life in the condition of orphans. But when he had washed himself, his sons were brought to him (for

he had two little ones and one considerably advanced in age), and the women belonging to his family likewise came in to him: but when he had spoken to them before Crito, and had left them such injunctions as he thought proper, he ordered the boys and women to depart; and he himself returned to us. And it was now near the setting of the sun: for he had been absent for a long time in the bathing-room. But when he came in from washing, he sat down, and did not speak much afterwards. For then the servant of the eleven magistrates came in, and standing near him, I do not perceive that in you, Socrates, says he, which I have taken notice of in others; I mean, that they are angry with me, and curse me, when, being compelled by the magistrates, I announce to them that they must drink the poison. But, on the contrary, I have found you at the present time to be the most generous, mild, and the best of all the men that ever came into this place: and therefore I am well convinced that you are not angry with me, but with the authors of your present condition. You know those whom I allude to. Now, therefore (for you know that I come to tell you), farewell, and endeavour to bear this necessity as easily as possible. And at the same time bursting into tears, and turning himself away, he departed. But Socrates looking after him, And thou too (says he) farewell; and we shall take care to act as you advise. And at the same time turning to us, How courteous (says he) is the behaviour of that man! During the whole time of my abode here, he has visited and often conversed with me, and proved himself to be the best of men; and now how generously he weeps on my account! But let us obey him, Crito, and let some one bring the poison if it is bruised; but if not, let the man * whose business it is bruise it himself.—But, Socrates, says Crito, I think that the sun still hangs over the mountains, and is not yet set. And at the same time I have known others who have drunk the poison very late, after it was announced to them; who have supped and drunk abundantly, and who have enjoyed the objects of their love. Therefore do not be in such haste; for there is yet time enough. Upon this Socrates replied, Such men, Crito, act with great propriety in the manner you have described (for they think to derive some advantage by so doing), and I also with great propriety shall not act in this manner. For I do not think I shall gain any thing by drinking it later, except becoming ridiculous to myself through desiring to live, and being sparing of life when nothing of it any longer remains. Go, then (says he), be persuaded, and comply with my request.

'Then Crito, hearing this, gave the sign to the boy that stood near him. And the boy departing, and having staid for some time, came, bringing with him the person that was to administer the poison, and who brought it properly prepared in a cup. But Socrates beholding the man—It is well, my friend (says he); but what is proper to do with it? for you are knowing in these affairs. You have nothing else to do (says he), but when you have drunk it to walk about, till a heaviness takes place in your legs; and afterwards lie down: *this is the manner in which you should act.* And at the same time he *extended* the cup to Socrates. But Socrates received it from him, and indeed, Echecrates, with great cheerfulness; neither trem-

* Rather, 'let the man bruise it,' τριψάτω ὁ ἀνδραποδιστής. Rev.

bling, nor suffering any alteration for the worse in his colour or countenance; but, as he was accustomed to do, beholding the man with a *bull-like* aspect, What say you (says he) respecting this portion? Is it lawful to make a libation or not? We only bruise (says he), Socrates, as much as we think sufficient for the purpose.—I understand you (says he): but it is certainly both lawful and proper to pray to the Gods, that my departure from hence thither may be attended with prosperous fortune, which I entreat them to grant may be the case. And at the same time ending his discourse, he drank the poison with exceeding facility and alacrity. And thus far, indeed, the greater part of us were tolerably well able to refrain from weeping: but when we saw him drinking, and that he had drunk it, we could no longer refrain our tears.'

'But he, when he found during his walking that his legs felt heavy, and had told us so, laid himself down in a supine position. For the man had ordered him to do so. And at the same time he who gave him the poison touching him at intervals considered [rather examined] his legs and his feet. And after he had vehemently pressed his foot, he asked him if he felt it. But Socrates said he did not. And after this he again pressed his thighs: and thus ascending with his hand, he showed us that he was cold and stiff. And Socrates also touched himself, and said, that when the poison reached his heart he should then leave us. But now his lower belly was almost cold; when uncovering himself (for he was covered) he said (which were his last words): Crito, we owe a cock to Æsculapius. Discharge this debt, therefore, for me, and do not neglect it.—It shall be done (says Crito): but consider whether you have any other commands. To this inquiry of Crito he made no reply; but shortly after moved himself, and the man *covered* him. And Socrates fixed his eyes. Which when Crito perceived, he closed his mouth and eyes. This, Echecrates, was the end of our associate; a man, as it appears to me, the best of those with whom we were acquainted at that time, and besides this the most prudent and just.' Vol. iv. P. 388.

Upon this passage we have only to remark, that Mr. Taylor, as usual, has committed a few blunders. He forgets that Phædo is relating what had already happened, and therefore uses 'he says' instead of 'he said' (εφη): to which we must add, that 'this is the manner in which you should act,' is not the meaning of ἔτως ἀυτὸ ποίησεις· it means '*sic mortem tibi parabis.*' The expression is used merely to avoid *verba infausta;* and what is translated *covered* ought manifestly to have been *uncovered:* ἐξεκάλυψεν is the Greek word. We do not wonder at Mr. Taylor's mistaking the sense of a Greek expression; but we do wonder that he was not struck with the absurdity of making Crito a witness to a man's closing his eyes, supposing the man to have been, at the same time, covered. We do not approve moreover of *extended* the cup instead of *presented;* nor does a *bull-like* meet our approbation, instead of *a firm* or *undaunted* look. It is literal, we acknowledge; and so would be *ox-eyed* in Homer, when applied to a goddess.

Mr. Taylor's abilities as a translator are not disgraced by his talents as a critic. We shall give a specimen of his skill in this department, and for the present take our leave of him—The following passage affords him an opportunity of exercising his sagacity.—

'It is just, as it appears to me, to call the offspring of a lion, a lion, and the offspring of a horse, a horse. I do not say that that ought to be the case when something monstrous is produced from a horse, and what is different from a horse; but only when the offspring is a natural production. For if the natural progeny of an ox should generate a horse, the offspring ought not to be called a calf, but a colt. [And if a horse, contrary to nature, should generate a calf, the offspring ought not to be called a colt, but a calf].' Crat. Vol. v. p. 502.

Upon these words Mr. Taylor remarks, 'that a great part of the sentence within the crotchets is omitted in all the printed editions; though Ficinus, as is evident, found it in the manuscript from which he made his translation.' In the Greek, he proceeds, nothing is to be found but ἐαν ϐοος ἐκγονον φυσει ἱππος παρα φυσιν τεκῃ, μοσχον, ἐ πωλον κλητεον αλλα μοσχον. Instead of which, he tells us, we must read, ἐαν ϐοος ἐκγονον φυσει ἱππον τεκῃ, ἐ μοσχον κλητεον, αλλα πωλον, και ἐαν ἱππος παρα φυσιν τεκῃ μοσχον, ἐ πωλον κλητεον, ἀλλα μοσχον. 'Without this emendation,' he observes, 'the sentence is perfect nonsense: yet this has not been discovered by *verbalists; a plain proof that they have not read this dialogue with a view to understand it.*' This, with some contemptible abuse of Fischer, is the substance of his note—a note worthy of Mr. Taylor's *profound knowledge:* and should some future editor correct the original by his translation, the *variæ lectiones* would be truly amusing. Of the charge of verbal criticism, we most readily acquit him; for never was there a more unfortunate attempt at emendation, than that of this Zoïlus of modern times. The original is perfectly right, and makes very good sense; whilst his alteration only corrupts and pollutes the text. He does not understand it;—but what then?—he often misunderstands the most common phrase. Let us, however, tell him what it means:—'If a horse, contrary to nature, should produce that which is by nature the offspring of an ox [namely, a calf] it ought not to be called a colt, but a calf.' Good Mr. Taylor, the order of the words is this—ἐὰν ἵππος παρὰ φύσιν τέκῃ ϐοὸς φύσει ἔκγονον [μόσχον], ἐ πῶλον κλητέον ἀλλὰ μόσχον. We have enclosed μόσχον, and its correspondent English expression, in crotchets, from an opinion of its having crept into the text from the margin, where it was, perhaps, placed as explanatory of ϐοὸς φύσει ἔκγονον.

(To be continued.)

ART. V.—*Essays, literary, political, and œconomical. By John Gardiner, M. D. &c. 2 Vols. 8vo. 18s. Boards.* Longman *and* Rees. 1804.

THESE essays are voluminously printed: they are only six in number; but by subdividing them into minute paragraphs, making a table of contents for each paragraph, interposing prefaces and titles, allowing few words to a line, and few lines to a page, the natural contents of a single volume are dilated into two. A similar tendency to amplification pervades the style: conditional phrases, that rarefy every proposition into thin air, expand, with needless interposition, the sentences as they succeed. The matter, however, surpasses the execution: these essays are far from uninteresting: we shall speak of each in its order.

The first relates to the origin of language. Our author thinks it no otherwise of divine derivation than navigation or mechanics. The Deity bestowed on man faculties which were necessarily to lead to the invention of speech.—He proceeds to investigate the doctrine of one common original tongue; but rather gives his vote than his reasons against such a supposition. If all the families of mankind have descended from a single couple, there must have been an original tongue; but if the earth has been stocked with several distinct and primitive families of men, as Dr. Gardiner maintains, each original family probably invented a distinct language accommodated to the peculiarities of its wants and pursuits. It is an objection to the Hebrew as an original language, that it abounds with anomalies; it has many conjugations. Anomalies and varieties generally result from the confluence of different dialects. But the Hebrew is the original *written* language; for the names of the alphabetic characters are in Hebrew significant and picturesque; whereas their meaning is less obvious and simple in the Greek and other ancient languages, although both the names and figures of their letters derive from the Hebrew.

The doctrine of this writer is thus given.

'Let us leave these uncertain conjectures for a supposition much more probable—that words would be daily invented and adopted to express new objects, thoughts, affections of the mind, wants, and desires, till a language was formed, imperfect indeed for some time, but intelligible, and always in a state of improvement. Some considerable time would be necessary for the formation of the declensions of nouns; and they would probably undergo, from time to time, many alterations, before their precise form came, by general consent, to be fixed in the language. The formation of the plural number from the singular, by an alteration in the termination of the noun, would be easy; but the formation of the cases, whether by inflection or by prepositions, sometimes called articles, would be difficult. The qua-

lities of persons, and of things, would naturally suggest adjectives; and pronouns, which give an elegance to language, would soon be invented. The sexes of animals would naturally suggest a distinction by genders; and what could not be brought under the denomination of masculine or feminine, would fall to be of the neuter gender. But so nice a distinction of genders, in things inanimate, as is to be found in the polished tongues of Greece and Rome, we are not to suppose would take place in rude languages. It is needless to mention adverbs, or such particles as, for the sake of distinctness and elegance, are gradually brought into every language, because I cannot suppose much genius required for their invention. In the first formation of a language, the most difficult part of speech would be the verb. Observing, however, that time was a necessary adjunct of all action, this would naturally lead them to express the time of the action, either by a variation of the termination, or by some word expressive of the time, by which their several moods and tenses would be formed. The passive voice, with the auxiliary verb, so useful in all languages, would likewise be an arduous task; but time, the conqueror of all difficulties, would accomplish their formation.

'From what has been suggested, it will be readily perceived, that the several parts of speech would be gradually brought into use; but from the penury of words, and some ungrammatical expressions, the language would be to us rude, harsh, and disagreeable. In such a state, it might remain for several ages, with very little alteration; for, it being intelligible, spoken fluently, and answering all the purposes of language, to tribes or nations in their primitive state, there would be no improvement of it till excited by some necessary alteration in their government or mode of living. A propriety of expression preferable to what was in common use, would from time to time occur to men of capacity and discernment, which must be considered as the dawn of the invention of those natural grammar rules of which every man is more or less capable. By an accumulation of these rules, long before the invention of writing, a grammar for speech would gradually creep into the constitution of every language, which, in succeeding ages, would be improved by a correction of the old, and an addition of new rules, till the language became stationary. From the musical ear of man, which he possesses in so eminent a degree, harsh words would become obsolete, the gaping of vowels at the termination of one word and beginning of another avoided, and a musical arrangement and pronunciation of the language would be sometimes studied.' Vol. i. p. 26.

Instructive observations occur in the twenty-fourth and thirty-fourth paragraphs, on the manner in which children acquire language.

The second essay treats of the different races of men; a subject on which Blumenbach has written with anatomical precision and research. The preface apologises in a very satisfactory manner for the supposed heterodoxy of this investigation. We transcribe the passage.

'It affords me a most singular satisfaction, that what I have said on the different generations of men, militates not, in the smallest de-

gree, against the history given us by Moses of the progeny of Adam and Eve, from whom the Hebrews *appear* to have sprung. I know it is the general opinion, that Adam and Eve were the first parents of all the inhabitants of the earth. That they were the first progenitors of the Jewish race, *appears* from their history given us by Moses; but he nowhere says, that the Gentiles, cotemporary with the family of Adam, were also descended from him. They *appear* to have been the aborigines of the country, of whose origin Moses is silent, though they were extremely numerous at the death of Abel, in several provinces of the east. Were we to adopt the opinion, that all mankind descended from Adam, then, according to the account given us by Moses, we must believe there were none of the human race alive when Seth was born, except Adam, Eve, and Cain; for Abel left no issue. But when Cain was punished for the murder of his brother, and banished to the land of Nod, God put a mark on him, lest any should slay him; and when arrived at the term of his banishment, he took a wife, built a city, and named it after his first born Enoch. But, on the supposition that none were in that country except Cain, who were to slay him? It would be equally inconsistent to suppose, that Cain built a city without considerable assistance, or that it would remain without inhabitants. These must have been the Gentiles, from whom Cain had taken his wife; for Eve had no daughter till after the birth of Seth. His distinguishing the city by a name presupposes there were cities of other names in the country; as well as his going to the land of Nod shows there were distinct regions and nations at that time.

'From the most obvious conclusions to be drawn from these premises, and other passages in the writings of Moses, it is not possible for us to adopt the common opinion of the first parents of the human race, without involving ourselves in the most palpable contradictions. It seems more consistent with reason to believe, that Moses did not, by Adam and Eve, mean the primogenial parents of all mankind: his real intention seems rather to have been, the history and descent of the original founders of the Hebrew and Jewish race, who disdained to be thought the offspring of the progenitors of the common head of the Gentiles. They insisted on an origin more immediately from the Deity, that they might imprint a more peculiar character of dignity and holiness on themselves. The Jews, indeed, above all other men, conceived themselves to be a chosen race; and, being peculiarly distinguished by their descent from Adam, they despised the Gentiles as a species scarcely human. From this pride of descent, and their being a chosen people for the service of God, they were led to be too severe in their treatment of all who were not of their nation. These were the Gentiles, whom they heartily despised and hated, calling them the sons of men, sinners, and beasts; whilst they honoured themselves with the proud appellation of the sons of God, and the country wherein they lived with that of the holy land.

'The observations here made, in regard to the Gentiles before the flood, are likewise applicable to their descendants, who lived after that catastrophe. This deluge, mentioned by Moses, is said by him, figuratively, to have covered the whole earth; that is, all that part of the country inhabited by the descendants of Adam, none of whom were saved, except Noah and his family in the ark. It being the his-

tory of Adam and his descendants, which Moses engaged to record; and all of them having perished in the flood, with the exceptions just mentioned, the whole inhabitants of the earth, meaning the race of Adam, is said at that time to have died; for the Gentiles, being with Moses of no account, are not mentioned. Those authors of reputation, who have made observations on the strata of the earth, are of an opinion, which is now universally received by all men who have studied nature, that the whole earth has, at some former period, and for many ages, been covered by the ocean. It is unnecessary, here, to give their proofs of this fact, from the petrifaction of fishes, shell-fish, plants, sea and land animals, and even of men, found in the strata, all over the world, at various depths in the earth; or to give their reasons for supposing this immersion of the earth to have taken place anterior to the time of the deluge, mentioned by Moses. It is sufficient for me, that it contradicts not the account given us of the flood by that divine legislator, which, from conversations I have had with many pious persons, divines as well as laymen, is believed to have been partial. Indeed, several passages in the writings of Moses corroborate these suppositions; for the account which he gives of the empire of Nimrod the son of Cush, and grandson of Ham, and of the cities which he built, coincides with a time so soon after the deluge, that there could not have been, according to the Mosaic account of the numbers born to the children of Noah, five hundred of his descendants in the world. It likewise appears from Scripture, that in the time of Abraham, Egypt was a great, civilized, populous, and luxurious kingdom, about three hundred and fifty years after the deluge; when, it may be presumed, there were not two millions of Noah's race on the earth. It ought also to be observed, that Canaan, the promised land, the provinces of Aram, now known better by the name of Syria, Shinar or Mesopotamia, Armenia, the kingdom of Elam or Persia, and all the other countries of the east, then known, seem to have been at that time fully peopled.' Vol. i. p. 74.

One of the strongest facts adduced by our author in support of his opinion is the following.

'That the negroes are of a distinct race, is evident, from their progeny being a mongrel species, when they cohabit with people of a different nation and complexion; and most certain it is, that the *fœtus in utero*, which is born of a reddish colour, and turns black in a few weeks, owes not its complexion to the influence of the sun. These remarks relative to mulattoes, are not peculiar to blacks; for they take place between other races, whatever may be their complexion. I have seen the children of a European woman by a Tartar, and of a Chinese woman by a gentleman of this country, and in both cases the mixed breed was most conspicuous: the former took after the father, the latter after the mother. Like observations may be made in every part of the world where conquest or commerce have [*has*] brought together distant nations who intermarry.' Vol. i. p. 110.

'But when no such marriages have taken place, it will be seen, that tribes and nations of different kinds have the individuals of each kind

remarkably uniform, and differing no less remarkably from the individuals of every other kind. Uniformity, without variation, is the offspring of nature, never of chance, or of any external circumstance; and this is incontestably proved by different races of men living adjacent to one another, exposed to the influence of the same climate, soil, diet, and habits of life, as on the banks of the river Senegal. The black nipple of the Samoides shews them to be a distinct race; and, in an opposite climate, we must pronounce the same in regard to the Hottentots. The remarkable prominence of the pudenda in the females, and their particular complexion, are not the only circumstances which distinguish them from the Caffres, living under the same climate. In confirmation of these observations, that the heat of the climate is not the cause of the black colour of men, it may be farther remarked, that the Abyssinians, who live in as hot a climate as many of the negroes, are of an olive colour; and the women, in the southernmost parts of China, have a very fair complexion.' Vol. i. p. 114.

Our author is not, however, very consistent with himself; for he tells us in his sixty-first paragraph that it seems extremely probable there have been in America *several* creations of men; and in his sixty-second paragraph enumerates the characteristic marks peculiar to the *whole* of the Americans. A few creations do not indeed appear to satisfy him in any quarter of the globe, otherwise he would not lay in his claim for one primordial family for the Senegalians—another for the Samoides—a third for the Hottentots—and a fourth for the Caffres. These original ancestors, it seems, in the opinion of our author, all proceed from the central world of the *sun*, which hence becomes a large oven, capable of baking as many batches of primary fathers and mothers of different descriptions as our system-mongers can ever stand in need of. Here, however, it appears the creative processes are themselves not miraculous interpositions, but orderly evolutions of the eternal laws of nature. The espousers of such a tenet we should rather suppose to have been brought from the *moon*, and to be still subject to her influence and laws.

The third essay treats on the formation of the minds of children previous to a literary education. It is impossible to write on education without offering something that is interesting; for even the trite becomes interesting when applied to our domestic and personal concerns. But the author is not consistent with himself in many of the questions which he agitates. In the fifty-third paragraph he well states the dreadful effects of incontinence to women, and justly observes that the disgrace attending it is the best preservative of chastity. But in the fifty-eighth paragraph we find him descanting on the ill effects of severe usage and censure for an act of incontinence; as if he inclined to favour the relaxation of our habitual discipline on

such occasions, and to abolish the very preservative he had before so highly commended. The sixty-fourth section enforces, chiefly by a quotation from Goldsmith, a duty too seldom inculcated by moralists—the pride of pecuniary independence.

The fourth dissertation examines the causes that promote or retard population. On this subject we have already dilated so much at large in our review of Mr. Malthus's Essay *, that we shall pass it altogether, merely observing that Dr. Gardiner in his sixth section (see the sixty-second to the seventy-sixth paragraphs) has argued in a very satisfactory manner, and in the traces of Dr. Adam Smith, in behalf of a perpetually-free importation and exportation of corn, without duty, bounty, or drawback. This argument is well-timed, now that the report of a parliamentary corn-committee threatens the extension of those ancient burdensome restrictions on the corn-trade—the offspring of feudal rapacity and ignorance.

The fifth dissertation contains historical remarks and observations on government. It is little recommended by novelty or specific drift. Objections to the feudal system form its prominent feature. Is the author prepared to advocate the abolition of primogeniture, of the distinction between real and personal property, of copyhold tenures and manorial rights, and of the other remaining vestiges of that system in our legislation? The fourth section undertakes to discuss the merit of illuminism, or of that confederacy of certain learned men in Germany, who seduced a variety of the masonic lodges into a conspiracy against church and crown. Our author is ill informed of the nature and spirit of that remarkable association. He relies exclusively on professor Robison, whose statements are so incorrect as to have been complained of for their infidelity by his very ally the abbé Barruel. The influence of illuminism in the Jacobinical lodges of the French is wholly fabulous. The illuminated had many sympathies of opinion with the earlier revolutionists of France; but it was rather a public profession than a secret conspiracy. And although the French writers much influenced the Germans who study foreign languages, the German writers did not at all influence the French, who read only their domestic literature. The French are still so ignorant of illuminism, that Segur, one of their latest writers concerning Germany, confounds the Swedenborgian ghost-seers of Berlin with the illuminates, mistaking antagonist sects for each other. Dr. Gardiner, however, is correct in ascribing to Toland's Pantheisticon the primary hints which led to the institution of the illuminated confederacy. The desire of opposing the ex-Jesuits by an analogous combination suggested other features of the union. This combination was practically dissolved long before the

* See Crit. Rev. Vol. I. p. 11.

French revolution; but it has generated a body-spirit, a sectarian cohesion, among many of the German writers, which still continues sensibly to operate. Our author is perhaps not aware that he is himself a propagator of a leading tenet of the illuminated free-masons—that there were men in the east before Adam, who is called the first man of the west.

The last series of observations respects the principal causes which promote or retard the advancement of literature, commerce, and the arts:—they will be read with more acquiescence than admiration.

Of these essays, the first two possess most originality: each, however, is entitled to praise for temperance of opinion, popularity of topic, and sufficient propriety of composition.

ART. VI.—*The Progress of Maritime Discovery. (Concluded from our preceding Volume, p. 250.)*

THE scale we have adopted in noticing the plan and the introduction to this work, may perhaps appear suited rather to the magnitude of the undertaking than to our own limits. Yet, on the commencement of a work so vast and important, of a range so extensive, and whose contents are so varied and valuable, the respect due to the author, and the attention which the subject seemed to require, justified, in our opinion, a larger scope than we can always allow. It has been suggested that our view of the Argonautic expedition was more enlarged than its importance required. We think, however, that it has hitherto claimed too little attention; for it certainly was a piratical, not a trading voyage; and, from the disappointment of the adventurers, we have some valuable information respecting the geographical knowledge of the ancients, at an æra when historical records had no existence. The story itself is simple, and the catenation of the events natural. It has, however, been obscured by authors to whom such catenation was not clear, and rendered inconsistent only by their attempts to elucidate it.

The history of maritime discovery commences from the period when the human mind, after struggling for centuries in intellectual darkness, began to burst its cearments, and boldly escape from the trammels which superstition and servitude had forged and riveted. The fifteenth century was the auspicious æra when this energy was first exercised with very considerable effect. Genoa and Venice had already commenced a splendid commercial career; and with this, discovery is always connected. The former took the lead, and was soon afterwards followed by the latter. Their earliest exertions may be dated from the beginning of the eleventh and twelfth centuries; and they were succeeded by the Florentines, who, at a subsequent period, ob-

tained possession of a sea port by the conquest of Pisa. During this epoch the riches of the East were conveyed by the port of Alexandria, enriching the two former republics, and giving them a degree of weight and influence which few monarchs possessed. What are now (alas! what *were*) the United Provinces, appeared at first as independent republics, and were early famed for maritime enterprise, though not for discoveries. The Netherlands were equally forward; and the nations of the Baltic, more early celebrated for naval commerce and discovery, took a decided lead among the northern nations, mixing a little disgraceful piracy with their commerce. Queen Margaret, however, checked, with becoming dignity, the aspiring spirit of the Hans Towns, though she did not very 'meekly bear' her *own* 'faculties.'

This part of the subject our author has sketched with a bold and masterly hand; yet one of the discoveries of the Norwegians seems to belong to the present chapter, as within the limits of the period which he here passes in review—*viz.* that of America by Herjolf and his son Biorn. This took place in the eleventh century; and the island, which was either Newfoundland, or some other in the Gulf of St. Laurence, was styled Vinland, from the small grapes which were traced there, and are still indigenous in those spots. This discovery is recorded by two comparatively late publications from Thormod Thorfœus, which appeared at Copenhagen in 1705 and 1706—*viz.* Veteris Groenlandiæ Descriptio, and Historia Vinlandiæ antiquæ. This part of the subject will probably be noticed in our author's general view of the maritime discoveries of the northern nations. The discovery of the Canary Islands, by the Normans, in the fourteenth century, is mentioned in a subsequent part of the chapter.

The maritime histories of France and England, in their early dawn, afford nothing striking or interesting. That of the latter is chiefly confined to the fisheries and coal trade; and neither is connected with nautical discovery. England, as well as the other countries of Europe, felt the despotic influence of the Hans Towns, and could scarcely be styled a naval power till the beginning of the fifteenth century. The discovery of Madeira, by Matcham, is mentioned, at some length, by our historian; but this, though as a narrative interesting, and as a fact important in its application, yet being altogether accidental, confers no honour on the nation concerned, in the light of maritime discoverers. Spain was scarcely more distinguished in the same view. Her splendour merely commenced with the discovery of Columbus.

Portugal offers the most splendid picture among the maritime nations. Her discoveries were numerous, important, and unrivaled. To the sagacity of Henry duke of Viseo, our author

attributes an opinion that Africa terminated in a southern promontory: yet the premises did not warrant the conclusion; nor, in the progress of the inqury, does it appear that Henry formed a decided opinion on this subject till the coast of Africa had been explored beyond the equator, and, on the other side, authentic information had been obtained of the direction of its eastern shores. It does not lessen the character of Henry, however, that, on a subject of so much importance, he did not rest on suspicion alone. The conclusion was almost demonstrated, even to those who disbelieved the supposed circumnavigation of Africa by the ancient mariners.

Mr. Clarke next engages in an abstract of the history of Portugal, which is somewhat too extensive, since a great part of it refers rather to naval history than maritime discovery. The proper subject soon, however, returns to our attention; and we follow, with peculiar anxiety, the cautious steps of the first navigators along the coast of Africa. Each adventurer adds an island or some extent of shore to the former acquisitions, while by degrees we reach the equator, and join the Madeiras, the Canaries, the Cape de Verd Islands, and the Azores, to the list of newly found countries. Our historian follows the progress of the various voyager with care, and, generally, with his works before him. De Barros, who was supplied by authority with all the information that the archives of Portugal contained, is frequently referred to, and seems always in the author's view: the intelligent and unadorned Cada Mosto is equally consulted, and the words are generally copied when necessary.

Various circumstances of curiosity and importance are suggested in this minute narrative, which we cannot particularly notice: one is, that the nations of Africa have scarcely changed their habits or their manners, or the country its appearance, in this intermediate period, if compared with the voyage of Hanno and the present æra. In the oldest appellations, we find traces of the present names, and we find inhabitants in islands at such a distance from the continent, that skepticism can scarcely deny the possibility of America being peopled from Africa. If the adventure of Matcham be believed, the Brasils, or the Leeward Islands, may, with equal or greater certainty, have been discovered from the Azores; and thence we may trace the inhabitants of the American continent on the North and North West of the Gulf of Mexico. On this latter subject, we are only informed that Galvano, under the year 1447, mentions the discovery of the Antilles by a Portuguese ship driven by a gale of wind; but the author seems to suspect, that the West Indies had been visited by Europeans prior to the voyage of Columbus. The information on this subject will, however, occur in a future Appendix.

To the merits of prince Henry, more properly styled duke of Viseo, under whose auspices many of these voyages were undertaken, and discoveries made, posterity has been ungrateful: and our historian, who has minutely followed him in his various attempts, concludes the first section of his second chapter with the following account of that most able and intelligent patron of navigators.

'With the second voyage of Cada Mosto the Discoveries of the illustrious prince, Henry duke of Viseo, appear to close; and for a season, the maritime spirit of Portugal was palsied by his death. Ramusio indeed, as already observed, was of opinion that he settled the island of St. Thomas; and Mickle is inclined to think that some of Henry's commanders passed the equinoctial line. "It was the custom of his sailors to leave his motto, *Talent de bien faire*, wherever they came; and in 1525 Loaya, a Spanish captain, found that device carved on the bark of a tree in the Isle of St. Matthew, in the second degree of south latitude." History unfortunately throws but little, if any light, on the remainder of this valuable life: the space of seven years after the return of Cada Mosto, leaves only room for conjecture and uncertainty, respecting the actual extent of African coast discovered under the immediate auspices of the Portuguese prince. Dr. Vincent, the learned ancient geographer of the present age, observes, that although some progress is supposed to have been made, as far south as the Equator, during the lifetime of the duke of Viseo; yet that Cape Verde may be considered as the limit of his discoveries.—With due deference to his opinion, I have endeavoured to remove this limit at least to the Rio Grande; and am rather inclined to think that it may be extended still further to Cape Verga, or to whatever is considered as the northern boundary of the Sierra Leone country: the liberal mind of Dr. Vincent, will I am confident rather approve, than be displeased at this remark.

'From the year 1412 to 1456, we have ample evidence that the navigators whom duke Henry had formed, continued to pursue the track, which his original and daring genius had pointed out, for the attainment of a maritime supremacy by Portugal. The exact period of this prince's death, as well as the time of his birth, is difficult to ascertain; but if de Barros is followed, I may be allowed to assign this melancholy event to 1463. The duke of Viseo died at Sagres in the sixty-seventh year of his age, and lies buried with his father in the church of Batalha.

'The character of this renowned son of John the First, and Philippa of Lancaster, displayed a brilliant assemblage of those virtues for which the Portuguese and British nations have been renowned. On the military heroism of the former, a passion for maritime enterprise was engrafted; and the same spirit which had rescued Lusitania from the oppression of the Moors, was confirmed in the bosom of Henry, by the resolution, and determined perseverance of the house of Lancaster. The mind which he had thus received, was heightened by the energy of devout principles, and strengthened by the early discipline of education. In this manner was formed, to use the expression of a learned prelate, a genius of the high order. At

an early age Henry devoted himself to solitude, and reflection; and with a singular predilection, when chivalry still preserved its influence, ventured to prefer the maritime to the military character; until he at length rescued the former from that vile neglect into which it had fallen, by promoting the monopolies of trade, and displaying the cruelties of piracy. The maritime school of Sagres awakened the nations of Europe to a sense of their real interests; and the wooden walls of Portugal arose as impenetrable bulwarks, to prevent a second night of darkness from overwhelming what yet remained of ancient science, and classic learning.

'Let to approach nearer to this illustrious prince, and to contemplate his portrait* as preserved in history.—His limbs were large and streng, and his complexion fair; his demeanour united in an eminent degree, the mild serenity of a good Christian, with the firmness that is derived from experience and reflection. To persons unacquainted with his character, the dignified features of Henry would sometimes impart an idea of that severity, which distinguished his illustrious grandfather Pedro the Just: for when provoked to anger by the machinations of envy, or the spleen of malevolence, the sternness of this Portuguese prince was dreadful to behold. His magnificence appeared in whatever promoted the good of his country; in all that concerned himself Henry was plain, simple, and averse from parade. To an uniform zeal for Christianity he united an ardent thirst for general knowledge; and though he always preferred the study of the sacred writings, he explored and increased the various sources of polite literature, and became a proficient in those sciences which are connected with maritime pursuits. To a retentive memory, and great abilities, he united unwearied application; and shewed the world what the perseverance of a single individual may accomplish in the span of human life, who like him invariably and impartially exerts

'*Le talent de bien faire.*' P. 286.

The ancestry of prince Henry reminds us of an observation which would have occurred more properly before: we perceive, in this abstract of the history of Portugal, various early instances of good offices between that kingdom and England, forming perhaps the foundation of that friendship, which, amidst wars and tumults, when almost every thing but the world itself has been overturned, has still continued.

The enterprise and judgement of Alphonso the Fifth progressively forwarded what the spirit and intelligence of prince Henry had hitherto so successfully conducted. Yet he did not extend the Portuguese discoveries beyond Cape Catharine. It is necessary, however, at this period, to recapitulate what the patronage

'* An engraved portrait of the duke of Visco, which is extremely scarce, was in the possession of the marquis D'Almeida; but for the sudden return of that nobleman, a copy of it would have been here inserted. Lafiteau has given a portrait, but no reference is made to the original, or print, whence it was taken. De Barros, who was born at Visco, in his description of the duke, seems to have had an original picture before him.'

and the suggestions of prince Henry had effected. Prince Henry's establishment at Sagres, the school of navigation and discovery, was completed early in the fifteenth century; and in 1418, Puerto Sancto, the most easterly island of the Madeiras, was discovered. Not to engage again in the disputed questions, respecting either the authenticity or the extent of Hanno's voyages, we may rest on this position as certain, that the ancients knew nothing of the coast of Africa to the south of Cape Bojador, or to the west of Ferro. We have extended the limits of their knowledge further than some authors will allow, chiefly to avoid controversy; yet many arguments will support this assertion. Prince Henry's merits, however, must not be thus strictly limited; for what was known had been forgotten, and the discovery of Puerto Sancto was considered as of the highest importance; and at this supposed extremity of the world, the dark cloud, which hung on the pic of Teneriffe, seemed to announce the entrance of the regions of eternal night. From Cape Bojador, in the 26° of north latitude, the real discoveries begin; and, as we have said, they proceeded slowly along the coast. The minute details we need not follow, merely remarking that, at Cape Blanco, where the black mountains project their gloomy pics to the ocean, and at Cape Verd, where the Korg's bold head bids defiance to the Atlantic, the Portuguese seemed, in their own opinion, to have reached the extreme verge. Nothing was beyond, or what there was, seemed not to be within human acquisition. Projectors have always enemies; but it was the good fortune of the duke de Viseo to be protected by his nearest relatives, the successive kings of Portugal. From Cabo Verde, the coast recedes, forming the Gulf of Guinea, so called perhaps from a neighbouring district Ghenehoa, within which is the bight of Benin. Cape Formosa again projects a little into the Atlantic; but the ocean, in a more southern latitude, seems to have yielded to the land, leaving the projecting pics still visible in the form of islands. On the south of one of the southernmost of these, the island of St. Thomas passes the equinoctial line. The navigators under the auspices of prince Henry did not reach this line, but extended their discoveries to Cape Verga 10° from it *. This is hinted in the passage transcribed; and we apprehend that it is admitted by Dr. Vincent. It was left to Alphonso to continue the discoveries to Cape Formosa, and Cape Catharine, 6° to the south of the equinoctial.

'Of the different writers, who have endeavoured to give a correct account of the discoveries of the Portuguese on the western coast of

* From Ramusio's Portuguese Pilot, it appears probable, that the Portuguese navigators really discovered the island of St. Thomas. A curious extract is given from that pilot relating this event; but the authority is traditional and doubtful. Rev.

Africa, Emmanuel de Faria y Sousa deserves a particular attention. This celebrated historian, in his Asia Portuguesa, has recorded all the voyages of his countrymen from their first attempts, to their developement of the remote parts of China and Japan; and the curious reader will moreover be gratified by finding at the close of this maritime history, among other valuable articles, *an account of all the ships that sailed from Lisbon to discover the coasts of Africa and Asia, with the annual trading ships, from the time of prince Henry, until the year* 1640. But this historian was himself unable to ascertain the date of many important events; nor have his labours removed the uncertainty, of which even de Barros had complained, respecting the first discovery of the island of St. Thomas.

'An ample account of the line of coast, from Cape Verga to Cape St. Catharine, which after the death of duke Henry was frequented during the remainder of Alphonso's reign, is given by Dapper, and Barbot; whose observations are chiefly taken from the tract by Gotard Artus of Dantzick, in the second volume of De Bry's collection, and that by David Von Nyendael, inserted by Bosman in his account of The Gold Coast, under the title of *a description of Rio Formosa, or the river of Benin.* The first explorer of Benin was Joao Alphonso de Aveiro, during the reign of John the second: this navigator gave the name of Rio Formosa to its river, from its beautiful appearance, and also carried home to Lisbon the first pepper imported from that country. Even the discovery of Bĕnin is assigned him; but to substantiate thi , that event should rather be placed in the reign of Alphonso, during which, as already observed, the Portuguese navigators had visited the northern boundary of the kingdom of Congo.' P. 292.

The settlements made by the Portuguese on the coast of Africa were not numerous or important. The first great ostensible object of these expeditions, perhaps the real one, was the propagation of the Christian religion. It seems that never till the discovery of the riches on the shores of Guinea, was a permanent establishment of importance attempted on the coast of Africa, nor any considerable advantage derived from its trade. The fortress of St. George de Mina was raised, and the town endowed with the privileges of a city, by John II. in 1486; prior to which the Guinea trade was farmed to Fernando Gomez in 1469 by Alphonso V.

The ultimate end of every attempt was the circumnavigation of Africa; in other words, the discovery of a route by which the riches of the East might be obtained by a cheaper though more circuitous transport. To possess this end, what was already discovered appeared scarcely sufficient; and John thought it necessary to acquire every possible information on the East. One great object was to reach the territories of Prester John, a personage who has attained greater celebrity, as his country and dominions have shifted from north to south, and from east to west, with every fancy and every casual hint. It was now in Abyssinia that he was sought, after having been long supposed

to reign in the north of Asia. The attempt was not, in every respect, prosperous; but the best information was in favour of the practicability of circumnavigating Africa. At length the discovery was complete. Bartholomew Diaz in 1486 sailed from Portugal; and, after fixing a memorial 120 leagues beyond the discovery of any former navigator, left the coast, steering boldly to the south and to the east, till he passed *beyond* the Cape. On his return however he saw it; and, struggling with hurricanes, which occasioned its receiving the name of the Cape of Storms, he returned to impart the joyful news. The course was, 'with more advised watch,' steered by De Gama, whose success has been immortalised by Camoens, a Portuguese epic poet of modern times, who perhaps yields only to Milton. The narrative of this discovery is detailed in the words of Lichefield, the translator of Castanheda in 1582. Previous to this narrative, we find some hydrographic remarks of unequal value, and a retrospect of Indian history from the Macedonian conquest to the voyage of Gama. We shall select a short passage from each part.

'If we confine these remarks to the coast which has hitherto occupied our attention, it may be observed that the Chain of Atlas has been always incorrectly delineated. Shaw gave four maps of the northern provinces of Africa, but the Chain of Atlas was only partially marked by this geographer. According to Arrowsmith's last map of Africa in four sheets, Mount Atlas butts on the Atlantic at Cape Geer; then takes nearly a north-eastern direction, passing through the empire of Morocco and Fez to Cape Tenis, and then an easterly direction through the greatest part of the kingdom of Algiers.

'The western coast of Africa within these few years has received considerable attention. Cabo Blanco, which had long been represented as the most western point of land, is now placed in 17° 12′ west, and Cabo Verde is ascertained to be the most western promontory. To describe all the corrections and changes which this coast has undergone, from the charts in common circulation, would require a separate dissertation, and may be fully explained by an examination of the charts in this volume. It will therefore at present be sufficient to notice one curious circumstance. The centre of the island of St. Thomas as ascertained by lunar observations, and also time-keepers which agreed to one mile, is placed in 6° 36′ east longitude from Greenwich; whereas, according to the largest charts of the above coast, the centre of the Island of St. Thomas is, on the contrary, fixed in 10° east longitude from Greenwich, and the coast of Guinea appears sixty-eight leagues longer than it is in reality. All the coast to the southward as far as the Cape of Good Hope has been rectified by the latest astronomical observations.

'The Portuguese in their earliest charts distinguished a part of the Atlantic by the name of Mar di Sargasso; and extended this division from the 20° of north latitude, to 34° south. The Sargasso is a sort of cresse, and bears a berry not unlike the red currant, but in-

sipid and hollow; it is thus described by Roggewein: "They now found themselves in the latitude of 18° north, in that part of the sea, which is generally speaking covered with grass, so that at a distance it really looks like a meadow. There are some years in which none of this grass appears; and others, again, in which it abounds, and is found in prodigious quantities." This part of the Atlantic is of a great depth, and far from land.' P. 356.

Cape Blanco we suspect should be the Cape Branco of the chart.

'The multiplicity of subjects considered in this volume have not at present allowed me to pay that attention to the discovery of the mariner's compass which I could have wished. There is little doubt that it was used in India, long before any knowledge of it had reached Europe; and it is singular that the loadstone seems to have been designated under the term of *The heavy, or rare stone*, in the Hebrew אבן יקרה, *by the navigators of Soloman's fleet*.—Certainly we now possess sufficient evidence to believe, that the earliest ornament employed to mark the north, and which has generally been called a *fleur de lis*, was no other than the *Indian lotus;* since Mr. Daniel observed the same to be frequently introduced on some of the most ancient of the Hindoo temples.' P. 397.

The Appendix contains—

'I. Galvano's Memoir on the Progress of Maritime Discovery, translated from the original Portuguese by Hakluyt—II. The celebrated Mr. Locke's Memoir on the History of Navigation, as assigned to that eminent Writer on the Authority of Bishop Law—III. Explanatory Catalogue of Voyages, and scarce Geographical Works, by Mr. Locke—IV. Dr. Robertson's Observations on the Discovery of the Cape of Good Hope—V. Voyages of two Mohammedans in the Indian Ocean, during the ninth Century; translated from the Arabic MS. by the Abbé Renaudot—VI. Correspondence—1. Tallow imagined to have an Effect on the Compass—2. Effectual Mode of purifying Water by Charcoal—3. Nautical Remarks, with an Account of the Variation observed on board the Romney during her Passage to the Cape of Good Hope in 1800—4. Account of the Going of one of Arnold's Chronometers, No. 66, in a Letter from Captain Durham to Admiral Payne—5. Scarce Works on Navigation, recommended for Insertion.' P. xxv.

We cannot quit this very interesting volume, without some general observations. Our former commendations have to some appeared too high; by others, the breath of censure has been thought to sully unnecessarily the purity of a work, which, from its magnitude, commands respect, and, from its real merit, should check the slightest insinuation to its disadvantage. We have, however, offered censures which the author has repelled with decorum and propriety, and which have fortunately contributed to elucidate his plan. We have liberally allowed his objections to our remarks.

While we commend the work as vast and extensive in its project—indeed so vast as to be almost beyond the reach of an individual's powers—and while we consider the execution as far beyond the common scale, we still think that the author copies too freely. He thus indeed introduces numerous facts of importance, numerous passages of peculiar curiosity, either unknown or forgotten: we may add that he thus often imparts a value to his work much beyond what his title or design seems to promise—concentring in a point the interesting parts of many bulky and extensive volumes;—yet various quotations of very inferior importance add largely to its bulk. We could have wished that he had more frequently given the substance rather than the words; and this might have been done in a short comprehensive manner, condensing the facts without their adventitious circumstances.

Though not warm admirers of Gibbon's (sometimes) meretricious splendor, we may yet remark, that he seldom copies, and we never wish him to do so. He produces the impression, an impression improved by his own luminous comprehension, and the collateral ideas excited. Where Mr. Clarke has, in a similarly bold comprehensive style, made information his own, and given it in his own words, he has led us to regret that all his communications, with a few exceptions, have not been conveyed in the same mode.

We believe we have already observed, that in every instance the original authors are familiar to him, and that on each point he has endeavoured to obtain his information from the most authentic sources. This has led him to notice circumstances of interest and curiosity, which greatly add to the value of his volume. From the importance of many of the inquiries deferred, we are uncommonly anxious for the continuation.

The ornaments are elegant and appropriate, drawn from views recommended by their interest or their accuracy. We must, however, as on a late occasion, distinguish the vignettes with particular approbation. Of the charts, we need scarcely say any thing more than that they are the result of the latest and best information, constructed under the auspices of Mr. Arrowsmith. Should the author live to complete his design, no nation will possess a system of nautical discovery and hydrography, which, in value, importance, and accuracy, can approach the present work—a work, which we now reluctantly close.

ART. VII.—*Travels of Four Years and a Half in the United States of America; during* 1798, 1799, 1800, 1801, *and* 1802. *Dedicated by Permission to Thomas Jefferson, Esq. President of the United States. By John Davis.* 8*vo.* 8*s. Boards.* Ostell. 1803.

IF a painter were to class travellers according as they resembled, in their impressions, the different schools of his own art—and the parallel might be rendered equally interesting and instructive—the present volume would be referred to the Dutch school, and Mr. Davis be the Teniers of his sect. His representations are minute and natural: he even copies slighter defects and deformities; while the general resemblance is so striking and characteristic, that even a person unacquainted with the prototype might safely aliege — this must be a likeness!

Mr. Davis informs us that he was bred a seaman, or at least had spent some years on the ocean; but he appears to have attained a competent knowledge of the Latin and Greek languages, of which (at least of the latter) he seems enthusiastically fond; to possess a vein of poetry, light, easy and pleasing; a manner and style equally interesting and perspicuous. He is not very communicative respecting himself and the minuter circumstances of his history: his changes are frequent, and, if not occasioned by circumstances which rendered them necessary, show, at least, that his disposition is versatile. This was not, however, a part of his design: he does not write his life, but only his travels. He is generally severe on tourists, and particularly, perhaps unreasonably so, on some late antiquarian travellers. Indeed, he resembles them so little, that we should suspect a natural antipathy, did not nature often implant the greatest antipathy between animals not very different in their forms.

The object of Mr. Davis, in his emigration, was to engage as a private tutor, in some part of the American continent. He first lands at New-York, and obtains a timely supply by the translation of Bonaparte's Campaign in Italy. By means of this work, he is introduced to Mr. Burr, at present vice-president of the United States, whose character he pourtrays in very warm and very favourable colours. There was, however, little to detain him after his translation was finished; and he set out with a new friend, in the medical department, on a pedestrian expedition to Philadelphia. The journey affords little novelty or adventure worth recording; and they found the city was desolated by the yellow fever.

'I had been a week at Philadelphia, without hearing any tidings of my friend the doctor, when walking one evening past the Franklin's-Head, I recognised him conversing with a stranger in the front room. The physician had arrived only that evening. He had staid

six days at Trenton, leading a pleasant, convalescent life; from whence he had written me a letter, which I found afterwards at the post-office. We were rejoiced to meet each other, and the better to exchange minds, I accompanied the doctor into Arch-street, where taking possession of the porch of an abandoned dwelling, we sat conversing till a late hour. The most gloomy imagination cannot conceive a scene more dismal than the street before us: every house was deserted by those who had strength to seek a less baneful atmosphere; unless where parental fondness prevailed over self-love. Nothing was heard but either the groans of the dying, the lamentations of the survivors, the hammers of the coffin-makers, or the howling of the domestic animals, which those who fled from the pestilence had left behind, in the precipitancy of their flight. A poor cat came to the porch where I was sitting with the doctor, and demonstrated her joy by the caresses of fondness. An old negro-woman was passing at the same moment with some pepper-pot* on her head. With this we fed the cat that was nearly reduced to a skeleton; and, prompted by a desire to know the sentiments of the old negro-woman, we asked her the news. God help us, cried the poor creature, very bad news. Buckra† die in heaps. By and bye nobody live to buy pepper-pot, and old black woman die too.

'I would adduce this as a proof, that calamities usually move us as they regard our interest. The negro-woman lamented the ravages of the fever, because it prevented the sale of her pepper-pot.' P. 44.

From Philadelphia, our author sailed to Charleston; was engaged in the college, as a tutor for three months, but requested his dismission in six weeks. Having rejected the offers of a supercilious planter and his learned spouse, he engages as a tutor to Mr. Drayton at Coosohatchie, seventy-eight miles from Charleston. To this place Mr. Davis walked on foot, but not as a sailor or a beggar. His adventures are not important, but are related with a *naïveté*, which renders them interesting. He here passed the winter of 1798, and the spring of the following year.

'The country near Coosohatchie exhibited with the coming spring a new and enchanting prospect. The borders of the forests were covered with the blossoms of the dog-wood, of which the white flowers caught the eye from every part; and often was to be seen the red-bud tree, which purpled the adjacent woods with its luxuriant branches; while, not infrequently, shrubs of jessamine, intermixed with the wood-bine, lined the road for several miles. The feathered choir began to warble their strains, and from every tree was heard the song of the red-bird, of which the pauses were filled by the mocking-bird, who either imitated the note with exquisite precision, or poured forth a ravishing melody of its own.' P. 71.

The country is a perfect level: the commodities of the state, rice and cotton: the tempests, violent and destructive. Of the feathered race, the mocking-bird is most pleasing, as it mi-

'* Tripe seasoned with pepper.'

† The negro name for the *white* people. Ed.

mics the notes of the finest winged songsters. Hunting was a frequent amusement, but not as in England, where the exercise is the only object; for here the game is chiefly sought after, and the wild deer are brought into a limited circle by the attraction of a tame doe, or by the terror excited by dogs. They are fired at by concealed huntsmen, and fall in numbers.

'No climate can be hotter than that of South Carolina and Georgia. In the piazza of a house at Charleston, when a breeze has prevailed, and there has been no other building near to reflect the heat of the sun, I have known the mercury in Fahrenheit's thermometer to stand at 101. In the night it did not sink below 89.

'Animal heat I ascertained to be less than the heat of the weather. By confining the thermometer to the hottest part of my body, I found the mercury subside from 101 to 96. In fact, I never could raise the thermometer higher than 96 by animal heat.

'In a voyage to the East Indies, I kept a regular account of the height of the thermometer, both in the sun and the shade. My journal is now before me. At eight in the morning, when our ship was on the equator, the thermometer in the shade was only 77 degrees; and the same day in the sun at noon it was 99.

'It may be advanced that the pavements of Charleston, and the situation of Savannah, which is built on a sandy eminence, may augment the heat of the weather; but be that as it may, it is, I think, incontrovertible, that no two places on the earth are hotter than Savannah and Charleston. I do not remember that the thermometer in the shade at Batavia exceeded 101.

'But if the heat of the weather in the southernmost states be excessive, not less sudden are its changes. In fact, so variable is the weather, that one day not infrequently exhibits the vicissitudes of the four seasons. The remark of an early colonist is more than poetically true.

'*Hic adeo inconstans est, et variabile cælum,*
Una ut non raro est æstus hiemsque die.

'I have known one day the mercury to stand at 85; and the next it has sunk to 39.

'But it is from the middle of June to the middle of September, that the excessive heats prevail. It is then the debilitating quality of the weather consigns the languid lady to her sopha, who, if she lets fall her pocket handkerchief, has not strength to pick it up, but calls to one of her black girls, who is all life and vigour. Hence there is a proportion of good and evil in every condition; for a negro-girl is not more a slave to her mistress, than her mistress to a sopha; and the one riots in health, while the other has every faculty enervated.' P. 93.

The languor of the climate influences the conversation, which is little animated, and chiefly relates to horse-racing, or cotton.

From Coosohatchie, Mr. Davis went in May 1799 to Mr. Drayton's residence on Ashley river, and from thence to Charleston, where parade and luxury, with their attendants, languor and *ennui*, reigned without control or relief. May we be allowed, by po-

etic license, to step from the new world to the western extremity of the old (Ireland), to select some anecdotes of our favourite Goldsmith?—they will not detain us long.

"The Deserted Village," said he (Mr. Best, an Irish clergyman), "relates to scenes in which Goldsmith was an actor. Auburn is a poetical name for the village of Lissoy, in the county of Westmeath, barony, Kilkenny West. The name of the schoolmaster was Paddy Burns. I remember him well. He was indeed a man severe to view. A woman called Walsey Cruse kept the alehouse.

'Imagination fondly stoops to trace
The parlour-splendors of the festive place.'

"I have been often in the house.

"The hawthorn-bush was remarkably large, and stood opposite the alehouse. I was once riding with Brady, titular bishop of Ardagh, when he observed to me, Ma foy, Best, this huge, overgrown bush, is mightily in the way; I will order it to be cut down. What, sir, said I, cut down Goldsmith's hawthorn-bush, that supplies so beautiful an image in the Deserted Village! Ma foy! exclaimed the bishop, is that the hawthorn-bush! Then ever let it be sacred to the edge of the axe, and evil to him that would cut from it a branch." p. 113.

These travels are greatly enlivened by the introduction of his amiable and intelligent friend, Mr. George, with whom he became acquainted at the college in Charleston. His letters are spirited and sensible, and his conduct, though versatile and imprudent, as is often inseparable from genius, does not seem sullied either by immorality or infidelity. He sometimes laughs on occasions which 'make a wise man serious;' but *vive la bagatelle* is his motto; and laugh he must, though no suitable object should occur. We shall also, in this place, introduce a specimen of our author's poetry, written in his walk to Georgetown, when going to meet his friend. We shall add the American reviewers' character of the poetry of Mr. Davis in general, which, though severe, is on the whole, just.

'SONNET TO THE WHIP-POOR-WILL.

'Poor, plaintive bird! whose melancholy lay
Suits the despondence of my troubled breast,
I hail thy coming at the close of day,
When all thy tribe are hush'd in balmy rest.

'Wisely thou shunn'st the gay, tumultuous throng,
Whose mingled voices empty joys denote,
And for the sober night reserv'st thy song,
When Echo from the woods repeats thy note.

'Pensive, at silent night, I love to roam,
Where elves and fairies tread the dewy green,

While the clear moon, beneath the azure dome,
Sheds a soft lustre o'er the sylvan scene,
'And hear thee tell thy moving tale of woe,
To the bright empress of the silver bow.' P. 125.

"Those who are sometimes disposed to amuse their idle moments with 'trifles light as air,' may find some entertainment in this little volume of poems. Their chief qualities are harmony of numbers, and vivacity of expression. Not laden with a weight of sentiment, the verses move easily and lightly along; and though too short to be tedious, their brevity is not the vehicle of wit.

"The author appears to possess a capacity for poetical composition, and we should be pleased to see his ready talents exerted on topics more dignified or interesting. We observe several instances of good taste, and pretty description." P. 187.

Mr. Davis returns to New-York, and engages as a tutor in the family of Mr. Ludlow, an office that he soon resigns in favour of his friend Mr. George, who left Georgetown in hopes of a more advantageous, if not an independent situation. The station he however again resumes; for Mr. George is dissatisfied, and retires to Long-Island. Our author next visits the capital, Washington, on the accession of Mr. Jefferson to the presidentship; but the description forms the dullest part of his work. He has not added to what we knew, and he has not engaged in some minuter circumstances which other authors have related. It is not a new, but it is a striking, proof of the simplicity of the government of the United States, that, on opening the session, the president rode to the capital without an attendant, and, on arriving, fastened his horse to some rails. Franklin, our author thinks but an ambiguous character: he diffused a mean parsimony through every department of the government of the United States; and his dereliction of religion has done the greatest injury to the rising generation. Franklin, we understand, is more highly respected in Europe than in the new world. Even in the work before us, the originality of many of Franklin's productions is successfully attacked.

From some misconception, our author, after his return to Philadelphia, was sent again to Washington, to take the office of one of the secretaries of the United States; and, when the bubble burst, he accepted the place of tutor to the children of a quaker, on the banks of the Occoquan. The scenery on the first approach to this spot is interesting.

'Having ordered supper, I gazed with rapture on the Occoquan river, which ran close to the house, and, gradually enlarging, emptied itself into the capacious bosom of the Potomac. The fishermen on the shore were hawling their seine, and the sails of a little bark, stemming

the waves, were distended by the breeze of night. The sea-boy was lolling over the bow, and the helmsman was warbling a song to his absent fair.

'The next day I proceeded to Occoquan; but so steep and craggy was the road, that I found it almost inaccessible. On descending the last hill, I was nearly stunned by the noise of two huge mills, whose roar, without any hyperbolical aggravation, is scarcely inferior to that of the great falls of the Potomac, or the cataract of Niagara. My horse would not advance; and I was myself lost in astonishment.

'On crossing a little bridge, I came within view of the settlement, which is romantic beyond conception. A beautiful river rolls its stream along mountains that rise abruptly from its bank, while on the opposite rocky shore, which appears to have been formed by a volcano, are seen two mills enveloped in foam, and here and there a dwelling which has vast masses of stone for its foundation. The eye for some time is arrested by the uncommon scene; but it is soon relieved by a beautiful landscape that bounds the horizon. In a word, all the riches of nature are brought together in this spot, but without confusion.' P. 229.

Once more.

'They who delight in walking, must, during the summer in Virginia, embrace the night to stimulate their muscular energies. The fierceness of the sun would suspend the steps of the hardiest traveller; but amidst the freshness of the night, he breathes only odours in journeying through the woods.

'No walk could be more delightful than that from Occoquan to Colchester, when the moon was above the mountains. You traverse the bank of a placid stream over which impend rocks, in some places bare, but more frequently covered with an odoriferous plant that regales the traveller with its fragrance.

'So serpentine is the course of the river, that the mountains, which rise from its bank, may be said to form an amphitheatre; and nature seems to have designed the spot for the haunt only of fairies; for here grow flowers of purple dye, and here the snake throws her enamelled skin. But into what regions, however apparently inaccessible, has not adventurous man penetrated? The awful repose of the night is disturbed by the clack of two huge mills, which drown the song and echoes of the mocking-bird, who nightly tells his sorrows to the listening moon.

'Art is here pouring fast into the lap of nature the luxuries of exotic refinement. After clambering over mountains almost inaccessible to human toil, you come to the junction of the Occoquan with the noble river of the Potomac, and behold a bridge, whose semi-elliptical arches are scarcely inferior to those of princely London. And on the side of this bridge stands a tavern, where every luxury that money can purchase is to be obtained at a first summons; where the richest viands cover the table, and where ice cools the Madeira that has been thrice across the ocean.' P. 243.

We have wandered so long in this country, that we must more hastily step over the remainder of the volume; nor can

we even bestow a tear on the tender, the interesting Pocahontas, or a note of admiration on the firm bravery of Logan. In fact, they are additions to swell the volume, and there are many such: yet the whole is pleasing; and, when we have been entertained, we must not too severely censure: it is sufficient that we lead others to judge how far the work is adapted to their tastes.

Our hero returns to New-York, visits his friend Mr. George on Long-Island, and afterwards repairs to Philadelphia. Finding no employment in this place, he embarks for Baltimore, and, in the event, becomes a tutor to the family of Mr. Ball in Virginia. Several trifling, but interesting narratives, occur in the travels, particularly at the 'Frying Pan,' a little hamlet composed of four log-huts and a *meeting-house*. In Virginia, our author's life seemed happy; and if he *could* fix to a point, and rust at last, *here was* the point. He returns, however, to Baltimore, and to England. The volume, as usual, is spun out by the narrative of the voyage, which is rendered highly entertaining by the little anecdotes of the passengers, related in the dialect of a seaman.

On the whole, we have remarked that the work is entertaining. It can be scarcely said to contain much information, unless the little views of the private life of the Americans may be styled such. It, however, fills up the lacunæ of more important volumes; and we can add, with pleasure, that the author's religion seems rational and steady, his morality unexceptionable. Delicacy and innocence will not for a moment be shocked in the perusal of these pages.

ART. VIII.—*The Journal of Frederick Horneman's Travels from Cairo to Mourzouk, the Capital of the Kingdom of Fezzan, in Africa. In the Years*, 1797–8. *4to.* 15*s. Boards.* G. *and* W. Nicol.

WE have followed the successive African travellers with peculiar interest and satisfaction; and though we have sometimes formed different conclusions, and have not, in every part, approved of the conduct of the Society, yet we have received their various and valuable communications with gratitude. The present work appears, at first view, slight, and less interesting; yet it is only so to the superficial reader; and, when combined with other accounts, it offers valuable information. The longest promised period of further communication has, however, passed, and we have not heard of Mr. Horneman. We greatly fear that he has fallen a victim to some of the numerous dangers to which a Christian in North Africa is subject.

We need not give a very extensive account of the attempts of former travellers; they are recorded in our pages. The Society, in 1792, published a volume, containing an abstract of what

they had been able to collect from different sources respecting the internal parts of this vast continent; and, at different subsequent periods, Mr. Park, from the western coast, and Mr. Browne, from the banks of the Nile, have penetrated through a great part of the continent. The most interesting portion yet remains: but we can, fortunately, from what these travellers have observed and collected, form a very probable idea of the country which intervenes between the terminations of their opposite routes.

Mr. Park, it is well known, extended his journey to Sego, and Sillah, on the banks of the Niger, and there saw that river, apparently lessened in its bulk, rolling with slow majesty *from* west *to* east. Mr. Browne, on the other side, ascertained, by good evidence, that the western source of the Nile was distinct from this river, rising in about 7° of north latitude, running at first west, and then to the north, till, about 4° north of Sennaar, it joins the Abyssinian branch, whose source was discovered by Bruce. Which was the real source of the Nile, so much sought by the ancients, is not, at present, to be ascertained: we still think it was that which Bruce saw. The great point now to be ascertained is, into what gulf does the Niger pour its waters? or, as some writers have alleged, does it join the Nile? We may just state, in this place, that, in the centre of Africa, between 13° and 20° of east longitude, and about 14° of north latitude, a vast extent of marshy ground, and probably an extensive lake, exists; in which not only the waters of the Niger are lost, but also of those rivers which, rising from the high grounds whence the Nile also proceeds, fall westward.

In pursuit of the great object of search, the termination of the Nile, and the discovery of the chief city of central Africa, we have always recommended the commencement of the journey from Sort, in the Gulf of Sidra, from whence the distance to Fezzan is inconsiderable, and the journey far from dangerous. Mr. Horneman reached Fezzan, by a more circuitous route, from Cairo; and we have yet no further information of his travels. The labour is not, however, wholly lost: another traveller has discovered the ruins of the temple of Jupiter Ammon; and our author's description, though it differs in many respects from that of Mr. Browne, yet bears sufficient resemblance to ascertain the existence of this celebrated temple, and the insular verdure of the Oasis, surrounded by sands. We find, also, traces of a vast river, or sea, which once probably pervaded this continent, whose bed was the valley of Mogara, and which, by a sharp turn to the north and west, passed through the vale of Bahr-bela-ma (the sea without water), to reach the Mediterranean at the Gulf of the Arabs. If we could suppose, for a moment, that the Niger, now lost in a lake, or a marsh, had

flowed to the north-east, and, washing the north-western confines of the greater Oasis, had passed to its *embouchure* through the channels just mentioned, how elevated must be our ideas of the fertility and richness of its track, and how deep our regret, that the accumulation of sand, or some convulsion of nature, has thus turned it from its course. If this, however, was the case, the event is beyond the records of history; but we can, by the most unequivocal marks, trace the course of a river; and it seems that it can never have been the Nile.

Mr. Horneman, after some delays from the military operations in Egypt, and the precarious state of that country, set out, as we have said, from Cairo. He travelled in a caravan, as a Mohammed merchant—a character which he was able to fill with sufficient exactness. The events of what may be styled the first stage from Cairo, to the mountains of Ummesogeir, we need not detail. The whole country is alluvial: petrified wood frequently occurs; the hills are calcareous, or sandy; and stone, containing marine objects loosely imbedded, occurs in every part of the journey. The valley of Mogara is fertile; and on the north are hills, probably calcareous; while a vast desert extends considerably on the south, on which the Great and Little Oasis are distinguished by their fertility, and, of course, by their population. In this part of his journey our author does not recognise, either in the vale of Mogara, or in the Bahr-bela-ma, the former bed of a river. The wood found offered no traces of having been worked by any tool. At the foot of the mountains, springs were, at first, frequent; but they were soon, in a great measure, dry, and the water became bitter, though, at the depth of five or six feet, it was again found sweet and palatable.

At Ummesogeir they cross the mountains which they had hitherto skirted, and descend on their southern side to the Greater Oasis, now a small independent state under the appellation of Siwah. The town is said to have formerly consisted of caves only in the rocks, the aboriginal habitations of almost every nation. This spot has occasioned much controversy and speculation. It is now better known, as our author and Mr. Browne have both visited it; and though their descriptions scarcely in any part accord, yet it is evident that they describe the same place; and their discordance wholly acquits the one of copying from the other. We need not now enlarge on the temple of Jupiter Ammon, as we have often noticed it; and the rudeness of the original structure sufficiently proves its antiquity, as the supposed presence of the divinity gave, in the earlier and ruder ages, a sanctity which splendid structures less certainly confer. The secretary endeavours to reconcile the different narratives; but it is evident, from various circumstances, that Mr. Horne-

man examined it very cursorily, and in haste. The description of the remaining ruins, and the comparison of the accounts, we cannot abridge; and they are too extensive to copy. The rock is calcareous, and the salt-springs are in the immediate vicinity of those which are fresh. The catacombs in the neighbourhood are said to be numerous; but the remains of mummies are few, and the parts which are found entire very small.

From Siwah they still find the mountains on the north, and the direction of their course is westward. The same alluvial appearance continues: the hills are horizontal, and the marine remains numerous. Some natural pyramids, consisting of shells only, were observable on the south. The course continues nearly westward to Augila, a town of some importance, to which a part of the caravan belonged. At this place they arrive safe, after escaping from some danger excited by a suspicion that Mr. Horneman and his interpreter were Christians. Our traveller extricates himself from this difficulty with great firmness and presence of mind.

The route then proceeds to Mourzouk, the capital of Fezzan, in a south-west direction. Mountains, in the direction of south-south-west, cross obliquely their track; and these are also calcareous, capped with sand accumulated by the winds. They travelled on their top for some time, and found their descent on the west, as usual, much steeper than the eastern ascent. From the top, the prospect, illuminated by the rising sun, which produced broad shadows and contrasts of light and gloom, appeared, notwithstanding the absence of vegetation, highly beautiful. The forms of the rock were rugged and picturesque; and the continuity broken and interrupted on the west, seemed, in our author's opinion, to show that a torrent had burst through from the west in a deluge, which he thinks, for reasons which he does not explain, subsequent to that of Noah. Sterility is not, however, the unvarying feature of these regions: groves succeed, from which 'the road opened to a desert checquered with hills and scabeous (scabrous) calcareous rocks.' Range on range of dreary black mountains are now observable, which our author thinks to be ferruginous basalt. These form the black Harutsch, the Mons Ater of the ancients.

'The mountainous desert of Harutsch is the most remarkable region that came within scope of my observation during this journey; its extent has been stated to me at seven days' journey over, from north to south; and at five days' from east to west; but in a subsequent voyage from Fezzan to Tripoly, I fell in again with a branch or tract of the Harutsch, and was there told, that it yet extended further to the west. At Mourzouk, too, I was informed of black mountains on the road leading southward to Bornou, on whose heights the climate was of very cold temperature, and whence the people of Mourzouk obtained their iron; and I conjecture that such

mountainous tract may be a further branch of the Harutsch, though having indeed no positive information or proof of the immediate junction or connection of these regions.

'The rugged, broken, and altogether wild and terrific scene which this desert tract affords, leads strongly to the supposition that its surface at some period took its present convulsed form and appearance from volcanic revolution. Its inequalities of ground are no where of great altitude. The general face of country shews continued ranges of hills, running in various directions, rising from eight to twelve feet only above the level of the intermediate ground; and between which branches, (on perfect flats, and without any gradual ascent of base or fore-ground,) rise up lofty insulated mountains, whose sides are exceeding steep from the very base. A mountain of this description, situated midway on journey over this desert, and north of our caravan road, is by the Arabs termed Stres; it has the appearance of being split from the top down to the middle. I was prevented from particular examination of it, but soon, on our caravan halting, had the opportunity of inspecting another of the same kind.' P. 48.

Of this mountain, the strata are horizontal, occasionally sinking into each other, with the frequent occurrence of slag and burnt ashes. It is apparently volcanic; but Mr. Horneman does not seem to be a mineralogist. It is certain that the marine remains are no longer discoverable; yet caverns are found, which we do not recollect in the true volcanic countries. In the mountains which succeed, the marine *débris* are again abundant. Temissa, Zuila, and Mourzouk, are in the district of Fezzan; and our author's descriptions only contain the usual appearances of the more fertile African provinces, and the common pictures of African manners.

'Some Account of Fezzan,' follows, of which we can only notice the outline. On the north and the west are independent Arabs; on the south and south-east the Tibboes; and on the south-west the Nomadic Tuaricks, the most powerful and intelligent race in North Africa. The climate of Fezzan is intensely hot, with little rain; consequently storms are frequent and destructive. There is no river or rivulet deserving note in the whole country; and the soil is sand, covering generally a calcareous, sometimes a clayey, stratum. Mourzouk is the centre of a considerable commerce from various parts of the continent; and among the articles, travelling *from west to east*, we find slaves: the abolition of the slave-trade will not, therefore, check slavery in Africa. The family of the present sultan is from the west, and is said to have obtained the dominion of Fezzan, 500 years since, by conquest. The people are Mohammedans, and the population is from seventy to seventy-five thousand souls. The Fezzaners are of ordinary stature; not muscular or strong, with little activity: their colour, of a deep brown; hair, black and short; features regular, and the nose less

flattened than that of a negro. They are very abstemious: their arts are of the rudest kind; and their diversions show little refinement.

'Sir W. Young's Observations on Mr. Horneman's Description of the Country and Antiquities of Siwah, compared with the Accounts of other Authors,' follow; in which the learned secretary, as we have said, attempts to reconcile the numerous apparent contradictions. Some further accounts of Mr. Horneman follow in a postscript, though of little importance. It reminds us, however, of a circumstance which we omitted in its place, *viz.* —that there are in Fezzan two kinds of venereal complaints, one of which only is derived from the Franks. Salts and coloquintida are their specifics, and the natives are said to be susceptible of either only once in their lives; yet after having had one, they may take the other. In this postscript, Mr. Horneman mentions an account, from a man who had seen Mr. Browne at Darfoor, and had come from thence, that the Niger and Nile incontestably joined; but that, in the dry period, the communication was a stagnant lake. Various other reports of this kind are afterwards added, and little intelligence could be obtained of an inland lake. There is scarcely any doubt, as we have said, that the termination of the former is not very distant from the origin of the latter, and that the Niger terminates in an extensive lake or marsh; but we must resign numerous consistent accounts of the origin and the course of rivers between these, if we give implicit credit to the report here mentioned.

We next find an account of the different African tribes respecting which our author could procure authentic information. This we cannot minutely follow, nor is the whole very interesting. The Tuarick is a tribe greatly diversified, but intrepid, warlike, and, apparently, very capable of civilisation. In the neighbourhood of Tombuctoo live the Tagama, who are white and not Mohammedans. They are therefore called 'Nazari,' unbelievers, a term supposed to have been exclusively applied to Christians; and this has occasioned the report of a nation of white Christians.

'The Haussa are certainly negroes, but not quite black; they are the most intelligent people in the interior of Africa; they are distinguished from their neighbours by an interesting countenance; their nose is small and not flattened, and their stature is not so disagreeable as that of the negroes, and they have an extraordinary inclination for pleasure, dancing, and singing. Their character is benevolent and mild. Industry and art, and the cultivation of the natural productions of the land, prevail in their country; and, in this respect, they excel the Fezzanians, who get the greatest part of their clothes and household implements from the Soudanians. They can dye in their country any colour but scarlet. The culture of their land is as perfect as that of the Europeans, although the manner of doing it

is very troublesome. In short, we have very unjust ideas of this people, not only with respect to their cultivation and natural abilities, but also of their strength and the extent of their possessions, which are by no means so considerable as they have been represented. Their music is imperfect, when compared to the European; but the Haussanian women have skill enough to affect their husbands thereby, even to weeping, and to inflame their courage to the greatest fury against their enemies. The public singers are called Kadanka.' P. 112.

'Geographical Illustrations of Mr. Horneman's Route, and Additions to the general Geography of Africa, by Major Rennell,' contain numerous facts of importance which we cannot abridge. Fezzan appears to be the country of the Garamantes. Mourzouk is placed, in this map, at about thirty-nine miles south-east of its position in the map of 1798.

'General Remarks on the Countries in the Line of Mr. Horneman's Route' follow. With respect to the 'sea without water,' supposed to have been the former bed of the Nile, which once quitted its present course at Benjusef, major Rennell shows, with great force, that since even at present the bed of the Nile is below the Bahr-bela-ma, it must have been more so at an earlier period. The remarks on the valley of Mogara, we have, in some measure, anticipated: its extent, westward, we are not acquainted with. The distinction between some parts of the valley and the Oases, major Rennell supposes to consist in this—that in the latter, the springs rise to the surface; in the former, though superficial, they do not reach to it. This author seems to think that the dimensions given by Mr. Browne, six miles by four, are more correct than those of Mr. Horneman, a *circuit* of fifty miles. Mr. Horneman too observes, that all the springs are confined in the Siwah, though Edrisi describes a river in this spot which flows from it, and coincides, in a remarkable manner, with its situation. Siwah ought to be styled the Oasis of Ammon; it has often been called, improperly, the Greater Oasis, which lies to the south-east; and, in some parts of this article, we have, we fear, fallen inadvertently into the same error. The Lesser Oasis lies somewhat to the north of a line drawn from the Oasis of Ammon to the Greater Oasis, and consists of fertile islands divided by deserts of some days' journey. From some geographical views, this cluster of islands, or Archipelago, extends more than 100 miles. The 'Remarks on Fezzan and the Black Harutsch,' the most remarkable of the remaining parts of the chapter, offer nothing that we have not anticipated.

The third chapter of major Rennell's valuable additions is entitled, 'Improvements in the general Geography of North Africa; remote Sources of the Nile, and Termination of the Niger; Lake of Fittré or Kauga.' We shall select our author's

arguments in opposition to the report of the junction of the White River with the *African* head of the Nile.

'Mr. Horneman having again set afloat the idea of the junction of the Niger with the Nile, it becomes necessary to examine, minutely, the geographical materials furnished by Mr. Browne and Mr. Horneman, as well as the notices found in Edrisi; in order to shew the improbability of such a fact. Mr. Horneman was informed by persons who had travelled to Darfoor, that the Niger *(Joliba)* passed by the south of Darfoor, into the White River. It is certain that Herodotus collected much the same kind of information in Egypt: but it is equally certain that the people whom Mr. Browne consulted at Darfoor, were silent, respecting any such junction: on the contrary, they report, not only that the White River is formed of sources, springing from the mountains on the south, but also that the waters between Darfoor and those mountains, run to the westward. It is proper to add, that the mountains in question, named Kumri, or Komri, are, as the name imports, the *Mountains* of the *Moon;* in which Ptolemy, and the Arabian geographers, place the remote head of the Nile.

'In chapter vi. of the Geographical Illustrations, 1798, I have set forth several facts, with a view to shew the probability of the termination of the Niger, by *evaporation,* in the country of Wangara, &c. To that, I shall beg leave to refer: but as many additional facts, tending to strengthen my former ideas, have been furnished by recent travellers, I shall have occasion to repeat some of the former statements and arguments, in the course of the discussion.

'Towards the W. and SW., to the extent of several hundred miles from the capital of Darfoor, Mr. Browne learnt that the country was intersected by a number of streams, whose courses pointed to the west and north-west. He appears to speak, however, with less confidence of the courses of all the other waters, save the Misselâd, and the small river Batta, its adjunct. These, he unequivocally conducts from SE. to NW. (See pages 449—464, and his map at p. 180). But of the others, he merely says, "the course of the rivers, if rightly given, is, for the most part, from E. to W." But he also says, p. 449, "the country they flow through, is said to be, great part of the year, wet and marshy; the heat is excessive, and the people remark that there is no winter." The principal, as well as the most remote of these rivers, is the Bahr Kulla, denominated from a country of the same name, described (p. 308), to *abound* with *water;* and this Bahr Kulla is considerable enough to require boats to cross it, of which some are made of single trees, large enough to hold ten persons.

'It would seem, therefore, (if Mr. Browne was correctly informed, and I can see no reason to doubt, because he speaks with caution), as if these rivers descended from the high country on the south of Darfoor, into a comparatively low, and hollow tract to the west, in which also two large lakes are marked in Mr. Browne's map: and this tract falls, in our geography, nearly midway between the head of the White River, and the country of Wangara, placed according to the notices found in Edrisi; and which are corroborated, gene-

rally, by Mr. Horneman, who was told that Wangara lay to the westward of the empire of Bornu. Through this country of Wangara, the great river of interior Africa (our Niger) runs, and beyond Wangara, eastward, we are unable to *trace* it.' P. 162.

Major Rennell supposes, that the rivers which rise from the Mountains of the Moon, and run to the west, discharge their waters into a large lake, which may also form a reservoir for the waters of the Niger. A lake of this kind is mentioned by Edrisi, but the unvaried report of Mr. Horneman's informers is, that no such lake is to be found. Yet some lake exists, for that of Fitré is expressly mentioned, which, most probably, receives the waters of the Misselâd, a river arising from the Kumri mountains; nor is it very improbable that this river may have been mistaken by Edrisi for the source of the Niger. On the whole, however, the Niger, running more than 2000 miles westward, must find a low level, and the source of the Nile cannot be very low. Africa cannot fall in its level the whole way from the source of the Niger, since, on the west of the Nile, the ground is confessedly and indisputably high. The Niger must therefore be lost somewhere; and a lake or marsh, nearly in the neighbourhood of Wangara, must be formed by its evanescent stream—a termination by no means singular or improbable.

The fourth chapter, on the tribes that occupy the habitable parts of the Great Desert, offers nothing very remarkable, or that we can with advantage abridge. The Tibbo and the Tuarick, already mentioned, are the chief tribes which inhabit the northern and the north-western part of the Great Desert; and these are scattered in fertile spots, realising almost the scenery in bishop Berkeley's political novel, Guadentio di Lucca. A tribe of the Tibbo, styled the Rock Tibbo, inhabit the district of the White Harutsch, and of these the author now speaks.

'A circumstance in Herodotus (Melpom. 183), leads one to conclude, that these are the Ethiopian Troglodytæ, hunted by the Garamantes. The Garamantes, I trust, I have made to appear, are the Fezzaners; and here are a tribe of Troglodytæ, on their very borders. They are said, in the same place, to be very swift of foot. Mr. Horneman says, that the walk of the Tibbos is light and swift; as if remarkably so: but then he speaks of the Tibbo, collectively; and not of any particular tribe. But, on the other hand, it appears that he saw more of the Rock Tibbo, than any other: for he says, "they go in multitudes to Fezzan;" and it may be that his opinion of the nation at large was, in a great measure, formed by what he saw of this tribe*.

'* The Troglodytæ were found in every place where nature or art had prepared recesses for them; and are always gifted with superior swiftness of foot. In particular, in Pliny, lib. vii. c. 2. and in Hanno's Voyage, &c.

'Considering that Fezzan, under the name of Garamanta, was one of the

'A strange particular is related of the Troglodytæ, by Herodotus. He says, that their language bears some resemblance to the screaming of bats*. Melpom. 183.' P. 177.

The last of these additional memoirs is entitled 'Observations on the Language of Siwah. By William Marsden, Esq. F. R. S.' This language appears to resemble that spoken by the inhabitants of Mount Atlas, called in Morocco the Shilha and the Berber, but in their own country the Amazigh. It seems, therefore, to cross the whole continent, is a connecting point between the negro dialects of the south, and the Moorish, or Arabic, of the north, and was probably the prevailing language of all North Africa previous to the Mohammedan conquests—perhaps the ancient Punic. It remains to inquire, whether this original language resemble any of the native dialects of America.

We find that a Spaniard, become *truly* a Mohammedan, is now travelling in the interior of Africa. His new name is Ali Beik Abdalla; and was formerly signor Domingo Badia. He is mentioned by La Lande in his History of Astronomy for the last year.

ART. IX.—*The Hampshire Repository; or, historical, economical, and literary Miscellany; a provincial Work, of original Materials, comprising all Matters relative to the County, including the Isle of Wight, &c. Vol. II. To be continued occasionally.* 8*vo.* 15*s. Boards.* White.

THE gentlemen connected with this Repository, whose ultimate object is seemingly to provide materials for a county history, appear to act judiciously by collecting their articles in this gradual way, and exciting emulation by a previous publication of such collections. We noticed the first attempt in our thirty-first volume, Second Series, p. 89, and spoke of it with approbation. The second, now before us, is by no means inferior, and, by avoiding election-contests, is more generally interesting. It is indeed a work which the inhabitant of any county

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earliest known inland countries of Africa, to the Greeks, it is not altogether improbable that the first idea of the characteristic swiftness of the Ethiopian Troglodytæ, was derived from thence. And considering also the false idea entertained by the Greeks, of the bearing of the western side of Africa, Hanno might have supposed the source of the river Lixus, the reported seat of *his* Troglodytæ, to have been situated in the centre of Africa.'

'* Horneman was told by the Augilans, that the Tibbo of Febabo, or Burgu, (it is not clear which) spoke a language that resembled the *whistling* of birds. He also takes occasion to remark, what Herodotus says concerning the language of the Ethiopians, hunted by the Garamantes; but probably without referring these last to the country of Fezzan.'

may read with advantage; for many of the subjects, though connected with Hampshire by local ties, are in reality of a general nature.

It is properly remarked in the preface, that, since these volumes are designed only as the foundation of a greater work, or more properly are the temporary accommodation before the structure is completed, any general plan is unnecessary, or that which is adopted may be changed if necessity or inclination require. The authors no longer purpose to publish volumes periodically, but the successive collections will only appear when they can be properly filled. The remainder of the preface relates to the chief objects of their inquiry, which are consequently local, though frequently of general importance.

The first chapter relates to the civil and political history of Hampshire; and it is followed by such articles of local history as, in more general registers, have a reference to the kingdom at large—*viz.* preferments, births, marriages and deaths, militia, church, law, commerce, and navy. We next find various statistic and œconomic details; a review of the agriculure of Hampshire; an account of some antiquities; with a miscellaneous chapter, including an entertaining pedestrian tour through the Isle of Wight, and a particular description of a fraudulent E-O table, detected and destroyed at Winchester. The peculiar mechanism by which the deception was carried on, is explained in a separate plate.

The department of biography contains a narrative of the life of Robert Stares, of Botley, a singular speculator, who was for a time successful, and distinguished himself, during his prosperity, by the most oppressive despotism and disgusting haughtiness. Some provincial anecdotes of the earl of Bute follow; and as this nobleman's character will soon become the subject of a short examination, we shall select one or two passages.

'For the last years of his life the earl of Bute made Highcliff his principal residence, where he lived in great privacy, seeing only three or four select friends occasionally, besides those of his own family. His time was much engaged in the pursuit of chemical and botanical knowledge. His chemical apparatus was very complete and valuable. He was very fond also of music, and had one of the most complete and curious barrel organs perhaps in the world, now the property of the earl of Shaftesbury. Much of this excellent nobleman's time and attention was also devoted to the good of his poor neighbours. The families of the industrious poor had in him a constant and most liberal benefactor; his only wish in his various and large distributions of charity, was, to reward merit and be unknown. Notwithstanding the many unaffected and truly Christian virtues which adorned this nobleman's character, he was for many years, as is well known, the constant theme of the most cruel calumny, which he bore with all the fortitude and composure of an elevated mind conscious of inno-

cence. He could never bear to hear the absent evil spoken of. As a proof in what abhorrence he held a slanderer the following anecdote is related :—

'A certain presbyterian divine, who used occasionally to visit him, was one day railing against one or two gentlemen of his lordship's acquaintance with great asperity. The place where the conversation took place was across a library table, on which lay a Bible. His lordship, after having listened a very short time to his visitor, cried out, "Stop, sir, pray what book is that which lies before you?"—"A Bible, my lord."—"Well, sir, but that book directs you to keep your tongue from evil speaking and from slander; how is it that you, more particularly as a divine, presume to disobey its injunctions?"

'His lordship has been often represented as a proud man; the writer of this very imperfect biographical sketch, who had the honor of his acquaintance for the last fifteen years of his life, and who has related the above particulars from personal information, can with truth assert that this charge is groundless. He was of a very reserved and shy character, particularly with strangers, which was often mistaken for pride; but after a little acquaintance, his manners were perfectly condescending and familiar, his conversation full of interesting information and curious anecdote; in short, it was impossible to be in his company without an opportunity of augmenting useful knowledge, of improving both the mind and the heart.' P. 68.

The naval conduct and character of rear-admiral Holmes, and anecdotes of Mr. Walter Taylor, the patentee for cutting blocks for the use of the navy more accurately and expeditiously than by the methods formerly employed, conclude this class.

In the class of literature we find the Oxford Prize Essay on Commerce, by Mr. Mant, which, so far as relates to ancient commerce, is incomplete, and we think inaccurate. The Latin prize poem entitled Nilus, by Mr. D. J. Webb of Corpus Christi college; and some Latin verses from master Hartwell of Hyde-Abbey-school, Winchester, on the Yellow Fever of Philadelphia, follow. From the former, which merits our applause, we shall select a specimen, though we object to the appellation of 'musarum cunabula' as applied to Egypt.

'Atqui non ideò tantùm te, Nile, canemus
Musarum quod prisca lavas cunabula, et olim
Egregiis loca feta viris: placet ipsa locorum
Majestas, placet ipsa tui torrentis imago.
Nempè ubi perpetuis caligat Sacala nimbis
Parvus ibi placidusque lates: mox fluctibus auctis
Inter Abyssiniæ scopulos Pelusia in arva
Vi rupturus iter. Tum verò quanta voluptas
Mixta metu, fluvium antè oculos spectare furentem.
Seu nemora Æthiopum juxtà atque Elephantides arces
Spumosas vomat ille minas, montanaque contrà
Claustra ruens, solidam, scindat vasto impete rupem.

Seu jam avulsa rotans saxorum fragmina, cursum
Præcipitet magis, et nimium vicina Sienes
Mœnia concutiens, magno cum murmure sese
Volvat in abruptum planè intractabilis æstus.' p. 20.

The department of English prize poems is filled by one from Mr. Marsh on the Capture of Seringapatam; a translation of the Oxford Prize Poem in the last volume; the second book of the Supplement to Lucan, continued from the same volume. Miscellaneous poems of different casts follow, of which the humorous ones are, we think, the best: some scarcely rise above mediocrity. A prologue to All for Love, by bishop Hoadley; and one from bishop Lowth, communicated by Dr. Warton, to Venice Preserved, acted by the Winchester boys; conclude this part of the volume.

The article Luctus Wiccamicus contains the happiest of the elegiac poems, and is a tribute to the memory of Dr. Warton, of whom the authors purpose to publish some memoirs, and request original information. Two of these elegies are in Greek, and of one only a Latin translation is subjoined. Two very classical epitaphs, communicated by Dr. Warton, written by Dr. Alsop from the College Chapel, are inserted; to which some others of different kinds are added.

The greater part of the chapter entitled Criticisms relates to Dr. Milner's History of Winchester, and the controversy which it has excited—a controversy of which the reviewer of the History, in the former volume, has his share. Dr. Wilson's work On Febrile Diseases, on Opium, and the remote Causes of Urinary Gravel, is noticed, from the slender connexion of his having for some time practised physic at Winchester. Two sermons by the bishop of Winchester, preached before the king; Dr. Rennell's celebrated sermon, and some others, are referred to. Dr. Rennell's arguments against public schools are answered with much energy and spirit. A supplement to the poetry concludes this very respectable volume.

ART. X.—*The Life of a Lover. In a Series of Letters. By Sophia Lee.* 6 *Vols. Crown* 8*vo.* 1*l.* 16*s. Boards.* Robinsons. 1804.

IN the general observations which we some time since offered on novels, we omitted the lately fashionable form of letters. In reality, our article extended further than we had expected, and there was little reason to doubt that some publication of importance in this line would soon enable us to add our additional remarks. Such now occurs to us in the present work; and miss Lee's general character and former success in the historical novel will

justify us in enlarging a little on the form and the substance of these volumes: and whether we 'praise' or 'blame,' we trust she will not find it 'without reason.'

To relate a story in the language of the chief actors in the scene, must undoubtedly give a spirit and almost a reality to fiction: it must animate, by bringing the events with force before us; and, by the reflexions which would naturally occur to the person interested in the narrative, we appear almost witnesses of the different occurrences. It must, however, be obvious, that to execute such a task with ability, to hurry us 'from Thebes to Athens,' requires almost the united talents of the poet and the actor. It is not enough to describe the circumstances, but, by an almost scenic artifice, they must be brought before us. The author, too, must be master of each style, that the illusion may be preserved; for the style must be reciprocally adapted to the characters, and exhibit a material difference, 'whether Davus or a hero speaks.' For these reasons, so few authors have completely succeeded in this line; and, where success is so difficult, where perfect success is almost unattainable by a single writer, it is no disgrace to fail. The herd of copyists, the shadows of shades, which pester us from every quarter, claim not a moment's notice. Each character speaks flippantly in the same jargon; and, with the customary introductions and conclusions of the letters, many a page is filled with very little trouble to the author, and as little amusement to the reader. Richardson, the great artist in this line, has been followed by a host of imitators; among whom many French novelists, and, in our own country, miss Burney, rise considerably above their companions, and almost equal their model.

It is time, however, to turn to the work before us, which was the production of miss Lee's earlier years. We of course find no traces of present events and customs. This indeed renders it not the novel of the day, not the Cynthia to be adored only at the present moment, but one that may pretend to more lasting reputation. The style is in general appropriate, correct, and elegant, though in a few instances, even where the character from which it proceeds is of the superior cast, a little colloquial. May this be a merit or a fault? It certainly preserves the illusion; but we think the sentiment would be sufficient for this purpose, without descending in the language.

The subject of the story is short and simple: the interest arises from the events. Cecilia Rivers, the heroine, is the daughter of a clergyman with a limited fortune, and compelled from this cause to undertake the education of some young ladies. After various disappointments, chance leads her to lord Westbury's, where she captivates, and is captivated by, his lordship. The latter, in an early period of life, had fallen in love with the daughter of his tutor. He had been permitted to

marry her; and at this period she is still alive. Lady Westbury however, vain and weak, was at little pains to preserve the heart she had caught; and, in the midst of flattery and dissipation, lost her lord's early indiscriminating affection. Cecilia leaves lady Westbury; and after numerous events, in which her health greatly suffers, and one of which is her ladyship's death, she is united to lord Westbury. Here novels usually end: but the present is continued with unabated interest by a detail of the various methods tried, by secret enemies and interested relations, to separate them. One of these is, in the event, fatal to Cecilia, though not to their mutual affection.

In the conduct of the story there are, we think, some errors. The character of a heroine is always supposed to be held out as a model for imitation—we mean not, that every heroine should be a faultless monster;—but, unless her failings be strongly pointed out, and kept in view by their unfortunate influence on future events, her character will influence the younger female readers. In Cecilia's early conduct, there are undoubtedly errors which should have been condemned, particularly her staying so long at lord Westbury's after the knowledge of what may be styled her own and his weakness, and her admission of clandestine nocturnal meetings. This error is heightened, when lord Westbury's conduct is examined. He certainly considers Cecilia in a light by no means respectable; and the libertine appears on many occasions. Yet she stays at his house, and afterwards, on repeated insults of a similar kind, by no means avoids him with the spirit and firmness which a faultless character should have assumed. It may be said, that her early compliance produced the subsequent insulting treatment; yet this must be discovered by the reader; and some young ladies may not be anxious to make the discovery, but admit a lord Westbury, without obtaining a similar elevation.

The vicissitudes of fortune, in the different circumstances, are sometimes too artificial. A second miss Rivers—a letter changed at the post-office, because both were sealed with a coronet—plans overheard in a lone house to which two parties had been driven by a storm—are not sufficiently within the limits of probability: and, in the misunderstanding which occurred in France, it is singular that Mrs. Forrester is prevented from explaining the mistake, which is afterwards effected by less probable means. We are willing to allow, at the same time, that probability becomes every day more difficult in this species of composition. The public voice is so loud in demanding novelty, that an author must have more than common powers of invention to observe the strict limits of probability. If the situations in which the characters are placed be new, so must their conduct in them: if their embarrassments be new, so must their escapes and contri-

vances: but, unfortunately, real life, the only criterion of probability, affords but a scanty portion of precedents; and where the precedents of real life are exhausted, and yet the demand for novels continues importunate, to what must the writer resort? Perhaps it were better if we could be less fastidious in our clamour after novelty, and occasionally allow a writer of miss Lee's genius to tell an old tale in a new way, or to show how the most common events may be rendered interesting when embellished with the style and incidental ornaments of an accurate observer of men and manners.

With respect, however, to the general merits of this novel, we may speak with less reserve. The characters are varied and well discriminated. The descriptions are often pleasing; and the whole, though somewhat too long, is entertaining. We shall select a short interesting scene, not only for its own merit, but because it may be more easily separated from the rest—It relates to a married couple, who were said, by an artless country girl not acquainted with lord Westbury, to be more happy than they.

'Lord Westbury is always much amused with hearing me imitate the rustic dialect, and during our little repast I told him my poor Polly's story in her own words; inviting him, after we had sat awhile, to set forward in search of the happy pair, to whom we yielded in village fame. He in vain assured me, that I should be dying with fatigue, and as brown as the stubble through which I must walk. It was my pleasure to go, and with his usual indulgence he at length allowed me my own way: truth must be owned, though I said not a word of weariness, I leant so unmercifully on his arm, that I fancy he guessed I felt all my own folly and obstinacy. At length, however, we reached the turnpike, and a little beyond perceived a white cot, overhung with a vine which might grace Italy. By the turnpike gate stood a waggon, but not a creature could we see, either in the house, or out of it. On we marched, arm in arm, to the white cot; and, as we entered, perceived a whole group of people, gathered round the chair of a young woman, so wholly intent upon her, that not an eye turned towards us. We drew yet nearer, to discover the cause of the variety of sighs, groans, and kind lamentations. Alas! we too soon comprehended the recent calamity: the only son of this young happy couple had just been killed by the waggon, and the mother, yet clasping the mangled remains, sunk under the severe agony. I turned pale as death, and shrunk back on the shoulder of my lord, who seated me as far from the group as the confined spot allowed. — "God he knows, my mistress," said the poor waggoner with a sorrowful simple countenance, "I would no more have hurt a hair of your child's head than if he had been my own; but I tell you he came behind me, and run under the wheel—how could I help that? Aw ware to die so, surely; and God's will must be done."— "Do n't talk to me!" cried the wretched young creature, "do n't *any* of you talk to me! let me have my own way; sure I may cry over my murdered baby!" Then lifting her apron, in which the child was wrapt, "My pretty Billy, did I think when thy little arms were

thrown round my neck just now, as I drest thee, that they never would be so again? Did I think that thy sweet face would ever be so *disfigured* that thy own mammy would not know it?"—"Betty, my love," cried the afflicted husband, turning with his arm her head from the dreadful object, but only to bury it in his bosom, "do n't thee grieve so. I am sure I would have died to save my little one; but since he is in Heaven, we must bear God's will with patience."—"Why will *you* say a word, William? Ah! what was your love to mine? I bore him—I brought him with pain and sorrow into the world—reared him at my breast—he was all my comfort through the long long day; and how joyfully would he run and tell me, as well as he was able, when he saw you coming from work! And to lose him as it were in a moment! to have him playing at my feet, and in a thought, as it were, hold him dead in my arms!—What are you here yet?" added she, turning in rage toward the waggoner (who stood rather overwhelmed by her reproaches, than any consciousness of deserving them—an awkward kind of distress, which is often produced by the ungoverned feelings of the vulgar): "how can you look on the baby you have murdered?"—"Have patience, my dearest," again cried the husband.—"I tell you, William, you did not bear him."—"*But you did,*" cried the interesting tender father, with a gush of tears, which made my very heart dissolve within me. The waggoner now hastily retired, protesting that he had rather his waggon had taken fire, though it was his all, than that this should have happened. Poor fellow! the misfortune, I am told, would have been as great to him by a forfeiture, had he not met with the merciful lord of the manor. The increasing grief of the mother still more afflicted the husband, who spoke to her in a low endearing tone for a little time; then asked, what more she could have said had he been thus snatched from her: she started, and losing the sense of the real calamity in the mere idea of a greater, the very soul of love shot from her eyes, when throwing her arm round William's neck, she faintly repeated, "Oh, William! I should then have said *nought.*"—"Let us steal away, my lord," cried I, rising softly, "nor intrude upon a grief which time will soon meliorate into sweetness. This pair may indeed set the world at defiance, for they possess all it can give, as we do, in each other: and yet I cannot yield in affection even to her, since, as she simply but strongly expresses herself, under such a calamity I too should have said *nought.*" Vol. vi. P. 33.

Another short extract will show that our authoress has very correctly appreciated the morals of high life.

'A little girl was soon after added to the family, and seized upon the half-extinguished affections of her father. As it was no longer possible for the lady to be surrounded with people whom her lord despised, he eagerly embraced the touching interval, to attempt recalling the youthful and mistaken Henrietta to her duties, by leading her to discover that those alone could supply her pure or lasting pleasures: but she had already studied the tone of that world by which she had been seduced. Would any one understand what has banished all refined pleasures, annihilated those decorums which once preserved purity to society, and even struck at the sublime and awful form of

Virtue herself—it is, Banter!—that sprightly and deformed imp, produced in an evil hour by Wit and Humour; yet bearing no resemblance to the first, but an unpolite freedom of ridicule; nor to the last, but a grotesque shrug, and an impertinent grin. How strange is it, that a monster like this should be allowed to become the tyrant of polished society; for in few instances will either Religion or Morality venture to cope with it. No: we laugh ourselves out of all that is right, first—and into all that is wrong, afterwards! Nor does the fascinating fiend resign its prey, till, laid early, perhaps, on the bed of sickness, or at once approaching to the hour of death, we look with other eyes upon its playful frolics; or brood, in sad silence, over scenes from whence it is for ever flown.

'Without any other qualification for bantering, than a beautiful mouth and easy manners, lady Westbury availed herself of that fashionable acquirement to laugh at her lord for meddling in nursery concerns. And sometimes, cramming the little stranger into his arms, with strokes of ridicule, which are not the less offensive because they are undeserved, she would give him leave "to render the young squaller a pattern of female excellence, and the very model of himself, provided he did not shut up a woman of her age, figure, and condition, to dandle miss, or pore over all those musty essays upon education with which he had been pleased to litter her *boudoir*. What would the world think, did they know that he managed the nurse-maids; or expected to save the expense of one, by bestowing the office upon his wife!"

'Lord Westbury answered only with a sigh; and pressing the babe, who was her mother's image, to his bosom, secretly prayed that feature might prove the only likeness between them. Another year revolved in the same course of (to him) insipid amusements; when the lady again gave birth to a daughter. Disgust now became the sad consequence of secret alienation. Lord Westbury dined, and spent half his life, in St. James's Street; while his lady, having taken the whole morning to recover, in her bed, the fatigues of the previous evening's pleasure, revived as the day closed, and again issued out to encounter the same fatigue. Different chambers completed the separation: and this fashionable pair have, already, almost outlived the recollection of that passion which once made them both brave every obstacle.

'Deprived of social happiness at home, lord Westbury was soon courted into seeking it abroad: and the worthless part of the women of fashion, who now rank little higher than the courtezans whom they emulate, knew all the value of their prize.

'Enormous to society at large has the progress of luxury proved: nor was domestic happiness less endangered, when, for the convenience of commerce, excellent roads, and admirable accommodations in travelling, made the metropolis accessible, no less to the idle than the active. Those splendid mansions in Pall Mall, whose illuminated windows catch the eye of every thoughtful pedestrian, are often, in reality, dens of ruin! monuments of misery! Into these, with a light step and easy fortune, too often darts, in pursuit of luxury and pleasure, the husband, the lover, the father, the brother, yet new to the world, and wholly inexperienced: but, who ever quits them with a

step as light! how few with as easy a fortune! Appetites pampered to depravity, or tastes indulged to impoverishment, are the least evils which follow the habit of resorting to these elegant clubs. The facility with which money, in these places, buys every thing, soon makes every thing indifferent or disgustful. The simple, but exquisite, sources of enjoyment in the soul, retain their power only by those privations which circumstances impose, or reason exacts from us. That we are ordained to purchase, by forbearance or exertion, every good worth having, is very evident, if we only consider that nothing we term so is at once within our call or reach. Man might envy the bird that, shaking its beautiful plumage, finds itself drest, or feasts upon the ripened cherry that invites its little bill, did he not know that the reflecting wretch, whose eye pursues the gay interloper, alone can prepare for that, or himself, the future good, or guard against the future evil.' Vol. i. p. 157.

We might easily multiply these quotations from a work in which there is a profusion of scattered beauties; but we shall not anticipate the pleasure our readers may find in their own discrimination. The whole is of a superior cast; and we shall not wonder if it acquire a great share of popularity.

Art XI.—*Poems, from the Portuguese of Luis de Camoens: with Remarks on his Life and Writings, Notes, &c. &c. By Lord Viscount Strangford. Small 8vo. 7s. Boards.* Carpenter. 1803.

TO this elegantly-laboured translation of the minor poems of Camoens a very interesting biography is prefixed, which supplies many deficiencies in the account given by the translator of the Lusiad, and is an essential appendage to his careless narrative.

'Luis de Camoens was born at Lisbon, about the year 1524. His misfortunes began with his birth, for he never saw the smile of a father; Simon Vaz de Camoens having perished by shipwreck in the very year which gave being to his son. Such, at least, is the received opinion, although there be many reasons for calling it into question. Notwithstanding the diminution of wealth, which the family sustained in consequence of this event, the youthful Camoens was sent to the university of Coimbra, and maintained there by the provident care of his surviving parent.

'The ideas associated with the place of our education are generally lasting. It is the peculiarity of poetical minds to recall them with delight, and Camoens frequently mentions Coimbra, where he was fostered on the "lap of science," with all the tender gratitude of an affectionate son. During the period which he passed at the university, he was an utter stranger to that passion, with which he afterwards became so intimately acquainted. It is even recorded, that while the manly graces of his person inspired many of the better

sex with admiration, he treated his fair captives with disdain, or at most, as the mere objects of temporary transport.

'But the scene was soon to be changed, and on his arrival at Lisbon, he was destined to feel the full vengeance of that god whose power he had contemned. Love is very nearly allied to devotion, and it was in the exercise of the latter that Camoens was introduced to the knowledge of the former. In the church of "Christ's Wounds," at Lisbon, on the 11th of April, 1542, he first beheld Dona Caterina de Ataide, the object of his purest and earliest attachment. The churches of Spain and Portugal, says Scarron, are the very cradles of intrigue; and it was not long before Camoens enjoyed an opportunity of declaring his affection, with all the romantic ardour of eighteen, and of a poet.

'But, in those days, love was a state of no trifling probation, and ladies then unconscionably expected a period of almost chivalrous servitude, which, happily for gentlemen, is no longer required. The punctilious severity of his mistress formed the subject of our poet's most tender complaints; for, though her heart had secretly decided in his favour, still Portuguese delicacy suppressed all avowal of her passion. After many months of adoration, when he humbly besought a ringlet of her hair, she was so far softened by his entreaties, as to make a compromise with prudery, and bestow one of the silken fillets which encircled her head! These anecdotes must not be despised, for they mark the temper of the times.

'The peculiar situation of Dona Caterina (that of one of the queen's ladies) imposed an uniform restraint on her lover, which soon became intolerable. Like another Ovid, he violated the sanctity of the royal precincts, and was in consequence banished from the court. With the precise nature of his offence we are unacquainted, but it too probably arose from a breach of discretion, the first and noblest amongst the laws of gallantry. Whatsoever it might have been, it furnished a happy pretext to the lady's relations, for terminating an intercourse which worldly considerations rendered, on her part, of the highest imprudence. But Love prepared consolation for his votary where least he expected it. On the morning of his departure, his mistress relented from her wonted severity, and confessed the secret of her long-concealed affection. The sighs of grief were soon lost in those of mutual delight, and the hour of parting, was, perhaps, the sweetest of our poet's existence. Thus comforted, he removed to Santarem (the scene of his banishment) but speedily returned to Lisbon, again tasted of transport, was a second time detected, and a second time driven into exile. To such a spirit as Camoens, the inactivity of this situation must have proved insupportable; the voice of Love whispered a secret reproach, and inspired him with the glorious resolution of conquering the obstacles which fortune had placed between him and felicity. He accordingly sought and obtained permission to accompany king John III. in an expedition then concerted against the Moors in Africa. Here, whilst bravely fighting under the commands of a near relation, he was deprived of his right eye, by some splinters from the deck of the vessel in which he was stationed. Many of his most pathetic compositions were written during this

campaign, and the toils of a martial life were sweetened by the recollection of her for whom they were endured.

'His heroic conduct in many engagements, at length purchased his recal to court. He hastened home, fraught with the most tender anticipations, and found—what must have been his feelings? that his mistress was no more!—

'There can scarcely be conceived a more interesting theme for the visions of romance, than the death of this young and amiable being. The circumstances of her fate are peculiarly favourable to the exercise of conjecture. She loved, she was beloved, yet unfortunate in her attachment, she was torn from the world at the early age of twenty; and we cannot but adorn her grave with some of the wildest flowers which fancy produces. But her lot was enviable, compared to that of her lover. The measure of his sorrows was yet imperfect. He had still to encounter the cruel neglect of that nation, whose glory his valour had contributed to maintain. The claims of mere merit are too often disregarded, but those which are founded on the gratitude of courts are hopeless indeed! Long years were passed by Camoens in unsuccessful application for the reward which his services demanded, and in suing for his rights at the feet of men whom he could not but despise. This was a degradation which his high spirit knew not how to endure, and he accordingly bade adieu to Portugal, to seek, under the burning suns of India, that independence which his own country denied.

'There are some who attribute this event to a very different cause, and assert that Camoens quitted Lisbon in consequence of a discovered intrigue with the beautiful wife of a Portuguese gentleman. Perhaps this story may not be wholly unfounded. It is improbable that he remained long constant to the memory of a departed mistress, when living beauty was ready to supply her place. His was not a heart that could safely defy temptation, although the barbarous ingenuity of some commentators would make us believe, that all his amours were purely Platonic, and that he was ignorant of the passion in every other respect. Happily for himself, the case was different, and his works record that he more than once indulged in the little wanderings of amatory frolic.

'On his arrival in India, we find that Camoens contributed, in no small measure, to the success of an expedition against the Pimenta Isles, carried on by the king of Cochin and his allies the Portuguese. His own recital of this affair exhibits all the charming modesty of merit. In the following year (1555) Manuel de Vasconeclos conducted an armament to the Red Sea. Our poet accompanied him, and with the intrepid curiosity of genius, explored the wild regions of Africa by which Mount Felix is surrounded. Here his mind was stored with sketches of scenery, which afterwards formed some of the most finished pictures in his Lusiad, and in other compositions, to the former of which, on returning to Goa, he devoted his whole attention.

'India, at that time, presented a scene of political depravity, which no subsequent period has exceeded. Practices were tolerated, which eventually wrought the downfal of the government by whom

they were authorized; hordes of hungry adventurers rioted on the spoils of the friendless natives, and the demons of rapacity and avarice were every where exalted into gods. The spirit of Camoens rose in revolt against the enormities by which he was surrounded. An opportunity of declaring his disgust at length occurred. The arrival of a new governor at Goa, was celebrated by the exhibition of a kind of tournament, in which reeds were employed in place of lances, thence called "The Sport of the Canes." Camoens published a satirical account of this affair, in which he described the chief men of Goa, as adorned with allegorical devices, &c. allusive to the character and conduct of each. In consequence of this, he was banished to China by order of Barreto, the governor, against whom the bard's attack had been principally directed.

'This proceeding of Camoens has not escaped reprehension. He has been accused of ingratitude; but how could he be ungrateful, who never had a friend? His rashness in provoking the anger of the great, has likewise been censured by the cold-blooded moderation of worldly men; men to whom truth itself seems a libel, if it offend the dignity of a grandee. Yet, though it be a mournful fact that prudence and genius but rarely accord, is the sacrifice of the former to be regretted, when it makes way for the punishment of vice, by the bold utterance of honest indignation? On this principle, the conduct of our author appears almost free from blame, and, perhaps, he was only culpable in suffering resentment to give too high a colouring to the sketches of truth.

'The adventures of Camoens in China, the temporary prosperity which he there experienced, and the numerous sorrows and persecutions which he afterwards encountered, have been fully and elegantly detailed by the late ingenious translator of the Lusiad. To his narration the present writer begs to refer, lest he should extend these remarks beyond their proper bounds.

'After an absence of sixteen years, Camoens was compelled to return to Portugal, poor and friendless as when he departed. His immortal Lusiad was now ready for publication, which, however, was delayed, in consequence of the violence with which the plague then raged throughout Lisbon. At length, in the summer of 1572, it was printed, and received with all the honour due to such a glorious achievement of genius. It is even asserted that king Sebastian, to whom it was inscribed, rewarded the author with a pension of 375 *reis*. But, admitting the truth of this very doubtful story, our poet could not have remained in long possession of the royal bounty. Sebastian was speedily hurled from a tottering throne, and liberality was a stranger to the soul of his successor. To his eyes the cowl of monkhood seemed a more graceful ornament than the noblest laurels of the muse. Such was the spirit which patronized De Sá, and suffered the author of the Lusiad to starve!

'The latter years of Camoens present a mournful picture, not merely of individual calamity, but of national ingratitude. He whose best years had been devoted to the service of his country, he, who had taught her literary fame to rival the proudest efforts of Italy itself, and who seemed born to revive the remembrance of ancient gentility and Lusian heroism, was compelled in age, to wander through

the streets, a wretched dependant on casual contribution. One friend alone remained to smooth his downward path, and guide his steps to the grave, with gentleness and consolation. It was Antonio, his slave, a native of Java, who had accompanied Camoens to Europe, after having rescued him from the waves, when shipwrecked at the mouth of the Mecon. This faithful attendant was wont to seek alms throughout Lisbon, and at night shared the produce of the day with his poor and broken-hearted master. Blessed, for ever blessed, be the memory of this amiable Indian! But his friendship was employed in vain: Camoens sank beneath the pressure of penury and disease, and died in an alms-house early in the year 1579. He was buried in the church of Saint Anne of the Franciscans. Over his grave, Gonçalo Coutinho placed the following inscription, which, for comprehensive simplicity, the translator ventures to prefer to almost every production of a similar kind:

HERE LIES LUIS DE CAMOENS:
HE EXCELLED ALL THE POETS OF HIS TIME.
HE LIVED POOR AND MISERABLE:
AND HE DIED SO.
MDLXXIX.' P. 4.

Of the exquisitely versified sonnets which are annexed as illustrations of this pleasing biography, we shall transcribe a few.

'SONNET VIII.

'Mondego! thou, whose waters cold and clear
Gird those green banks, where Fancy fain would stay,
Fondly to muse on that departed day
When Hope was kind, and Friendship seem'd sincere;
—Ere I had purchas'd knowledge with a tear.
—Mondego! though I bend my pilgrim way
To other shores, where other fountains stray,
And other rivers roll their proud career,
Still—nor shall time, nor grief, nor stars severe,
Nor widening distance e'er prevail in aught
To make thee less to this sad bosom dear;
And Memory oft, by old Affection taught,
Shall lightly speed upon the plumes of thought,
To bathe amongst thy waters cold and clear.' P. 38.

'SONNET X.

'Come, tell me, fairest, from what orient mine
Where undiscover'd lurk the springs of day,
Did thy triumphant tresses steal away
Their sunny tinges, and their hues divine?
What magic makes thine eye so sweetly shine,
Like the clear breaking of a summer's day?
And when did Ocean's rifled caves resign
The pearly wealth thy parted lips betray,

When they are sever'd by seducing smiles?
—Yet hear me, fairest, since with barbarous care,
Such store of blandishment and dangerous wiles,
To thee thy star's propitious genius gave,—
—Warn'd by the self-adorer's fate, beware,
Nor gaze on yonder fount's reflecting wave!' P. 90.

'SONNET XII.

'Dear lost Antonio! whilst I yet deplore
My bosom's friend—and mourn the withering blow
Which laid, in manly flow'r, the warrior low,
Whose valour sham'd the glorious deeds of yore;
E'en while mine eyes their humid tribute pour,
My spirit feels a sad delight, to know
That thou hast but resign'd a world of woe
For one, where pains and griefs shall wound no more;
Tho' torn, alas, from this sublunar sphere,
For ever torn, by War's ungentle hand,
Still, were the Muse but as Affection strong,
My dead Antonio should revive in song,
And, grac'd by Poetry's "melodious tear,"
Live, in the memory of a grateful land!' P. 92.

'SONNET XV.

'I sang of love—and in so sweet a strain,
That hearts most hard were soften'd at the sound,
And blushing girls, who gaily throng'd around,
Felt their souls tingle with delightful pain—
For quaintly did my chaunted songs explain
Those little secrets that in love abound—
Life in a kiss, and death in absence found—
Feign'd anger—slow consent—and coy disdain,
And hardihood, at length with conquest crown'd.
Yet did not I with these rude lips proclaim
From whom my song such sweet instructions drew,
Too weak, alas! to pour the praises due
From youthful gratitude, to grace the name
Of her, who kindly taught me all she knew!' P. 83.

A variety of instructive notes accompany the sonnets: they display a knowledge of Portuguese literature and historical anecdote which renders highly desirable a complete edition of the works translated of Camoens by this accomplished hand. It would scarcely be wise to attempt a new version of the Lusiad: if something could be gained in closeness, much might be lost in flow and brilliancy; and the Portuguese poet, though he would be more justly, would be less highly appreciated.

We wish this volume had been printed of the same size as the current editions of the Lusiad: almost every one would have been glad to bind it up with Mr. Mickle's book.

MONTHLY CATALOGUE.

POLITICS.....FINANCE.

ART. 12.—*A Short Appeal to the good Sense of the People of the United Kingdom, especially recommended to the attentive Perusal of their Representatives in Parliament, occasioned by reading 'A Plain Answer to the Misrepresentations and Calumnies contained in the Cursory Remarks of a Near Observer.'* 8*vo.* 2*s.* Jordan *and* Maxwell. 1804.

The 'Cursory Remarks' and the 'Plain Answer' were the most able productions on the side of the present, and late, administration respectively. The 'Short Appeal' is a reply to the latter; but, independent of the shifting of the scene, when the phantom of the moment sinks to its level, this little pamphlet would not, from its intrinsic merit, claim much of our attention. It is a harmless dart, which falls tingling from the shield. It is heard for a moment, but its impression is inconsiderable.

ART. 13.—*Reply to 'A Plain Answer;' being a Refutation of Invectives against Ministers, in an Appeal to Conduct. By an Impartial Observer.* 8*vo.* 2*s.* 6*d.* Hatchard. 1804.

The Impartial Observer warmly censures the conduct of those who opposed Mr. Addington's administration, and as eagerly praises the late ministry, '*nimium violenter utrumque.*' The scene has now, as we have just observed, shifted; but lord Grenville, Mr. Windham, &c. are still in opposition, and their merits or faults may be yet with propriety the subject of discussion. We can agree with the author, in many parts of his reprehensions, better than in his commendations. The late ministers, however, have much to urge in their defence; and their want of energy may be more conspicuous in the details than is apparent to distant spectators. We cannot urge much in favour of opposition. It is harsh to say that they act from interested motives, without principle, or without due regard to the interest of the nation; yet we have sometimes been compelled to suspect, that, if there were such men, their conduct would not be essentially different.

ART. 14.—*The Reply of a Near Observer, to some of the Answerers of the Cursory Remarks.* 8*vo.* 3*s.* 6*d.* Hatchard. 1804.

The Cursory Remarks, we observed, derived a greater share of fame from their supposed source—the Treasury, if not the Cabinet—than from their real merit. A host of answerers appeared; and we now find the 'Reply,' which has already, apparently from the same source of popularity, reached a second edition. It is, however, the *crambe recocta* of the merits and demerits of Mr. Addington's and Mr. Pitt's admi-

nistrations, with a recapitulation of the most striking events of the war coloured by the political views of the author. There is indeed one subject of regret, arising from the circumstances of the war and the present conduct of the administration who managed it—*viz.* that consistency forms no part of a statesman's character; that his sentiments differ with the bench on which he sits; that his praises and invectives are the result of political circumstances only. Human nature suffers in this view of the subject; yet we fear many late instances may be adduced in proof of this inconsistent, this disgraceful conduct.

ART. 15.—*A Letter to Robert Ward, Esq. M. P. occasioned by his Pamphlet, intituled 'A View of the relative Situations of Mr. Pitt and Mr. Addington.'* 8*vo.* 3*s.* Ginger. 1804.

This letter is a reply to the 'View of the relative Situations of Mr. Pitt and Mr. Addington.' The author is very severe on Mr. Ward for what may be styled his apostasy—for he owns that he at first supported administration; and runs with little variety the round of hackneyed topics repeated by every pamphleteer, *ad fastidium usque.* We have seen few works of this class so vague and uninteresting.

ART. 16.—*Thoughts on the old and new Administrations, with a comparative View of their Claims to Public Favor. By a Civil Volunteer.* 8*vo.* 2*s.* 6*d.* Stockdale. 1804.

The old administration, which some may suppose to be that of Mr. Addington, is, in reality, the ministry to which Mr. Addington succeeded. These passing spectres strut their minute on the pages before us, and then disappear. They are the figures of a magic lantern coloured by the author's principles or prejudices. The fashionable idol of the time is the minister of the time. In fact, Mr. Addington was minister, and he is warmly praised. Of the author's political acuteness or discrimination we cannot speak highly.

ART. 17.—*Thoughts recommendatory of a Coalition between the great parliamentary Leaders, in a Letter to the Author of 'A View of the relative Situations of Mr. Pitt and Mr. Addington.' &c.* 8*vo.* 1*s.* 6*d.* Bell. 1804.

A former coalition was styled monstrous, inconsistent, incoherent; and the whole kingdom warmly expressed its disapprobation of that dereliction of principle which alone could have produced it: yet what was the pigmy to the giant? what the effervescence of an alkali and an acid, to the conflagration which must ensue from the union of such fiery spirits? To unite lord Grenville and Mr. Windham with Mr. Fox and Mr. Pitt, and thus to consolidate both parties, would be to reconcile heat and cold, fire and water. The author, however, writes with great elegance and ability: the error is in the position.

ART. 18.—*Letter to a Member of the present House of Commons. By W. H. T.* 8*vo.* 1*s.* 6*d.* Hatchard. 1804.

This author is a warm supporter of Mr. Addington's administration—an administration just and honourable, though in some respects weak and inefficient. Yet with Mr. T. all was right. He glances at

Ireland, at the volunteers, and at the opposition of that time. On each subject his remarks are slight, and often hackneyed; yet in general his language is elegant and animated; his reprehension of the conduct of opposition peculiarly spirited and dignified.

ART. 19.—*Remarks addressed to the Country, not to Parties. By a National Observer.* 8vo. 1s. 6d. Debrett. 1804.

We could wish these very judicious observations may reach our ministers, and attract their particular attention; for they are manly and explicit. The faults of the late administration are calmly and clearly pointed out, particularly the rash hasty diminution of our forces, while the attitude of France was hostile and menacing. Our conduct to foreign countries, and the appointment of our ambassadors, are also censured with equal severity and justice.

ART. 20.—*The Letters of Valerius, on the State of Parties, the War, the Volunteer System, and most of the political Topics which have lately been under public Discussion. Originally published in 'the Times.'* 8vo. 2s. Hatchard. 1804.

These letters, chiefly published in a newspaper in the course of the year 1803, are animated and patriotic. While their chief object is to inspirit our countrymen, to point out the infamous conduct of their implacable enemy, the author's severest animadversions are reserved for that monstrous coalition, then in agitation—a coalition in which the interest of the country must have been sacrificed to private advantage; a union of men who, had either possessed a spark of sincerity, could agree in no common principle. Under such auspices, submission to Bonaparte must have alternated with threats and aggression; the meanness of conciliation with hostile aggravation. We have said, if sincerity were possible;—alas! that, with respect to those on whom we may depend, this should be a question!

ART. 21.—*A Proposition of a System of Finance, or, a Plan of general Contribution; which was submitted as a Substitute for the late Income Tax, and is recommended as a general Relief to the present Mode of Taxation: with Hints and Observations which Circumstances have suggested to the Projector.* 8vo. 1s. Hurst. 1804.

It is difficult to convey an idea of this proposition; nor do we clearly comprehend the advantages which it has over a per-centage; neither can we discover by what artifice the frauds which have rendered the income-tax an inadequate measure, are by this plan to be avoided.

ART. 22.—*An Inquiry into the real Difference between actual Money, consisting of Gold and Silver, and Paper Money of various Descriptions. Also, an Examination into the Constitutions of Banks; and the Impossibility of their combining the two Characters of Bank and Exchequer. By Magens Dorrien Magens, Esq.* 8vo. 2s. 6d. Asperne. 1804.

The question requires only a statement, to be resolved. If any bank be so far established as to be superior to any accident, or ruin, actual money and the paper of that bank are equal, and the latter approaches the former in the exact proportion of its stability. There is, however, a still further circumstance in favour of paper. If the

bank be not '*omni exceptione major*'—suppose it for a moment penny-less; yet, if maintained by public confidence, if each individual be aware that his property rests on its support, still its paper may preserve its value. This will perhaps seldom happen; and indeed, in general, specie, as the author contends, must be superior to paper. His advice to separate the bank from the exchequer is highly judicious and proper: the connexion is now too intimate.

ART. 23.—*A Letter to the Right Hon. Lord King, in Defence of the Conduct of the Directors of the Banks of England and Ireland, whom his Lordship (in a Publication entitled 'Thoughts on the Restriction of Payments in Specie,' &c. &c.) accuses of Abuse of their Privilege. With Remarks on the Cause of the great Rise of the Exchange between Dublin and London, and the Means of equalizing it. By Henry Boase.* 8*vo.* 2*s.* G. *and* W. Nicol. 1804.

We have seldom seen an explanation so perspicuous, pointed, and exact. Mr. Boase, whose name, though not so familiar as that of Abraham Newland, is yet not strange to the holders of bank-bills, shows, very clearly, that the conduct of the bank is by no means without restriction; and that the issue of notes, though swelling and ebbing with apparent irregularity, like the tides, is still subject to fixed rules. The explanation of exchange, particularly as it relates to Ireland, is peculiarly instructive; and the whole pamphlet merits our cordial commendation. The author of course defends the restriction of the bank, and shows that the rate of exchange is by no means connected with the value of notes in circulation.

RELIGION.

ART. 24.—*A theological Dictionary: containing Definitions of all religious Terms; a comprehensive View of every Article in the System of Divinity; an impartial Account of all the principal Denominations which have subsisted in the religious World, from the Birth of Christ to the present Day. Together with an accurate Statement of the most remarkable Transactions and Events recorded in Ecclesiastical History. By Charles Buck.* 2 *Vols.* 8*vo.* 19*s. Boards.* Williams. 1802.

To give an impartial account of theological opinions, and theological sects, requires such an extent of knowledge and freedom from prejudice as can hardly be expected from human nature. The mind that is the least tinted with the latter quality, derives high commendation; and a work of this nature which has the fewest faults, cannot fail of conveying much useful instruction. The compiler seems to have undertaken his work with a full view of the danger attending the enterprise, and is conscious that it may seem to be 'too much tinctured with his own sentiments.' But, in reply to the objection, he observes, that 'he could do no other, as an honest man, than communicate what he believed to be the truth; that the features of bigotry are not, he trusts, easily discernible; and that while he has endeavoured to carry the torch of truth in his hand, he has not forgotten to walk in the path of candour.'

To this declaration we give every degree of credit. The compiler has laboured for his information, and in general has obtained it. He

s strictly orthodox in his opinions, yet is candid in dilating on those of others. He is evidently a dissenter from the established church, and has a leaning to those sentiments which are frequently denominated methodistical. Yet he is, in general, very clear, as well as candid, in the explanation of most opinions; and, at the end of several articles, gives the writers on both sides of the question. This method is not, indeed, always adopted when the opinion is very repugnant to his own, as he then seems to be unwilling to afford a degree of celebrity to those writings which he would rather have buried in oblivion.

As a favourable specimen of his mode of writing, we will present to our readers the article on bigotry, which, he says,

'consists in being obstinately and perversely attached to our own opinions. It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardour of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer. "When Jesus preached, prejudice cried, can any good thing come out of Nazareth?—Crucify him, crucify him, said bigotry.—Why? what evil hath he done? replied candour."—Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantials of religion, than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free enquiry, and is an enemy to truth: it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians!' Vol. i. p. 83.

To the philosophists no quarter is given; while the reveries of Barruel and Robison are implicitly adopted. Weishaupt's long and idle story, with an account of the illuminati, is detailed at full length: but notwithstanding these failings, the work possesses considerable merit; and if the author will use the pruning knife in certain articles, interleave his book with blank pages, increase his number of authors consulted, and insert his corrections as they arise from deeper study, he cannot fail of making this a very useful and interesting publication.

Art. 25.—*A compendious View of the Christian Doctrines: being the Substance of a Sermon, delivered before a Society of Protestant Dissenters, at Newbury, in Berkshire. By David James.* 8vo. 1s. Johnson. 1804.

The substance of this sermon was delivered at a time when the au-

thor was in expectation of soon resigning his pastoral office in a society with which he had been connected above forty years: it is a sound orthodox discourse, and does the preacher great credit.

ART. 26.—*The Duty of Volunteers. A Sermon, preached before the Birstall and Batley Volunteers, on their Appearance at Church in Uniform, on the 22d Day of April*, 1804. *By Hammond Roberson, M. A. &c.* 8*vo.* 1*s.* Ostell. 1804.

Mr. Roberson takes his text from St. Paul's Epistle to Timothy, 'thou therefore endure hardness, as a good soldier of Jesus Christ:' and although the multiplicity of these addresses leaves him nothing new to say, yet he has handled a hackneyed subject in a way that merits praise.

ART. 27.—*The Limit to our Enquiries, with Respect to the Nature and Attributes of the Deity. A Sermon preached before the University of Cambridge, on Commencement Sunday, July* 1, 1804. *By George Law, D. D. &c.* 4*to* 1*s.* 6*d.* Faulder. 1804.

The intention of Dr. Law, in this discourse, is to show that though man cannot by searching find out God, yet this is no reason why he should disbelieve all that he does not understand. When by experience and examination we have discovered that a human witness is to be accredited, we believe him also in such other matters as we have not the precise means of ascertaining: in the same manner, argues the doctor, ought we to receive the doctrine of the Trinity, although beyond our comprehension, because we know that those Scriptures which declare it, are the words of the God of truth. Doctor Law then discourses on two other topics which have always proved a source of division in the Christian church—the operation of the Holy Spirit, and predestination. On the former of these points, he determines, with much reason, and with the strongest support of the divine oracles, that the Spirit of God co-operates with man, and aids him in every virtuous resolution; yet not in any degree superseding the use of natural means, or rendering his own endeavours less necessary: and in the latter shows the absurdity of man's pretending to determine, with his limited conceptions of Omnipotence, how far any event may be compatible with the power or the wisdom of the Deity.

'In some supposed incompatibility however between the liberty of man, and the foreknowledge of God, the foundation of Calvinism has been laid. According to which system every thing is pre-ordained, and we are mere machines or instruments passive under the hand of God. The consequences are, that Christ did not die for all, that he was not, as the Scriptures have assured us that he was, a propitiation for the sins of the whole world. It follows also, that man is created to be necessarily wicked and miserable, without any fault of his own; a doctrine which annihilates the distinction of blame or desert, and with them, those strong arguments which natural religion suggests, in proof of a future state of remuneration. If things be so, what must we think, but that the God of all mercy is unmerciful, the God of all justice, unjust?' P. 23.

ART. 28.—*A Sermon on Harvest: or, an Address to Farmers, Reapers, and Gleaners. By John Audley.* 8*vo.* 6*d.* Mawman. 1804.

John Audley is one of the reapers, if we may judge by his language. *His* gleaners, we apprehend, will not be numerous.

ART. 29.—*Three Sermons on the Lord's Prayer: in which is set forth that this Divine Prayer contains a Summary of the Commandments, the Fullness of the Prophecies, and the perfect Form of our Worship of One only God manifested in the Messiah.* 8*vo.* 1*s.* 6*d.* Rivingtons, 1804.

The author of these sermons is a disciple of the late baron Swedenborg. Perhaps all our readers may not know the leading principle of the sect which was founded by that enthusiastic though well-meaning nobleman—namely, the impersonality of the godhead. *The New Jerusalem Church* teaches the doctrine of a Trinity; but it is a trinity of attributes, not of persons. Jesus Christ, according to baron Swedenborg, is the everlasting father. He is called the father, when spoken of as the essential Jehovah: when spoken of as the same Jehovah manifested in the flesh, he is called the Son; and from these two proceeds the inspirer of all benign influence into the minds of men, the Divine Spirit, the Holy Ghost. This Trinity could not, of course, exist from all eternity, but must have had its commencement at the incarnation. The sermons before us are dedicated to the bishop of London, whom it is not likely they will convert to this heterodox opinion. The writer, however, appears to be a man of sincere and fervent piety; with whom we fully agree in one point at least, that faith alone cannot entitle us to salvation: for surely a righteous God will expect righteousness to be practised by his reasonable creatures.

ART. 30.—*Sacred Hours; or Extracts for private Devotion and Meditation: comprehending the Psalms, arranged and classed under various Heads; together with Prayers, Thanksgivings, Hymns, &c. &c. principally selected from Scripture. The whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement. 2 Vols.* 12*mo.* 10*s.* 6*d. Boards.* Ginger. 1804.

The intention of the compiler of this work is praiseworthy, and its general execution excellent. Nothing can more enlarge the mind, or give truer conceptions of its own state and of the state of every thing around us, than a frequent consultation of the divine oracles; and an easy classification of them cannot but contribute greatly to their due comprehension and profitable use. Hence may we learn how best to frame our thoughts in prayer, what precepts are most competent to direct our conduct in life, together with the real nature of the divine government; while at the same time we are stimulated to look forward, with hope and confidence, to that blessed period when all tears shall be wiped from every eye, and mankind shall enjoy, in the fullest manner, the felicities of their Saviour's kingdom. The hours employed in such meditations may well be called sacred: and those before us open with examples of the prayers and thanksgivings of holy men in the Old and New Testament, which are followed by prayers and petitions of worthy persons in later times who have partaken of the same spirit. In the former we may implicitly confide;

in the latter we must exercise a greater degree of caution: and the work before us affords its readers an admirable opportunity of contrasting the thoughts and expressions of such eminent writers on the same subject. It will soon be perceived, that the moderns have seldom a valuable idea or expression which has not been anticipated and better expressed in the sacred pages.

After the examples of prayer and exhortations to the performance of this duty, follow portions of Scripture for meditation and instruction, chiefly relative to the attributes of the Deity and the conduct of human life. In this part the compiler excuses himself for not having taken any passages from the New Testament, because 'the precept and practice are there so united that they mutually enforce each other; and the moral could not be separated from the doctrinal part without diminishing its force, and injuring its effect.' This reasoning does not appear to us, by any means, conclusive: many moral lessons, if not all that may be necessary, could be separated from the doctrinal portions in the New, as well as in the Old Testament, and they might here very well have occupied the place of those extracts which are not of divine authority. The moral precepts of St. Paul are so remarkably distinct in themselves, that it was an old saying of the fathers of the church—to understand the Epistle to the Romans, the last chapter should be read first; whence, by accustoming ourselves to obey the precepts, we should easily acquire that state of mind which would qualify us to understand the difficulties in the former or doctrinal part of the epistle.

The extracts on prayer and moral instruction occupy the first volume; the second is devoted to the psalms, and to hymns and odes of later writers. The psalms are arranged in order, as they relate to instruction, supplication, and prayer; repentance, thanksgiving, praise, and adoration; prophecy, history, and occasional subjects. The hymns and addresses to the Deity are selected from the works of Young, Merrick, Langhorne, Barbauld, Carter, Thomson, Porteus, Milton, &c. The selection is good, and, as we have already said, affords an opportunity of comparing together the effusions of holy men of old, with the efforts of those on whom a less, though still considerable, portion of the spirit of holiness has been bestowed. We recommend these Sacred Hours to all who wish to imbibe a truly religious spirit. Were some part of each day devoted to a perusal of a portion of this or a similar work, the remainder would probably be more usefully employed in the service of man, and especially in that of the Great Creator.

EDUCATION.

Art. 31.—*A Concise Introduction to the Latin Language, compiled from Ancient and Modern Writers of approved authority, for the Use of the middle Forms in Grammar-Schools. By the Rev. George Whittaker, A.M.* 12*mo.* 2*s.* 6*d. bound.* Law.

This grammar is not pretended by its author to be an entirely new work. Mr. Whittaker is sensible that the grammars which bear the names of some of our great schools, are, upon the whole, essentially good; but he perceives there are certain little deficiencies which he

imagines should be supplied, and some alterations which might be advantageously introduced. This task he has undertaken; and his efforts are entitled to commendation.

ART. 32.—*The proper Names of the Bible, New Testament, and Apocrypha; divided and accented, with other Facilities for their Pronunciation, agreeably to the best Usage, and to English Analogy. To which is added a Selection of some of the most beautiful Scriptural Pieces, calculated to instruct Youth in the Art of Reading with Propriety; and, at the same Time, to inculcate Principles of Morality and Religion: In which it has been attempted to shew the Learner the emphatic Words in every Sentence. Intended as a Sequel to the Spelling-Book; and an Introduction to the Scriptures, Speaker, &c. By John Robinson, &c.* 12*mo.* 1*s.* 6*d.* Law. 1804.

The extreme irregularity of English spelling and pronunciation is too universally known and acknowledged to need here any remark. Foreigners are seldom or never able to surmount the difficulties arising from it; and even to native children it presents a bar, which to overcome, requires much time and trouble both on the part of master and scholar. Several of our philologists have employed considerable talents in reducing our pronunciation to rule, as much as possible, among whom Mr. Robinson makes a very respectable figure. The division and accentuation of the proper names in the work before us are conducted with much judgement and perspicuity; and the lessons which follow, form a well-adapted selection. The author says that no collection of the Scripture names has yet been published at less than five shillings; if so, a book like this was certainly wanted.

ART. 33.—*Mythological Amusement for Youth.* 7*s.* 6*d.* Conder *and* Jones.

This is a pretty little contrivance to entrap the attention of children. Instruction is exhibited by way of a game in which a tee-totum is spun, and the child has to repeat the name and particulars of the heathen deity whose station happens to be at the number turned up. The fair author complains that we neglected her Grammatical Game; we do not recollect having received it, or we certainly should have made it an object of notice.

MEDICINE.

ART. 34.—*Cases of Small-Pox, subsequent to Vaccination, with Facts and Observations, read before the Medical Society, at Portsmouth, March 29th,* 1804. *Addressed to the Directors of the Vaccine Institution. By William Goldson, Member of the Royal College of Surgeons, in London.* 8*vo.* 1*s.* 6*d.* Highley. 1804.

As the directors of the vaccine institution have publicly professed their intention of noticing these cases, we shall not enlarge on them. It appears, however, singular, that so many should have occurred at Portsmouth, while none have happened in any other place: we say *none;* for, having examined many supposed cases of small-pox after vaccination, we have uniformly found a mistake either in the former or latter disease; and we may fairly suppose that other equivocal

cases may have been equally misrepresented. One, which came the nearest to a second infection, was of a child inoculated with variolous matter after vaccination. He had an inflamed arm with an areola, and, on the evening of the usual attack, had a slight fever, which went off in about two hours, and the inflammation gradually decreased without any eruption. There was, however, great reason to believe the fever symptomatic only, both from its appearance and duration. It was certainly not variolous.

ART. 35.—*Observations sur la Phthisie Pulmonaire; ou Essai sur la Mousse d'Islande considérée comme Médicament, et comme Aliment dans cette Maladie. Par J. B. Regnault, D. M.* 8*vo.* Dulau *and* Co.

Our author thinks, that the idea of the incurable nature of phthisis has retarded the progress of our knowledge respecting this disease, and probably prevented the discovery of more successful plans. We believe indeed, that phthisis *is* curable; but we doubt whether it be so by medicine. As Nature has however, in some instances, completely discharged the purulent matter and healed the ulcer, so we may hope that medicine, by removing every obstacle to her exertions, and gradually assisting her efforts, may be sometimes of use. It has unfortunately happened that we have seldom had occasion to witness its utility.

M. Regnault describes the lichen Islandicus, collects the observations of different authors who have treated of it, and gives some instances of its good effects. In our hands, this medicine has not succeeded: but one reason of its failure with us, and others, appears to be not having properly distinguished the kinds of phthisis in which it is chiefly useful. From the accounts before us, it should be confined to those cases where the bronchial glands are relaxed, where the different parts of the trachea have lost their tone. The plant must be infused in boiling water to take off the disagreable bitterness; but this previous operation is not described with accuracy. If all the bitterness be separated, we suspect the particular virtues of the plant are lost, and that it is become a mere mucilage. If all is retained, the decoction is unpleasing to the taste, and often nauseates the stomach.

As a diet, it is mild, mucilaginous, and nourishing. Several authors have spoken of it with warm encomiums; and our author has varied its form in numerous ways to prevent disgust. The form in which he thinks it is most pleasing, is that of chocolate.

The directions for the regimen, recommended during the use of the lichen, are a little too refined, and the cases adduced in support of its efficacy related too concisely. Some reflexions on the different methods employed and celebrated in the treatment of phthisis, conclude this useful little work. These are residence in stables, tar-water, mineral acids, balsamics, milk-diet, topical discharges, particularly setons, lime-water, and mineral waters, particularly those of Bristol.

BIOGRAPHY.

ART. 36.—*The professional Life of Mr. Dibdin, written by himself: together with the Words of six hundred Songs selected from his Works, and sixty small Prints taken from the Subjects of the Songs, and invented, etched, and prepared for Aqua-Tinta, by Miss Dibdin.* 4 *Vols.* 8*vo.* 2*l.* 2*s.* *Boards.* Longman *and* Rees.

As theatrical performances take an early and permanent hold of the imagination, it is with peculiar satisfaction that we re-visit, in description, those scenes by which we were once so highly delighted. With the early professional life of our present author, we again look at Garrick, and those satellites of that great luminary who enchanted us, when the imagination soared with him into regions of sublimity, or when the softer feelings were melted into tears by his representation of fictitious distress. Of Mr. Dibdin himself, we remember the early exertions, and, with painful regret, have witnessed their decline. Yet he still delights us, and still, in his own words, 'brings up life's rear.'

There are few of our readers who have not witnessed our author's powers, and who cannot appreciate his talents. The immense number of light pleasing songs, 'the Cynthias of the minute,' which he has produced, and himself set to music, displays a singular vein of fancy and humour. His music, like his poetry, is simple, light, and easy. Nothing more indeed was required; and had Mr. Dibdin's talents enabled him to have attempted a loftier flight, his excursions would have been unsuited to his subject. His professional life, as might be expected, is a history of his works, and of managerial oppression. Mr. Dibdin seems, on many occasions, to have been treated with great illiberality; but a manager, like a prime-minister, cannot always act from his own feelings and convictions. The numerous songs introduced, render these volumes extremely entertaining. To copy them, would be an unnecessary labour; and the slight tissue of narrative furnishes nothing that we can with propriety select. Indeed we would not anticipate any part of the reader's amusement.

An excellent likeness of Mr. Dibdin is prefixed; but the tinted plates can scarcely be styled ornaments. They rather disgrace a work which might otherwise agreeably while away an idle hour.

ART. 37.—*Canine Biography; or curious and interesting Anecdotes of Dogs; interspersed with Sketches from Natural History: for the Entertainment and Instruction of Youth.* 2 *Vols.* 12*mo.* 4*s.* *Boards.* Robinsons. 1804.

These little volumes are filled with stories of different sorts. In many of them are related the fidelity and attachment of dogs to their masters; the rest contain such remarks and anecdotes as will lay hold on the attention of children, and excite in them a love of reading.

ART. 38.—*The Life of Napoleon, as it should be handed down to Posterity. By J. M——D.* 12*mo.* 2*s.* 6*d.* *sewed.* Parsons *and* Son. 1804.

The reader will see by the title, that this is not the real life of

Bonaparte. Our author makes him a pettifogging thief, and gets him hanged in the end. Napoleon, as he is, is a much greater rogue than he paints him, and yet has got a crown instead of a halter. But what shall we say to the dispensations of Providence?

'The ways of heav'n are dark and intricate.'

HISTORY.

ART. 39.—*Letters on the Study and Use of Ancient and Modern History; containing Observations and Reflections on the Causes and Consequences of those Events which have produced conspicuous Changes in the Aspect of the World and the general State of human Affairs. By John Bigland, Author of 'Reflections on the Resurrection and Ascension.'* 12*mo.* 6*s. Boards.* Williams.

This little historic digest, collected from most unexceptionable authors, is executed with great neatness and propriety. The divisions, or 'periods,' are clear and discriminated. The first, extending to the Subversion of the Babylonian Monarchy; the second, to the Overthrow of the Persian Empire by Alexander; the third, to the Christian Æra; the fourth, to the Elevation of Constantine to the Sovereignty of the Roman Empire; the fifth, to the Death of Constantine; the sixth, to the final Subversion of the Empire; the seventh, to the Death of Charlemagne; the eighth, to the fifteenth Century, the Period of the Revival of Letters, the Invention of Printing, the Discovery of America, &c.; the ninth, to the End nearly of the sixteenth Century. The more modern events are included in the tenth period.

The different historic details are distinct and perspicuous; the reflexions just and appropriated. On the whole, these letters claim our approbation.

ART. 40.—*A compendious History of the World, from the Creation to the Dissolution of the Roman Republic. By John Newbury. With a Continuation to the Peace of Amiens*, 1802. 2 *Vols. Small* 8*vo.* 5*s. Boards.* Darton *and* Harvey. 1804.

Readers who have not money to purchase large works, or leisure to peruse them, may make use of this epitome with some advantage. But we think the author has acted injudiciously in the latter part of his history. Had his several chapters contained the events of his several kingdoms distinctly, it would have been a perspicuous method. Instead of this, he has made a division by spaces of time; and described all the events, happening to different kingdoms, within each of those spaces, in the same chapter; which renders the book less clear to young persons, for whose use such abridgements are principally calculated.

TACTICS.

ART. 41.—*Instructions for Yeomanry and Volunteer Cavalry. By Colonel Herries, of the Light Horse Volunteers of London and Westminster. Part. I.* 8*vo.* 6*s. Boards.* Egerton. 1804.

Though, as colonel Herries very justly observes, the yeomanry cavalry will probably act as distinct bodies of light horse, yet a uni-

formity of exercise is indispensably necessary. These instructions are therefore published, 'in all material respects conformable to his majesty's regulations for the cavalry.' These *must* not be the objects of our criticisms; and we can therefore only add that the details before us are peculiarly clear and explicit.

ART. 42.—*Rules and Regulations for the Field Exercise and Manœuvres of the French Infantry, issued August* 1, 1791, *translated from the French. In* 2 *Volumes, with explanatory Notes and illustrative References to the British and Prussian System of Tactics. One Vol.* 12*mo. with one Volume of Plates. By John Macdonald, Esq. F. R. S. &c.*

This is an excellent translation of a work with which it is now of the utmost importance to be acquainted. It has been supposed that the French soldiers despise form, and only rush on the enemy. This, however, is not true;

> 'For rules as strict the labour'd work confine,
> As if 'Great Frederick' overlook'd each line.'

As we may soon cope with them, we should of course study their motions; yet we trust, in the event of an invasion, the principal motion of the manual will be the CHARGE of BAYONETS!

We would strongly recommend the perusal of this work to every officer who may be opposed to the French armies, to every military man, and even to speculative inquirers. The genius *(indoles)* of the nation is, in many parts, conspicuous. We had purposed to point out some of the singularities in a more extensive article: but our limits forbade; and we desisted.

NOVEL.

ART. 43.—*A Picture from Life; or, the History of Emma Tankerville and Sir Henry Moreton. By Henry Whitfield, M. A.* 2 *Vols.* 12*mo.* 8*s. Boards.* Highley.

We cannot speak highly of this little work. The plot scarcely deserves the name; and the characters, where they accord with the title, are copied from prior and more spirited portraits. The hero and heroine are the tame insipid beings of the circulating library. Dr. Anapæst is a pedant from Peregrine Pickle; sir Oliver, the sir Hargrave Polexfen of Richardson, since introduced in numerous novels, and called by as many names; and Pellett, the absurd gambling man of fashion, as frequently pourtrayed. Numerous improbabilities occur in the narrative: the story of Lester is introduced very artificially; and the generosity of the heroine is by no means an example to be imitated; since, so far as appears, he may have been a gambler, or a highwayman. It is singular that in his narrative to his benefactress, a virtuous young lady, the descriptions are often indecorous, to say the least of them. The author is evidently a scholar, and, we suspect, may succeed much better in other departments of literature.

MISCELLANIES.

ART. 44.—*An Examination of all the Statutes respecting the Volunteers; in which the Appointment of the Officers, the Right to resign, and their Exemptions and Obligations are fully considered. By a Barrister and a Volunteer.* 8vo. 1s. Cadell *and* Davies. 1804.

This is a useful abstract of the various statutes relative to the volunteers. The right of resigning, and some other parts of this pamphlet, have lately been established by a solemn legal decision, so that remarks on it would not only be unnecessary, but indecent. After the first appointment of officers, all vacancies may, in the author's opinion, be supplied by the king, without the choice of the corps. We wish it were so; for the right of choosing officers has been productive of numerous inconveniences, which we fear will be felt in the hour of danger.

ART. 45.—*Correspondence between Mr. Adam and Mr. Bowles relative to the late Duke of Bedford.* 4to. *Not sold;—to be had Gratis at* Messrs. Robinsons' *and* Mr. Debrett's.

When, in the harangues of Mr. Fox and the funeral sermon preached on the death of the late duke of Bedford, the character of the latter was held up as a perfect one, different writers expressed their disapprobation of such unqualified eulogies, since even partial friendship spoke not of his religion, and report had disseminated some tales of a different kind. In referring to such reports, Mr. Bowles had particularly mentioned his having been told at Woburn, that the workmen's wages were usually paid on a Sunday, and that '*some hundreds*' had been once employed in emptying a pond on the same day. The present duke, from a laudable delicacy, commissioned Mr. Adam to speak on this subject to Mr. Bowles; and, from this conversation, the correspondence before us arose. In the particulars we need not engage: it is sufficient to say, that, from the sources from which the truth only can be learned, it is clear that Mr. Bowles was misinformed.

ART. 46.—*Observations on the Correspondence between Mr. Adam and Mr. Bowles, with the Correspondence subjoined. By John Bowles, Esq.* 8vo. 1s. Richardsons. 1804.

The object of these observations, by Mr. Bowles, is to defend himself from the imputation of wanton slander. In the studied eulogies of those who held up the late duke as a perfect character, his religion, as we have just observed, was not mentioned. It should consequently seem to be an obvious conclusion, that religion was not necessary to constitute perfection of character. On these points, Mr. Fox and Mr. Cartwright must defend themselves: Mr. Bowles appears only to have been actuated by an honest, but incautious zeal. Such, however, is not the object of the correspondence, which was to contradict the facts. This seems to have been completely done; though Mr. Bowles still appears a little to distrust the veracity of the parish-clerk, who now denies what, by a credible witness, it was asserted that he had formerly said.

Mr. Bowles was required publicly to retract his assertion; which he declined, as an unqualified denial was expected, which, in his opinion, would have rendered him in the public eye a wanton calumniator. He wished, at the same time that he produced the evidence on the other side, to state his motives and authorities.

ART. 47.—*A Supplementary Epistle to the Correspondence between Mr. Bowles and Mr. Adam: addressed to the Man who calls himself a Christian.* 4*to.* 1*s.* 6*d.* Harding. 1804.

A popular subject, like the present, cannot escape the poetaster's notice; and he strings his rhymes with eager haste; with a haste indeed *so* eager, that we scarcely know on which side he combats. We are soon, however, relieved from our difficulty, by a profusion of abuse on Mr. Bowles, which, *some months since*, we should have thought unexampled.

'*Qui Bavium non odit, amet tua carmina, Mævi.*'

ART. 48.—*Strictures on the Necessity of inviolably maintaining the Navigation and Colonial System of Great Britain. By Lord Sheffield.* 8*vo.* Debrett. 1804.

The noble author, to whose patriotic zeal and literary abilities we have often borne a willing testimony, in this pamphlet strongly urges the necessity of preserving inviolate the navigation and colonial system to which we owe our opulence and naval power. He has taken this opportunity, as, when urged by a desire of peace, we may be induced to yield a part of that system, which other nations so anxiously covet: and he points out the little injury which the outworks have sustained by some injudicious and impolitic concessions. The whole of this argument is conducted with great force and propriety, and the remarks on the memoir of M. Genz are extremely valuable. It is impossible to engage more fully on the subject in this place: to pursue it satisfactorily would detain us too long.

ART. 49.—*A Walk through Leicester; being a Guide to Strangers: containing a Description of the Town and its Environs, with Remarks upon its History and Antiquities. By a Lady. Small* 8*vo.* 3*s.* 6*d. Boards.* Hurst. 1804.

The title of this book is very appropriate; it is 'A *Walk through* Leicester.' This town and its vicinity would have afforded ample scope for exercising the mind, had our author been of a scientific or antiquarian turn of thought, as few spots in the kingdom have ranked more importantly in history. This work, however, contains no more than the names and sizes of the streets, lanes, &c.; and we fear, from the present little consequence of Leicester, there will not be a demand for copies enough to pay the writer's labour.

ART. 50.—*A Dictionary of Polite Literature; or, Fabulous History of the Heathen Gods and Illustrious Heroes. With twenty-eight Copper-plates engraved by Angus from Designs of Burney.* 2. *Vols.* 18*mo.* 13*s. Boards.* Scatcherd *and* Letterman. 1804.

This is a work of much merit, ornamented with a number of well-executed and appropriate copper-plates. All the personages, whether divinities or heroes, that swell the pages of ancient poetry and mythology, are here described in a very ample and correct manner. To boys who are studying the Latin and Greek authors, these volumes will be a most acceptable present.

Art. 51—*Essay on the Causes of the Dry Rot in Buildings; contained in a Series of Letters addressed to George Ernest James Wright, Esq. including some Observations on the Cure of the Dry Rot, and on the Admission of Air into the Parts of Buildings affected by that Disease. By John Papworth, Architect.* 4to. 3s. Taylor. 1803.

We cannot highly commend this work. The author has caught a glance of the true cause of the dry rot, but involves it too indiscriminately, and has not, with any precision, pointed out the remedy. To explain:—It is well known that moist damp vapour will produce rottenness in wood, and that this mode of decay originates from, or is attended with, a mucor, which we now know to be a plant propagated, like every other, by seed. The dry rot, however, has its name from the absence of all humidity: it is produced by a fungus of a peculiar kind, which appears not to contain the least moisture; and the whole of the wood affected by the disease is apparently dry. This is the state which must be kept in view; this is the object to be explained and remedied. Our author has not, we think, attended sufficiently to this distinction, as will appear by copying his summary account of the causes.

'*First.* A fungus capable of absorbing, and existing upon the qualities of the wood by which the particles are combined; germinated by the humours of the tree, or communicated by an adjacent vegetable corruption.

'*Second.* An internal and natural tendency to decomposition in unseasoned timber, encouraged by the warm and humid situation in which it is placed.' p. 39.

In the investigation of these causes, he engages in some subtle disquisitions respecting the propagation of plants from seed, and rests too much on Spallanzani, whose experiments were made when his mind was greatly prejudiced against the doctrine of Harvey, *omnia ex ovo*. Of course, where he cannot see the influence of seeds, he falls into the old system of spontaneous generation, and speaks of mushrooms as *parasidal* (instead of *parasite*) plants. In short, he seems occasionally beyond his depth; and we could have wished that he had rather accumulated facts than reasoned so much respecting the generation of fungi.

The dry rot, as we have observed, is produced by a fungus which is truly parasidal; and the term, though (we suspect) introduced by mistake, is a very proper one. In general, the disease is supposed desperate; and ventilating by a current of air, though it have sometimes succeeded, has as often failed. When it has once begun, there is no security yet known, but in totally taking away all the timber employed; in fact, destroying the house: nor is it certain that the timber next used may be free from the taint. For this reason, the prevention or cure of the dry rot has lately engaged much of our attention. Plans are now in execution for the purpose of checking it; and if these fail, we have others in contemplation. Various circumstances have occurred to illustrate the singular œconomy of the fungus which is its cause; but we shall not commit the fault of which we have accused the author—that of speculating out of season.

ART. 52.—*A brief Statement of the publick Benefits which will probably result from the Establishment of an Asylum for Outcasts, with a concise Account of the Institution proposed.* 8*vo.* 6*d.* No Bookseller's Name. 1804.

A humane persuasive to the establishment of a society for the purpose of reclaiming those poor wretches from robbery and prostitution, who must else fall victims to disease or the gallows.

ART. 53.—*Considerations on the Laws of Honour.* 8*vo.* 1*s.* Cadell *and* Davies.

The law of honour is well defined, by Dr. Paley, to be a system of rules constructed by people of fashion (that is, of people who choose to connect themselves together by this capricious code), and calculated to facilitate their intercourse with each other. Whatever the caprice of this body determines to be the rule of action, every one must obey under pain of excommunication from the corps. Its regulations are contrary in many instances both to the law of God and the law of the land: what the two latter prohibit, the law of honour often holds in estimation: what the two latter encourage, the law of honour treats with disrespect. Duelling, or rather murder in cold blood, is inculcated by the law of fashion; and he who would think himself degraded by executing the sentence of the law of the land on a malefactor, feels no such sensation on becoming the executioner of his friend. But this crime, says our author very justly, 'is only applicable to the higher orders of society;' where he finds, contrary to the experience of the wisest and best of mankind, that 'refinement has softened the sensations of feeling, and given a polish to manners, that, like a bright mirror, is susceptible of the slightest breath that would pass unnoticed on the wall.' These bright mirrors are contaminated, it seems, by a word not resented, even if blood and a fatal event, were the consequence. Debauchery, adultery, and the non-payment of a just debt, do not soil these polished mirrors, nor ruffle the delicacy of their feelings.

The statesman, the politician, the clergyman, the lawyer, and the physician, are allowed to possess these most excellent sensations: but they are denied, with very few exceptions, to the merchant. Traffic, it seems, contaminates the mirror; though to us there appears no less danger of its being stained at a fashionable rout at the west end of the town, than in the east, or even at the Exchange itself. In one sentence our author is correct: 'Virtue varies her actions in different societies: what is right in one, may be wrong in another.' Fortunately our courts of law are not yet contaminated by these absurd caprices; and the duellist must, notwithstanding this apology for him, not only be judged by the *soi-disant* tribunal of honour, but by twelve honest and true men of the country, of whom perhaps not one would be admitted into the circles of honour, and each possesses a heart superior to its false maxims.

THE

CRITICAL REVIEW.

SERIES THE THIRD.

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ART. I.—*Asiatic Researches; or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Vol. VII.* 8*vo.* 12*s. Boards.* Vernor *and* Hood. 1803.

AS the more cautious archæologists of India and Europe begin to withdraw the unlimited confidence they once reposed in the pundits of Hindustan, the Asiatic Researches will be more valuable. Select and guarded in their communications, and in their systems, the writers of these volumes will be more interesting, because our dependence on them will be more secure; and, if they fail to excite astonishment, they will obtain a larger portion of our confidence, and equally conciliate our esteem. To this may be added, that, independently of archæology, of the traces of arts and sciences, whose cradle we once fondly sought for in these quarters, a vast portion of the continent before us is, in many respects, a new and untried region. Those who merely relate what they have seen, will add greatly to our knowledge: those who describe a country and the objects before them, will still contribute to enlarge the sphere of our acquisitions, and suggest new inquiries.

We now commence the seventh volume, which, though in some respects less important than several of the earlier, is, on the whole, entertaining and profitable. It opens with a list of *desiderata* from professor Bruns of Helmstadt, and a more extensive and valuable one from Mr. Marsden. The first article is 'On the Course of the Ganges (the Nile of Hindustan) through Bengal. By major R. H. Colebrooke.' We need not remark that the Ganges flows through a flat country. Its waters therefore, destitute of all momentum from velocity in any determined direction, wander, often in consequence of accidental impulses; leaving vast tracts dry, and forming extensive beds in the cultivated fields which were once their banks. In this way, though they may for a time destroy the labours of the hus-

bandman, they fertilise immense plains, and, on the whole, are rather beneficial than injurious. The particular details require the assistance of plans; the following general remarks we may select.

'The Ganges, in its course through Bengal, may be said to have under its dominion a considerable portion of the flat country; for not only the channel which, at any given time, contains the principal body of its waters, but also as much of the land, on each side, as is comprehended within its collateral branches, is liable to inundation, or to be destroyed by the encroachments of the stream, may be considered as belonging to the river. We must, of course, include any track, or old channel, through which it had formerly run, and into which there is any probability of its ever returning again; as the Baugrutty Nulla at Gour; the track called "Old Course of the Ganges," in the Cossimbazar island; or the channel which has been, within these few years, so completely filled up near Jellinghy. Considered in this way, the Ganges will be found to occupy a considerable expanse, of which a more correct idea may be formed, by taking the distance between any two places opposite to one another, which had formerly been, or one of which may still remain on the verge of, or in the vicinity of the stream; for instance,

	Miles.
Oodanulla to the ruins of Gour,	15
Furruckabad to ditto,	14
Comrah to Nabobgunge,	10⅞
Comerpour to Bogwangola,	9¼
Extreme breadth of river bed between Jellinghy and Maizeconda,	9½

'If corresponding sections of the bed of the river, and neighbouring ground, were represented, it would probably appear, that all the land is disposed in regular strata; whence we might with certainty conclude, that the whole had been at some former periods deposited by the stream.

'The strata, in general, consist of clay, sand, and vegetable earth; the latter of which is always uppermost, except when in some extraordinary high flood, a new layer of sand is again deposited over it, by which means the ground becomes barren, or is at least materially injured.

'The bed of the Ganges can scarcely be said to be permanent in any part of its course through Bengal. There are, however, a few places, where, from local causes, the main channel, and deepest water, will probably be always found; as Monghir, Sultangunge, Pattergotta, Pointy, Sicrigully, and Rajemahl; at all which places there are rocky points projecting into the stream, and where some parts of the bed of the river are stony, or its banks consist of conger.' P. 21.

The remarks on the smaller branches, and the methods of preventing the devious wanderings of the river, are chiefly of local importance, and, though ingenious, are not generally interesting.

'II. On Singhala, or Ceylon, and the Doctrines of Bhooddha; from the Books of the Singhalais. By Captain Mahony.'

This article chiefly relates to the religion of Ceylon, and the various incarnations of their deity, Bhooddha. We may premise, that the religion of Bhooddha seems to have been the primitive system of the Peninsula, and to have been thence communicated to Ceylon; in which island it has not been superseded by the innovations of Bramha, and is, consequently, in its purity. We may remark, also, that this early idea of the incarnation of the Supreme Being by his own will and pleasure, seems a dogma of great antiquity, and very generally diffused. We find it through all the east, from Persia to China. On the west, numerous prophets and evangelists have expressly foretold and recorded the incarnation of the Divine Being. The eastern divines, however, who always exaggerate, have formed five Bhooddhas; four of whom have already appeared, and one is still to come. Their religious system is in other respects full of fancies; among which we may mention the idea, that the soul is no part of the man, and that it never leaves the body till it has found some other to which it may be united. The legend of the early discoverers of Ceylon is in a style truly oriental, and might, with propriety, make a part of another genuine 'One Thousand and One.'

'III. Narrative of a Route from Chunarghur, to Yertnagoodum, in the Ellore Circar. By Captain J. T. Blunt.'

This route is in many respects interesting: its direction, from north to south—except on one point, where the travellers, for the sake of a less mountainous and dangerous course, proceed to the west. The internal parts of the Peninsula of Hindustan are overgrown with wood, and impassable, in many directions, from the obstacles which nature has interposed. They are dangerous, moreover, as well as inconvenient; since the woods and mountains harbour a fierce and warlike race that bear with impatience the slight dependence which the Mahratta chief exacts, whose power is feebly, and often inefficiently exerted, in districts so inaccessible. To obtain a knowledge of these internal parts of the Peninsula, has long been an object of importance to the East-India company, chiefly for the purpose of more ready communication; and this object, now that the Mahratta state is united, and in alliance with them, will be more easily attained. Captain Blunt's journey offers many facts of importance, though the geographic details, for reasons sufficiently obvious, are not added. At present, however, all political reasons will have less weight. We cannot enter into the detail of the journey, but may observe, that the author crosses the mountains at no great distance from the sources of the Soane and the Nurbudda rivers, which almost insulate the country of the Hindus, by falling into the Ganges and the Gulf of Cambay respec-

tively. He speaks of the internal parts as granitic; and, from the cold often experienced, their altitude seems to be considerable. The barometer and thermometer, however, appear to have made no part of our traveller's apparatus; a perambulator and telescope only are mentioned. If the Peninsula, then, were ever gained from the sea, some of these higher regions would have raised their heads as distinct islands. Captain Blunt did not visit the source of the Soane, because the road was dangerous: but the account of it which he collected we shall subjoin.

'The only expedient that was now left, was to collect as accurate an account of the place as possible. In this the subadar readily assisted me, and sent me two pundits, who had been there repeatedly, and whom he described as intelligent men, and capable of satisfying my most sanguine expectations. They were both Brahmens, of high cast, and learned men. I began to interrogate them concerning the roads from Ruttunpour to Omercuntuc. They said there was but one, which led from the north side of the town into the hills, where it continually ascends and descends over mountains, and leads through deep defiles, on the sides of precipices, and through a forest almost impenetrable, to Pindara, (a distance of about twelve coss), which is the head of a purgunnah bearing the same name; but the village is very poor, consisting only of a few Goand huts. From this place the road was only known to the mountaineers, who are always taken as guides to direct the pilgrims in ascending the table land of Omercuntuc. The Soane rises on the east side of it, and flows first through Pindara, where being joined by numerous other streams from the N. E. side of this mountainous land, it proceeds in a northerly direction through Sohaujepour, and Bogalecund; whence, turning to the eastward, it pursues its course to the Ganges. After ascending the table land, the temple is found situated nearly in the center of it; where the Nurbudda rises from a small pucka coond (or well), from which, they told me, a stream perpetually flows, and glides along the surface of the high land, until reaching the west end of it, it precipitates itself into Mundilla. They described the fall as immense, and said, that at the foot of the table land, its bed becomes a considerable expanse, where being immediately joined by several other streams, it assumes the form of a large river.

'I was much gratified with this description, which they delivered with so little hesitation, and which agreed so well with the accounts I had previously received, that it left no doubt in my mind as to its veracity. I next inquired of them, in whose territory Omercuntuc was considered. They said, that the Nagpour government attached a part of it to their purgunnah of Pindara; a second part was claimed by the rajah of Sohaujepour; and a third by the Goands; in whose possession indeed the whole at that time rested. They described the building as being about forty feet high; that the images were numerous, and that they were descriptive of a very romantic fable; and this subject immediately led me into that of the pilgrimage. A desire, it seems, to possess the property accruing from the offer-

ings, and taxation levied on the pilgrims who travel thither, had raised three competitors for it; but it properly belonged to the Brahmens who attend on the pagoda.' P. 100.

'The spring from which the Nurbudda takes its source, is said to be enclosed by a circular wall, which was built by a man of the name of Rewah, and on that account the river is called Maht Rewah, from its source all through Mundilla, until it reaches the confines of Bhopaul. The images at Omercuntuc are said to represent Bhavani, (who is there worshipped under the symbol of Narmada, or the Narbudda river) much enraged at her slave Johilla, and a great variety of attendants preparing a nuptial banquet; to which a very romantic fable is attached: That Soane, a demi-god, being much enamoured with the extreme beauty of Narmada, after a very tedious courtship, presumed to approach the goddess, in hopes of accomplishing the object of his wishes by espousing her. Narmada sent her slave Johilla to observe in what state he was coming; and if arrayed in jewels, of lovely form and dignity, or worthy to become her consort, to conduct him to Omercuntuc. Johilla departed, met with Soane, and was so dazzled with the splendor of his ornaments, and extreme beauty, that she fell passionately in love with him; and so far forgot her duty as to attempt to personate her mistress; in which succeeding, Bhavani (or Narmada) was so enraged at the deceit, that, upon their arrival at Omercuntuc, she severely chastised Johilla, and disfigured her face, in the manner said to be represented in the image. She then precipitated Soane from the top of the table land to the bottom, whence that river rises; disappeared herself in the very spot where the Narbudda issues; and from the tears of Johilla, a little river of that name springs at the foot of Omercuntuc.

'The pundits terminated their account by presenting me with an address of Beas Muni to the Narbudda, extracted from the Vayer Purana; and which my friend Mr. Samuel Davis translated for me in the following words. "Beas Muni thus addressed Nurmada, (or the Narbudda river:) Glorious as the sun and moon are thine eyes; but the eye in thy forehead blazes like fire: bearing in thy hand a spear like the Tresul, and resting on the breast of Bhyroe. The blood of Anduk (Ossura) is dried up in thy presence; thy weuson (a sort of snow) is the dispeller of dread from the human race. Brama and Seva resound thy praises: mortals adore thee. The munis reverence thee; dewas (demi-gods) and hindras (angels) are thy progeny. Thou art united with the ocean; thou art descended from Surya. By thee are mortals sanctified. Thou dispeller of want, thou encreas*eth* [*est*] the prosperity of those who perform devotions to thee. By thee are mortals directed to the blissful regions, and taught to avoid the mansions of punishment. Thou art also Reba, a child of Hemala, (the snowy mountain.) Nurmada answered, O Muni! thy words are perfect, and thy heart is pure: be thou chief of munis. By reading this, a man's life will be lengthened, his happiness and fame encreased, and his progeny multiplied." P. 102.

The country is in many respects fertile; nor would it be difficult to repress the violence of the Goands (the mountaineers), and protect the industrious husbandman, by stations judiciously chosen. The mountainous district of Choteesgur is subject to the rajah of Berar, and one of the most productive of his provinces. It abounds with grain and game of all kinds; and its exports require the aid of 100,000 bullocks. The returns would consist of salt, which is very scarce in these regions; but the country appears so precipitous, that communications with loaded camels would be very difficult; and the rivers in such regions are too rapid, and their course too much broken by falls, to render them subservient to the mutual exchange of merchandise. The Goands, and the Coands (for they are apparently distinct), are black; the former stout and active; the latter of a lower stature, and a more diminutive form. They do not seem to be Hindus, and may, perhaps, be a part of the original race; for the Hindus are probably not aborigines. These mountaineers have been civilised more by the introduction of the luxuries of sugar and salt, than by arms; and by these means they may in time become industrious and humane. Various remains of ancient temples were discovered in this route; but as they were apparently no part of the author's object, and their situation was often inaccessible, we find no detailed descriptions of them.

'IV. An Account of a new Species of Delphinus, an Inhabitant of the Ganges. By Doctor Roxburgh.'

The cetaceous tribe is divided into four genera: three of which either have no teeth, or have them in one jaw only. The delphinus has teeth in both jaws; and this species, the delphinus Gangeticus, has a lanceolated body, almost round; jaws long and slender, with sixty teeth in each: no dorsal fin. Its motions are slow, except when in pursuit of its prey. Between the skin and the flesh is a coat of pale yellowish fat, esteemed by the Hindus as an efficacious external application for removing pains. In its intestines were found some ascarides, specifically distinct from those hitherto observed: these are denominated ascaris delphini.

'V. Translation of one of the Inscriptions on the Pillar at Dehlee, called the Lāt of Feerōz Shah. By Henry Colebrooke, Esq.: with introductory Remarks by Mr. Harington.'

We shall copy the translation of this curious inscription. We may just remark, that the trident, at the close, seems to imply superior power; and, in the earliest mythological fables, Neptune is represented as scarcely, if at all, inferior to Jupiter.

'VERBAL TRANSLATION.

'In the year 1220, on the 15th day of the bright half of the month

Vaisac'h, [this monument] of the fortunate Vísala Déva, son of the fortunate Vélla Déva[1], king of S'ácambharí.

'As far as Nind'hya[2], as far as Himádri[2], having achieved conquest in the course of travelling to holy places; resentful to haughty kings, and indulgent to those whose necks are humbled; making A'ryáverta[2] once more what its name signifies, by causing the barbarians to be exterminated; Vísala Déva, supreme ruler of S'ácambharí[3] and sovereign of the earth, is victorious in the world.

'This conqueror, the fortunate Vigraha Rája[4], king of S'ácambharí, most eminent of the tribe which sprang from the arms[5] [of Brahmá,] now addresses his own descendants: "By us the region of the earth between Himavát[2] and Vind'hya[2] has been made tributary; let not your minds be void of exertion to subdue the remainder."

'Tears are evident in the eyes of thy enemy's consort; blades of grass are perceived between thy adversary's teeth[6]; thy fame is predominant throughout space; the minds of thy foes are void [of hope]; their route is the desert where men are hindered from passing; O Vigraha Rája Déva, in the jubilee occasioned by thy march.

'May thy abode, O Vigraha, sovereign of the earth, be fixed, as in reason it ought, in the bosoms (akin to the mansion of dalliance) of the women with beautiful eye-brows, who were married to thy enemies. There is no doubt of thy being the highest of embodied souls[7]. Didst thou not sleep in the lap of S'rí, whom thou didst seize from the ocean, having churned it[8]?

'In the year from the fortunate Vicrámaditya 1220[9] on Thursday the 15th day of the bright half of the month Vaisác'h, this was written in the presence of[10] . . . . . by S'r'ipati, the

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'[1] Colonel Polier's transcript exhibited Amilla; the present copy may be read either Avélla or Vélla.

'[2] The Vind'hya hills form the range which passes through the provinces of Bahár, Benáres, &c. Himádri, the mountain of snow, (called Himavat in the next verse), is the Imaus and Emodus of antient geographers. 'Aryáverta signifies the land of virtue, or 'inhabited by respectable men.' See Menu Ch. 2. v. 22.

'[3] I have not been able to ascertain the situation of S'ácambharí.

'[4] Whether Vigraha Rája and Vísala Déva be names of the same person, or of different princes, it is impossible to determine from the tenor of the inscription, without other information.

'[5] The transcript of the inscription exhibits Váhamána Tilacah, as it was also read in the former fac-simile: Servóne Trivédí advises me to read it Báhujáta Tilacah, and I accede to his emendation.

'[6] This alludes to the Indian custom of biting a blade of grass as a token of submission, and of asking quarter.

'[7] Servóne explains this very obscure passage otherwise: "there is (i. e. there should be) no doubt or hesitation in the mind of thee, who art the highest of embodied souls. (Purushóttama)."

'[8] Purushóttama is a title of Vishn'u. With reference to this term, the author of the inscription asks, "Art thou not Vishn'u himself? Art thou not he who slept in the arms of Laeshm?" The legend of the churning of the ocean is well known.

'[9] In the present copy the date is very distinct; and proves to be 1220; not 123 as was suspected by sir William Jones.

'[10] This part of the inscription is not legible.'

son of Máhava, a Cáyast'ha of a family in Gaud'a: at this time the fortunate Lacshaná, Pála, a Rajaputra, is prime minister.

'S'iva the terrible, and the universal monarch.' P. 180.

'VI. Account of the Kookies or Lunctas. By John Macrae, Esq. Communicated by J. H. Harington, Esq.'

The Kookies are a very singular race of mountaineers, and are hunters or warriors. Their warfare consists in surprising their enemy, and is carried on with a secrecy and cunning similar to that of the American Indians. In their military attempts, their hammocks are swung on the tops of the highest trees; which has occasioned the report that they live in trees. A kind of feudal system respecting war, prevails among them, except that the rajah is not the military chief: and a similar constitution is also found among the Goands. They are generally naked, except the females, who wear a kind of apron. Black is the royal colour; and thieving is in as great estimation as in Sparta. Salt is their greatest luxury. Their habitation is among the mountains to the N. E. of the Chittagong province: and many of their customs resemble those of the American Indians. The parahs, or villages, form a kind of separate states, and are situate on the most inaccessible hills.

'VII. On the Sanscrĭt and Prácrĭt Languages. By H. T. Colebrooke, Esq.'

The author of this instructive article gives a general account of the Sanscrit and Pracrit languages, with their most useful and important elementary works. The first is the learned and religious language; the second, that used in civil life, and cultivated by lettered men. There are meaner dialects for the inferior classes. The Sanscrit has not yet received a sufficient share of attention, to enable those not well versed in it to judge of it. From Mr. Colebrooke's representation, the speculations which its study will afford, must render it truly interesting.

'The languages of India are all comprehended in these three classes. The first contains Sanscrĭt, a most polished tongue, which was gradually refined until it became fixed in the classic writings of many elegant poets, most of whom are supposed to have flourished in the century preceding the Christian æra. It is cultivated by learned Hindus throughout India, as the language of science and of literature, and as the repository of their law civil and religious. It evidently draws it origin (and some steps of its progress may even now be traced) from a primeval tongue which was gradually refined in various climates, and became Sanscrĭt in India, Pahlaví in Persia, and Greek on the shores of the Mediterranean. Like other very ancient languages, Sanscrĭt abounds in inflections, which are, however,

more anomalous in this, than in the other languages here alluded to; and which are even more so in the obsolete dialect of the Védas, than in the polished speech of the classic poets. It has nearly shared the fate of all antient tongues, and is now become almost a dead language; but there seems no good reason for doubting that it was once universally spoken in India. Its name, and the reputed difficulty of its grammar, have led many persons to imagine that it has been refined by the concerted efforts of a few priests, who set themselves about inventing a new language; not like all other tongues, by the gradually improved practice of good writers and polite speakers. The exquisitely refined system by which the grammar of Sanscrit is taught, has been mistaken for the refinement of the language itself. The rules have been supposed to be anterior to the practice, but this supposition is gratuitous. In Sanscrit, as in every other known tongue, grammarians have not invented etymology, but have only contrived rules to teach what was already established by approved practice.

'There is one peculiarity of Sanscrit compositions which may also have suggested the opinion that it could never be a spoken language. I allude to what might be termed the euphonical orthography of Sanscrit. It consists in extending to syntax the rules for the permutation of letters in etymology. Similar rules for avoiding incompatible sounds in compound terms exist in all languages; this is sometimes effected by a deviation from orthography in the pronunciation of words, sometimes by altering one or more letters to make the spelling correspond with the pronunciation. These rules have been more profoundly investigated by Hindu grammarians than by those of any other nation, and they have completed a system of orthography which may be justly termed euphonical. They require all compound terms to be reduced to this standard, and Sanscrit authors, it may be observed, delight in compounds of inordinate length; the whole sentence too, or even whole periods, may, at the pleasure of the author, be combined like the elements of a single word, and good writers generally do so. In common speech this could never have been practised. None but well known compounds would be used by any speaker who wished to be understood, and each word would be distinctly articulated independently of the terms which precede and follow it. Such indeed is the present practice of those who still speak the Sanscrit language; and they deliver themselves with such fluency as is sufficient to prove that Sanscrit may have been spoken in former times with as much facility as the contemporary dialects of the Greek language, or the more modern dialects of the Arabic tongue.' P. 200.

It is probable, says our author, that ten polished languages formerly prevailed in as many different civilised nations who occupied the fertile provinces of Hindustan and the Deccan. Evident traces of them still exist; and the Pracrit is, in his opinion, styled 'the speech of the children on the banks of the river Saraswatí.' Some other dialects are noticed; but, in these minute disquisitions, we cannot accompany our author. The Hindu, in many respects, follows the Sanscrit, but cannot be wholly referred to it: so that our author seems to join in opi-

nion with sir William Jones, that the pure Hindustanee was the primæval language of Upper India, into which the Sanscrit was introduced by conquerors. In general, Mr. Colebrooke thinks that the Hindustanee is indebted to the Sanscrit, rather than the latter to the former.

'VIII. and IX. On the religious Ceremonies of the Hindus, and of the Brahmens especially. By H. T. Colebrooke, Esq. Essay II. and III.'

The first of these essays was published in the fifth volume of the Researches; but, from its miscellaneous nature, would not admit of an abridgement. The second and third relate to the ceremonies of burials and marriages. The forms are minute, trivial, and generally ridiculous. In a few instances, we can see some foundation for several of the ceremonies adopted; but if, in this supposed source, fancy may have, for a moment, misled us, the *ignis fatuus* soon disappears, and we wander in a series of almost endless absurdities.

'That Hindus belong to various sects is universally known; but their characteristic differences are not perhaps so generally understood. Five great sects exclusively worship a single deity; one recognises the five divinities which are adored by the other sects respectively, but the followers of this comprehensive scheme mostly select one object of daily devotion, and pay adoration to other deities on particular occasions only. Even they deny the charge of polytheism, and repel the imputation of idolatry; they justify the practice of adoring the images of celestial spirits, by arguments similar to those which have been elsewhere employed in defence of angel and image worship. If the doctrines of the Véda, and even those of the Purán'as, be closely examined, the Hindu theology will be found consistent with monotheism, though it contain the seeds of polytheism and idolatry. I shall take some future occasion of enlarging on this topic: I have here only to remark, that modern Hindus seem to misunderstand the numerous texts, which declare the unity of the godhead, and the identity of Vishnú, S'iva, the sun, &c. Their theologists have entered into vain disputes on the question, which, among the attributes of God, shall be deemed characteristic and pre-eminent. Sancara A'chárya, the celebrated commentator on the Véda, contended for the attributes of S'iva, and founded or confirmed the sect of S'aivas, who worship Mahá Déva as the supreme being, and deny the independent existence of Vishn'u and other deities. Mád'hava A'chárya and Vallabha A'chárya have in like manner established the sect of Vaishn'avas, who adore Vishn'u as God. The Suras (less numerous than the two sects abovementioned) worship the sun, and acknowledge no other divinity. The Gán'apatyas adore Gan'és'a as uniting in his person all the attributes of the deity.' P. 279.

'Vópadéva, the real author of the S'rí Bhágavata, has endeavoured to reconcile all the sects of Hindus by reviving the doctrines of Vya'sa. He recognises all the deities, but as subordinate to the supreme being, or rather as attributes or manifestations of God. A new sect

has been thus formed, and is denominated from that modern Purán'a; but the numerous followers of it do not seem to have well apprehended the doctrines they profess. They incline much to real polytheism, but do at least reject the derogatory notions of the divinity, which the other sects seems to have adopted.' P. 280.

It is unnecessary to follow the subdivisions of this sect, or to enlarge on forms, which, as their source is unknown, appear to us uninteresting and ridiculous.

' X. An Account of a Method for extending a geographical Survey across the Peninsula of India. By Brigade-Major Lambton. Communicated by Permission of the Right Honourable the Governor of Fort St. George, in Council.'

This first attempt to carry the strictness of modern investigations respecting mensuration into the continent of Asia; to bring to the cradle of science the improvements in which the adults issuing from it have excelled their progenitors; would offer a subject of interesting speculation, if our limits permitted us to indulge in it. Major Lambton engages in the task with the most accurate and extensive views, and describes his method, with the instruments employed, precisely and accurately.

' XI. On the Origin and peculiar Tenets of certain Muhammedan Sects. By H. T. Colebrooke, Esq.'

The Bohras are conspicuous for their singular customs. They are exclusively merchants: their government is a hierarchy; and they wear, at their orisons, a particular dress, which they wash with their own hands. They are inhabitants of Gujrat, and were converted to Islamism about five hundred years since. They are, however, distinguished as Musselmen, by some particular opinions: and many of their customs are perhaps the remains of their former system.

' XII. A summary Account of the Life and Writings of Avyar, a Tamul Female Philosopher. By the Reverend Dr. John.'

India had her seven sages as well as Greece; but, more complaisant than Greece, she has allowed four of these sages to be females; and Avyar was one of those. The legend of Avyar is romantic and absurd: her precepts, however, are moral and judicious; in general, trite and obvious; but, in an early age (though her æra is seemingly not very ancient), and in a country where few can study, such may be very useful. We shall select a short specimen from the Atisūdi, or 'the Moral Sentences.' The 'Rules of Learning' and 'the small Table-Book' are less important.

' Glory and honour be to the divine son of him, who is crowned with the flowers of the Ati (Bauhinia tomentosa.)

Charity be thy pleasure.

Be not passionate.

Be not a miser in giving.

Hinder none in charity.
Do not manifest thy secrets.
Lose not thy courage.
Exercise thyself in cyphering and writing.
To live on alms is shameful.
Give, and then eat.
Converse only with the peaceful.
Never cease to improve in learning.
Do not speak what is dishonest.
Do not raise the price of victuals.
Do not say more than thou hast seen.
Take care of what is most dear.
Bathe on each Saturday.
Speak what is agreeable.
Build not too large a house.
Know first one's character before thou art confident.
Honour thy father and mother.
Do not forget benefits received.
Sow in due time.
Tillage gives the best livelihood.
Do not walk about melancholy.
Do not play with snakes.
Bed thyself on cotton, (soft.)
Do not speak craftily.
Do not flatter.' P. 350.

'XIII. Account of the St. Thomé Christians on the Coast of Malabar. By F. Wredé, Esq.'

When the Portuguese discovered India, it was a subject of no small triumph to find Christianity already established there, under the well known name of St. Thomas. From this appellation arose the idea that this apostle had extended his ecclesiastical mission to India; and various legends were propagated of the extent of the saint's labours, as well as of their success. It appears probable, however, that these Christians were of the sect of Nestorians, who fled in consequence of the persecution under Theodosius II. This is evinced from their language, their complexions, their appellations, and their doctrines. The author pursues their history, and their transitory connexion with the Roman church, to the present dispersed and impoverished state of these remains of the Nestorian heresy. This history is less satisfactory since the archbishop Menezes, with a savage zeal, destroyed their records. Enough, however, is left to establish these facts, and to afford the outline of their political transactions. The new Portuguese Christians—*viz.* those converted after the conquests of the Portuguese—are not numerous: the oppressions of Hyder, after the conquest of Travancore, considerably diminished their numbers and their power.

'XIV. Account of an hereditary living Deity, to whom Devotion is paid by the Brámens of Poona and its Neighbourhood By Captain Edward Moor.'

A Bramin of Poona, supposed by his devotion and austerities to have obtained the divine favour, was endowed, in the opinion of that superstitious race, with a portion of the Holy Spirit. This was to continue to the seventh generation, and the sixth is now current. Superstition has indeed enriched this divine family with considerable possessions; but their liberality is unbounded, degenerating, in their charitable dispensations, to profusion. The Deo, the appellation of this divine man, is said to be a dewanna—a childish ideot incapable of conversing but in the most infantine manner. The Dalai Lama is supposed to be equally uninformed: yet our author's description of the appearance of the present Deo shows him to possess more sense than the Bramins choose to allow. His successor, the deity apparent, is seemingly better qualified for his dignity. The whole of this paper is curious, but not very interesting.

'XV. On the Religion and Manners of the People of Ceylon. By Mr. Joinville.'

We have lately examined this singular race with Mr. Percival. In the present article we find the accounts occasionally discordant, though in a degree so inconsiderable, that the general authenticity of each is reciprocally established. The following remarks on the early legislators of Asia are curious.

'If Boudhou be not an allegorical being, he is a man of genius, who has made laws and established a religion over a large tract of Asia. It is hard to say whether he, Zoroaster, or Bramha were the most ancient. In fact, it would be necessary towards the decision of this question, first, to establish that these three legislators had really existed, or rather if these names are not merely attributes. Zoroaster is the only one represented as a man, Brahma being always drawn as a part of and uniting the three supreme powers of creator, preserver, and destroyer, in his own person. Boudhou is superior to all the gods; he is, however, not what we mean by a god, being inferior to them in some things, and above them in others. He is not purely a spirit, as he has a body: he over-runs the different worlds with rapidity, in the same manner as the geniuses in the Arabian Tales, well beloved by Vishnou, and aided by his power. He governs the bad spirits, who have withdrawn their allegiance from the gods, and who are hurtful to men: yet he is the son of a king, a husband, a father, and a pilgrim. He is eighteen cubits in height, eats rice and vegetables, and has several of the attributes of humanity. He is called Saman, the saint by excellence. I have made every inquiry, and have been informed that there is no etymology for the word Boudhou in the ancient languages of Ceylon. Whatever may be the opinion of the Singalese respecting him, we shall consider him as a man. As Brahma is an idea, and not a being, there can be no question about whether Boudhou lived before or after what never existed as a being. But it would be well worth ascertaining which of the two religions, of Brahma, or of Boudhou, is the more ancient. From the similarity of the two religions, there can be no doubt but that the one is the child of the other; but it is hard to know which is the mother.

We find the religion of Boudhou in ancient times extending from the north of Tartary to Ceylon, and from the Indus to Siam, (I will not say as far as China, because I do not believe that Foe and Boudhou were the same person). In the same manner we see that of Brahma followed in the same countries, and for as long a space of time. It is, therefore, not in history, but in the precepts of the two religions, that are to be found the *data* by which to decide this question. According to the Brahmens, a being existing of itself hatched an egg on a flower of a *lotus* that was floating on the waters, and out of this egg came the world: if they were asked whence came this egg, they would no doubt answer that the Supreme Being had laid it; therefore the world has been created. In the opinion of the Boudhists there has been no creation; Maha Brahma, all the Sakreia, and Brahmes, have existed from all time, and so have the worlds, the gods, the human race, and all the animated beings.' P. 397.

For various reasons, in themselves satisfactory, and connected with great judgement, Mr. Joinville gives the priority to Boudhou—an opinion which we have more than once had occasion to offer. Some of these arguments include various facts of curiosity which our limits will not permit us to follow. We had formerly occasion to notice the ingenuity with which the Orientalists endeavoured to bring minute divisions within the reach of the imagination. We may now mention similar attempts to familiarise numerous ages. If we suppose a cubic stone of nine cubits on each side, and a goddess, dressed in robes of the finest muslin, to pass near it once only every thousand years, with the zephyr gently blowing against the stone; the time in which the stone is worn down to the size of a grain of mustard forms the space styled antakalpe. Eighty antakalpes form a mahakalpe! The asanke, another period, comprehends a number of years expressed by unit and sixty-three or sixty-four zeroes. This is followed by some computations of peculiar curiosity, for which we must refer to the volume. The cosmogony, the theogony, the hells, the chronology, of the Cingalese, are, as usual, full of absurdities; yet it is sometimes curious to observe how low the human mind can occasionally fall. The kings, and their succession, their council and decrees, the temples, the priests, the marriages, divorces, dresses, casts, deaths, and music, of the Cingalese, are next described. The legend of the Chalias, the Mango Capac of Ceylon, concludes this very singular, and on the whole interesting paper.

'XVI. A Chronological Table of the Moghul Emperors, from Umeer Tymoor, to Alumgeer II. the Father of the present Emperor Shah Alum, being from A. H. 736 to 1173, or A. D. 1335 to 1760. By Lewis Ferdinand Smith, Esq.'

'XVII. Demonstration of the 12th Axiom of the first Book of Euclid. By the Reverend Paul Limrick.'

'XVIII. Dagoberti Caroli De Daldorff Scarabæorum (i. e. Insectorum, quæ sub nomine Generis superioris Scarabæus

militaverum in Fabricii Entomologia Systematica em : et auct :) Distributio in Genera proxima (id est, naturalia) Divisiones, Subdivisionesque, Instrumentis cibariis, Lavorum imaginumque ; Victu et Œconomia, aliisque insecti perfecti Partibus consultis. No. 1.'

These articles will not admit of abridgement.

'XIX. An Account of the Bazeegurs, a Sect commonly denominated Nuts. By Captain David Richardson.'

Captain Richardson supports Mr. Grellman's belief that the Gypseys are of a Hindustanee race; but instead of the Soudras, he derives them from the Bazeegurs, or Nuts. The similarity, however, is by no means rendered so striking in this paper as in the dissertation just referred to. That of the language is extended further. The manners of the 'Nuts' are well described; but we were particularly interested by the etymology of some English words and expressions, probably introduced by the Gypseys. Thus when we find that nutk-hut signifies a rogue and a blackguard, can we forget Dol Tearsheet's address to the beadle, in the Second Part of Henry IV.?

'Nuthook! Nuthook! you lie.' *Vol. xii. p.* 245. *Last ed.*

The following is the note on Dam-Dar, the collector of taxes.

'This is clearly derived from *dam*, a small coin, and *dar*, a keeper, &c. This word was perhaps in use even among our forefathers, and may innocently account for the expression, "*not worth a fig*," or a *dam*, especially if we recollect that *ba-dam*, an *almond*, is to this day current in some parts of India as small money. Might not *dried figs* have been employed anciently in the same way, since the Arabic word *fooloos*, a *halfpenny*, also denotes a *cassia bean*, and the root *fuls* means the *scale* of a fish. Mankind are so apt, from a natural depravity, that "flesh is heir to," in their use of words, to pervert them from their original sense, that it is not a convincing argument against the present conjecture our using the word *curse* in vulgar language in lieu of *dam*. The shells, well known as small money under the name of *kouree*, often occur in the *Hindoostanee*, as *fig*, *dam*, *farthing*, sometimes with the epithet *phootee kuoree*, a *split* farthing. Ten *kourees* become a *dumree* probably from *dam*.' P. 461.

In a similar way the words conjurer, juggler, and guitar, are most probably derived from the Hindu language.

'XX. On the Burmha Game of Chess; compared with the Indian, Chinese, and Persian Game of the same Denomination. By the late Captain Hiram Cox. Communicated in a Letter from him to J. H. Harington, Esq.'

Captain Cox combats the idea of sir W. Jones, who supposed that the game of chess was invented at once, without admitting of improvements, and explains the ancient Hindu game—*viz.* that of the Purans, the Chinese, the Burmha, and the Persian or modern Hindustanee game. This is, in our author's

opinion, nearly in the order of their antiquity. The æra of the Chinese game, however, admits of some doubt: it is more probably taken from the Hindustanee. Some remarks on the etymology of the names of the pieces conclude the article and the volume.

ART. II.—*Davies's Celtic Researches.* *(Continued from p. 255.)*

IT is generally conceived, by modern commentators on the Bible, that the division of the earth in the days of Peleg, and the dispersion of the confederate builders of the tower of Babel, were two distinct events; as it is also that the Cushites, or descendants of Ham, were alone, or at least principally, engaged in the construction of this edifice, superintended by his grandson Nimrod, of whose kingdom it is expressly said that Babel constituted one of its three cities: and thus far the ingenious writer before us agrees with Mr. Bryant and his disciples. In tracing the subsequent history, however, of this dispersed and wandering tribe, there is a wide and irreconcilable difference in their opinion. The latter, from their political arrangements, the construction of three distinct cities, and the erection of an immense watch-tower or observatory, infer a knowledge of a variety of other collateral arts and sciences among the inhabitants of Babel; conceive them to have been the best informed and most ingenious people of this early period; and that, on their dispersion from the plains of Shinar, they migrated, in consequence of the confusion introduced into their language, in different directions, over a great part of the face of the globe, under the title of Amonians (*Ham*-onians), Arcadians (*Ark*-ites), and Scythians (*Cus*-eans), subjugating every nation among whom they made any inroad, and everywhere carrying along with them their arts, sciences, idolatrous superstitions, and the radical principles of one common language: and hence, from the wide and migratory irruptions of these scattered descendants of Ham, they trace those striking similarities in national traditions, creeds, customs, mythology, and dialects, which are so frequently to be met with. Mr. Davies, on the contrary, believes these idolatrous builders of the tower of Babel, at the same time that they were the most wicked, to have been the most ignorant and uninformed of their contemporaries; that, in consequence of their dispersion, they wandered through various nations, as wretched and miserable outcasts, despised and rejected by every people: and, for all national similarities and affinities, he looks to the existence of one common patriarchal or Noachic language, although such language was not the Hebrew; and to its having been carried, in conjunction with a variety of common and patriarchal customs and traditions, over the whole

face of the globe, in consequence of its having been regularly and legitimately divided by Noah himself among his descendants on or about the birth of Peleg, an event which occurred considerably prior to the dispersion of the nefarious confederates of Nimrod; and hence, that, 'in an age or two after the first partition, every region of the known world, which was adapted to the support and comfort of society, must have received that *germ* which gradually expanded into its primitive nation; and thus Spain, and even BRITAIN, were probably colonised by those who were born *within a century of the deluge:*' and hence the foundation of that tribe of the Celtæ who constituted the *aborigines* of our native country.

This is the subject considered in the second part of our author's Researches, which he entitles an 'Essay on the Origin of the Celtæ, their Institution of Druidism, and their Pretensions to the Knowledge of Letters.'

'The Celtæ,' says he, 'whether under that name, or called Cimmerii, Galli, Briges, Brigantes; or known by other, and very numerous designations, appropriated either to the whole, or to certain branches of the nation, are described as an extensive and powerful race, of Europe, and as constituting some of its first inhabitants. The ancient Greeks appear to have placed them almost alone, in our western continent, which they distinguished by their name. Ephorus dividing the world into four parts, allotted the western to the Celtæ.—*Strab.* l. i.

'Ptolemy calls that whole part of the world, which is commonly known by the name of Europe, Celtica, or Celto-Galatia.—*Quadripart.* l. ii. c. 2.

'The Celtæ were then the principal Europeans known to the Greeks, exclusive of their own families. We must therefore inquire into the original population of Europe, in order to find out the parentage of the Celtæ. And this appears to be delineated in the *tenth chapter* of *Genesis*, that fountain-head of universal geography.

'The sacred penman enumerates those heads of separate families, amongst the Noachidæ, by whom the earth was divided, *after the flood.* He describes them by those names which the nations that sprung from them, or the countries they severally occupied, retained in his time. By those parts of the earth which he calls אִי הגּוֹיִם, or the *Isles of the Gentiles*, it is understood that he means Europe, and its adjacent islands. These were divided by the sons and grandsons of *Japheth*, or rather by *Gomer* and *Javan*, and their sons—"IN THEIR LANDS, every *one after his tongue, after their families, in their nations.*" This division must have been regularly conducted. It must have taken place in the time of the patriarchs here mentioned, for the act was *theirs*, and the nations retained their names to the time of Moses—nay many of them long afterwards, for we find them recognized by history and geography.

'*Javan* is well known as the parent of the Greeks. From him the name Ἰωνες was applied anciently to all the several branches of that nation. It extended into Macedon and Thrace.

'This family were not called Celtæ nor Cimmerii. If Celtæ were

known, in part of their territories, by the names of Τιτανες, Γηγενεις, or *natives of the land*, they were still regarded as intruders, and described as *men of might*, who retained possession rather by force, than by a lawful claim to it, and who were, upon that account, justly expelled.

'We must look then for the Celtæ amongst the descendants of Gomer. The word גמר implying *to finish, to come, or bring to an end or conclusion*, may intimate the situation intended for the posterity of this patriarch, *at the end of the earth*. A people named from Gomer would be גמרים or גמרי Gomerim or Gomeri, and it could be shewn, in a multitude of instances, that *C* or *K* in the Celtic, and other European languages, occupies the place of the Hebrew ג. *Cymri* or *Kimmerii* may then be nothing more than *Gomerii*.

'Were not the name of Celtæ acknowledged by the people of Gaul, it might, with reasonable conjecture, be derived from כלה, synonymous with גמר; כלת, A finishing, An end; כלתי, *Celtæ, men of the extremity*—οι εσχατοι. *Cilet* (Kilet) in the language of the Celtæ themselves, implies *extreme corners* or *retreats*, and I think also, *northern regions*.

'Be this, however, as it may, Josephus, who may be deemed an able critic in Hebrew geography, declares that those whom the Greeks called Galatæ or Celtæ were descended from *Gomer*.' P. 122.

Whoever may have been the original inhabitants of the *Isles of the Gentiles*, or from whatever stock they may have descended, the conjecture is far too wild to be admitted for a moment, that these כלתי, οι εσχατοι, or *men of the extremity*, could have taken possession of such unknown and distant regions at so early a period as that ascribed to them by our author, who asserts them to have been born *within a century of the deluge*. Does the author know what was the geography of this part of the globe at a period of such high antiquity? Were these Isles *of the Gentiles* even in existence? Allowing that Noah, who is supposed to have been instructed in all the arts and sciences of the antediluvian world, had been apprised of such existence, and even of their latitude, from the primitive geographers, and had carefully laid down their situation and extent in express lectures upon this subject to his family, by what means were the children of Gomer to have been thus suddenly put into possession of their allotted inheritance? If directed to take their route by land, without occasionally resting to cultivate that land as they proceeded they must have been starved in their passage; and if, sufficiently skilled in the principles of navigation, they determined upon transporting themselves by sea, who was to build their vessels? who to become their pilot? from what manufactory were they to procure the tools requisite for naval architecture—the cloth and cordage requisite for their sails? The deluge had swept away every thing from the face of the earth; and even Noah himself, with all the conveniences which antediluvian society afforded him, required not less than one hundred and twenty

years to build the ark, that, for a space of less than a twelvemonth, was barely sufficient to accommodate himself and a family of seven other persons, together with such stores and live stock as were necessary for the purpose of re-colonising the district on which the ark might rest.

There can be no doubt that the Titans, Γηγενεις, Goths and Scythians properly so called, were descendants of Ham, and perhaps a progeny from the very people who were exiled from the city of Babel; yet Hesiod, and various others of the oldest Grecian poets, and even the Orphic Hymns, as referred to by our author himself, make the Titans the parents of the Celtæ.

> Τιτηνες, γαιης τε και ουρανου αγλαα τεκνα,
> Ἡμετερων προγονοι πατερων. Orph. H. 36. 1.
>
> ' Titans, illustrious sons of Earth and Heav'n,
> Our *sires' progenitors*——'
>
> εφ' Ἑλληνεσσι μαχαιραν
> Βαρβαρικην, και ΚΕΛΤΟΝ αναστησαντες Αρηα,
> Οψιγονοι Τιτηνες, αφ' Ἑσπερου εσχατοωντος,
> Ῥωσονται. Callim. H. in Del. 172.
>
> " Against the Greeks, then shall a future race
> Of Titans, pouring from the utmost *West*,
> Raise the barbaric sword and Celtic war." p. 131.

In this passage from Callimachus, the terms *Titan* and *Celtic* are expressed synonymously. To overcome this difficulty, however, our author conceives that the term Τιτανες (Titans) may have been originally of similar import and equally generic with Γηγενεις (Terrigenæ), and adds that ' *Tit* in Hebrew and in Celtic signifies *Earth*, and, in the latter, *Hanu*, *Geni*, *Eni*—*to spring forth*,—*to be born*.' Of this derivation the second part is too much forced to be in any measure worthy of notice; nor can we easily concede that any branch of the Titans, an earlier race, whether Indian, Erythrean, or Hyperborean, should have been in any respect indebted for the etymology of their name to the Celtic tongue. *Tit*, moreover, תד Hebr. תיר Chald. does not fairly imply the broad face of the earth, or the earth at large, but the hills, mountains, or prominences of the earth, and is hence metaphorically used for towers or temples. The Greeks have borrowed the same term, and in the same sense—τιτθη, τιτθος: and hence the summit of Parnassus was denominated *Tith*-orea, or ' the golden summit,' whence also *Tith*-on ' the mount of the sun.' These hills, mountains, and prominences, are well known to have constituted the direct temples of the Γηγενεις, giant race, or descendants of Ham, whose immediate ancestors were probably, as we have already observed, the builders of the tower of Babel, and to have formed their barrows, tumuli, or sepulchres; and we at once perceive what

ought to have been, and what probably must have been, the religion of the Celts, had they originated from this source. Nothing, however, can be clearer than that the term *Titans*, in the above extract from Callimachus, is not of generic import, or meant simply to imply Γηγενεις or *Earth-born*, since the poet has expressly limited the direct branch of the Titans to which he refers, and from whom he intimates that the Celtæ were descendants. He calls them ΟΨΙΓΟΝΟΙ ΤΙΤΗΝΕΣ, 'Titans sprung from the sun,' from whom the oldest families of the Titans uniformly pretended to derive their lineage; an epithet, however, which will by no means apply to the Celtæ as deduced by the author before us, and which, in a second instance, is peculiarly characteristic of their mythology and superstitions. This distinction is not noticed in the version above, which we have taken from Mr. Davies himself; it requires, however, to be noticed as definitively pathognomonic and individual.

Our author, indeed, seems to be unfortunate in his etymologies. The names of the Celtic tribes, *Henet*, *Kynet*, and *Gwenet*, he derives from *Cau-Cones*—a race which he regards as their immediate progenitors. P. 127. Of this term the first syllable, he tells us, should be *Cis* or *Ci*,—*hither* or *on this side*; whence we obtain Ci-Cones *(hither Cones)*; while the latter part of the word, *Con* or *Cones*, is easily convertible into the British *Cyn* (the *first* or *foremost* part), which, both in the ancient British and the Armorican, has *Cynet* for its plural, or, by an easy contraction, *Cynt*; and hence *Cyn*-wys, as Taliesin denominates his countrymen, *Cyndav*, and *Cynetav*, old British kings, &c. *Cau*, however, cannot without force be transmuted into *Ci*: it is rather קוה a *magazine*, *house*, *habitation*, or *temple*, than כהה *in this place*, *on this side*; and is thus, indeed, precisely explained by Plutarch, who asserts (*Vit. Alex.* i. 683.) that γαυγαμηλη (Cau-Camela) means the *house* or *resting place* of the camel. *Con*, again, is rather a term of dignity or veneration, than of local description: hence כהן (Cahen or Cahn) is a *priest* or *president*; and in Gen. xiv. 19. Moses is denominated קנה (Konah, *lord* or *master)*; and hence, among the Persians, Mangez *Chan*, Cingis *Chan*, &c. Cau-Conia, therefore, is rather *the place of the residence, or presence, of the Supreme*, than, as Mr. Davies renders it above, *the foremost part* (of a country) *on the hither side*. It refers, unquestionably, like the word *Titan*, upon which we have just commented, to the superstitious worship of the Cushites—the Ταχων (Tar-*chon)*, or hill-temples, for which they were so celebrated. And hence, if the Caucones were in reality the progenitors of the Celtæ, it should seem to form another proof that the latter were the descendants of Ham rather than of Japhet—of the wandering and incursive Γηγενεις,

or Scythæ, than of Gomer and Ashkenaz. Our author himself, indeed, seems at length compelled to admit this point to a certain extent.

'Perhaps,' says he, 'the real Scythæ, who were dispersed from Babel, over the face of the earth, intermixed more or less with their relations, in every country; but as the connection was generally esteemed a disgrace, few nations would own it, or find them at home. They would rather seem to discover them, at a little distance, or amongst neighbours.' P. 134.

If this were true in ancient times, it seems equally true in modern; and the writer before us is himself an instance in point; for, while he is resolved that his own countrymen of Wales shall have no possible connexion with these *earth-born* outcasts, he has no objection to father them on his friends on the opposite side of the Channel. 'The descendants of the Titanian Japetidæ,' says he, 'may I think be recognised in the Waldenses, the *Irish*, and the Brigantes.' P. 133. Yet Aneurin, an authority to which every Welchman is proud of appealing, and who flourished about the sixth century of the Christian æra, towards the close of his Gododin derives the Irish as legitimately from the Celts, as any other inhabitants of the sister islands: the ramifications from this tribe, says he, are three, '*Cynt, a Gwyddil, a Phrydin:*'—*the Welch, the Irish, and the North Britons.* But it is most probable, as our author admits after all in another place, that these Titanian adventurers, by some irruption or another, entered collaterally into almost every branch of the Celtæ, as well as of many other distinct and radical tribes.

After the authority which the Welch Archæology has stamped upon the Triads, there can be no difficulty in answering the question, by whom were the first Cymbrian colonists conducted into Britain? Mr. Davies places implicit reliance on these nameless traditions, and of course refers us to the mighty Hu Gadarn, who, says the same collection, 'would not have lands by fighting and contention, but of equity, and in peace.' 'They came from the land of Hâv, called Defrobani (where Constantinople stands); and they passed over Môr Tawch (the German Ocean) to the island of Britain, and to Llydaw, where they remained.' Upon the same authority, though the passage is not quoted in the present work, it appears that, when they landed, they found the island totally uninhabited, and took a formal possession of it, as of original occupation and right. Though not inhabited by men, it was nevertheless full of bears, wolves, and two other species of animals, of whose shape nobody knows any thing at present, but which, in the same traditions, are denominated Efaine, and Ychain banog. Hu was deified as the first pillar of the race of Cymry: there were two other celebrated pillars besides himself, of which the former was Prydain,

the son of Aedd-Mawr, and the latter, Dyvnwal-Moelmud, who first arranged the laws and privileges of the nation.

Such are the *local* documents to which our author appeals, and from which he lavishly quotes. The writer, or writers, however, of these Triads is known to no one. Are we sure that they are even *traditions* of very early times?—for we are totally unacquainted with the names of their first compilers, or the age in which they were brought forward: their very form is questionable; and they seem to refer, in various instances, to historic facts and events, both foreign and domestic, of dates too late to allow them any very ancient origin. Mr. Davies thus introduces the set from which he quotes, which is that of the Archæology:

'That series bears the following title.

"These are Triads of the Island of Britain—that is to say, Triads of memorial and record, and the information of remarkable men or things, which have been in the Island of Britain; and of the events which befel the race of the Cymry, from the age of ages."

'To the copy, from which a transcript was made for the London edition, the following note is annext.

'(Translation). "These Triads were taken from the book of Caradoc of Nantgarvan, and from the book of Jevan Brechva, by me, Thomas Jones of Tregaron—and these are all I could get of *the three hundred*—1601."

To this passage is added the following explanatory note:

'Caradoc of Nantgarvan, or Llandarvan, abovementioned, as the copyist of one of Jones's originals, lived about the middle of the twelfth century.—Jevan Brechva wrote a compendium of the Welsh annals down to 1150.' 153.

What credit, then, can we fairly allow to legends, which at most could be only communicated from mouth to mouth (for, even allowing the bards the knowledge of letters, it is not pretended that these were ever engraved or written); which were collected for the first time in the twelfth century of the Christian æra, though pretending to relate minutely transactions that occurred *thirty* or *forty centuries* before; and which do not descend to us even upon the credit of the first collector himself, but of a second who lived at a distance of *four hundred* years after him, and who simply tells us what he, and he alone, had been able to obtain from his predecessor in the same pursuit, and what his predecessor had obtained from *nobody knows whom?* We cannot possibly find space to pursue our author through the whole of his extracts from these Triads. Let us however briefly examine the passage which we have now quoted. It gives us the most amiable picture of the first colonists of the island—it realises the golden age before us—the people were all just and righteous—and their leader would not consent to 'have lands by fighting and contention, but of equity, and in peace.' Let us now com-

pare this description of the *aborigines* of Britain with that of Taliesin, a name before which every Welchman must bow; who was himself a bard, perhaps a Druid, but converted from his Druidic idolatry to Christianity, and who is reported to have flourished in the sixth century of the Christian æra, consequently about *six* hundred years before these Triads were ever attempted to be collected. The poem we cite from is denominated The Pacification of Lludd:

Llwyth lliaws, anuaws ei henwerys,
Dygorescynan Prydain, prif fan ynys,
Gwyr gwlad yr Asia, a gwlad Gafis;
Pobl pwyllad enwir, eu tir ni wyss,
Famen gorwyreis herwydd Maris;
Amlaes ei peisiau, pwy ei hefelys?
A phwyllad dyfyner, ober efnis
Europa.

A numerous race and *fierce*, as fame reports them,
Were thy first colonists, Britain, chief of isles:
Natives of a *country in Asia*, and of the region of Gafis;
A people said to have been skilful; but the district is unknown
That was mother to this progeny, these *warlike adventurers* on the sea.
Clad in their long dress, who could equal them?
Celebrated is their skill: they were the dread
Of Europe.

Here, instead of being men of quiet dispositions and abhorrent of war, they are expressly declared to have been *fierce*, and *warlike adventurers—unequalled*, and the *dread of Europe:* instead of coming from Constantinople, and crossing the German haze or ocean, they are said to have wandered from the region of Gafis in Asia. It is impossible to imagine a stronger contrast. The account will apply to the Titanians or exiled descendants of Ham; but it is irreconcilable with that of the Triads. The latter moreover tell us that they came from Defrobani. What is Defrobani? 'Constantinople,' says the anonymous commentator; for this will best account for the direct passage across the German haze. But Taliesin himself, or at least a poem attributed to him, mentions also Defrobani, while he denominates it *an island*. It is then, say later commentators, an island in Asia. It must be, say a third party, *Ceylon* itself; and to settle the dispute beyond all power of revival, the Samaritan version of the Pentateuch is appealed to, which places Mount Ararat in this very island.

Such is the difficulty of deciding upon the aboriginal family of the British Cymry, or even the Cymry at large; and such the antagonist and questionable authorities to which our author appeals. Why, in the midst of these authorities, he chooses to take no notice (for, upon a careful perusal, we have not perceived that he has taken any) of the chronicle of Tysilio, it becomes not us

to inquire: yet we think it is at least entitled to as much attention as the other local legends to which he has thought proper to apply.

Whether or not the whole system of Druidism be referable to these Celts, or Cymry, and whether they ever possessed any literal symbols or alphabet, is our author's next inquiry; and in both cases he decisively answers in the affirmative, and supports his opinion by all the various learning he can amass for this purpose.

We cannot enter into either question minutely, nor is it necessary we should. With respect to the former, we shall only observe, that, as all ancient languages have an affinity, so have all ancient superstitions; both equally proceeding from one original stock. In a very early period, both of the primitive and secundary world, there appears to have been an irresistible inclination to idolatry. The first was destroyed for its apostasy; and yet no sooner had Noah erected his earliest altar in the second, than the very same kind of apostasy returned: in both cases the heart of man was full of *imaginations*, and his *imaginations* were continually impious *. The sun, and all the heavenly hosts; the ocean, and every known stream that flowed into it; the surrounding mountains, with the various groves that covered them; men of renown, and animals peculiarly formidable or peculiarly useful, appear from this period to have been venerated and worshipped: Sabiism, Druidism, Titanism, and Heroism, are but ramifications of the same impious and primæval propensity; and instead, therefore, of supposing either to have been exclusively invented in posterior ages, we shall perhaps be much nearer to the fact, in conceiving that every migratory tribe, on its first settlement, adhered chiefly, though not perhaps wholly, to that practice of idolatry to which it was most addicted, and rather re-modified than originated it. Hence the general affinity between the doctrines and the worship of the Bramins, the Druids, and the priests of Thrace; the belief in transmigration; the adoration of fire; and the reverence for the bull, ox, or cow, from its horns to its very tail †.

We are decidedly of opinion, however, that the Druids of this country had neither letters nor literal symbols; and if we had required conviction upon this point, our author would have completely confirmed us in such belief, from his being able to advance so few probabilities of the contrary, with all his ingenuity and research. In every country which has ever boasted of such an invention, we have the traces of it even in its ruins. Egypt has still her ἱερα γραμματα, her sacred symbols; China her hieroglyphics; the Goths their Runic characters; the

* Gen. vi. 5. and viii. 21.

† Hence probably the Welch proverb, Pawb wrth gynffon ei henfon. 'Let each betake himself to the tail of his cow.' Rev.

Hebrews, the Samaritans, the Arabians, the Etruscans, the Ionians, all their respective alphabets. They have all national records, national engravings. In bricks, in stones, in metals, we perpetually find documents of public and domestic history. But not a single proof can be produced, in any part of Wales, of a Druidic inscription or a national document. In the Triads of the Tombs, indeed, we meet with the following indication:—

Bed Gwydion ap Don ym Morfa Dinllen
Dan vaen Dyveillion
Goronog y Geiffyl Meingon.
The tomb of Gwydion ap Don is in Morfa Dinllen,
Under a *stone of Ænigmas*,
Crowning the twin stones.

But we know nothing of the narrator; and the non-existence of any such tomb in Carnarvonshire, to which he refers us, is rather an impeachment of his veracity. We read moreover in other triads, that 'Hu Gadarn first adapted poetry to the preservation of *records* and *memorials*;' and we are told also of 'the stones of Gwyddon Ganhebon on which were *read the arts and sciences of the world*:' but where are these stones and memorials, or their vestiges? It may be replied, perhaps, that the Druids were very reserved in the use of their characters, and that Cæsar expressly states as much of the Armorican Celts, whom he nevertheless declares to have been in possession of characters, and characters not widely different from the Greek. With the Celts of the continent we cannot at present interfere, though this hint of Cæsar's, we flatter ourselves, we could account for, if we had time: our concern is simply with the Bards or Druids of our own country. Admitting, then, that during the actual profession of Druidism such characters and records existed, but that they were religiously locked up from the profane eye of the multitude, how comes it to pass, on the conversion of the Druidic Bards to Christianity, when the same motive could no longer have operated, that these hoarded treasures were not brought to light at that time? that neither Merddin Emrys, Taliesin, nor Merddin the son of Madawc Morvryn, resigned their mystic scrolls into the hands of the priests who converted them? How, more especially, happens it that we have no manuscripts of their own writing? that their poetic effusions, or those attributed to them, are either totally lost, or, after having been preserved for many centuries by tradition alone, are even now so variously given in different copies, as to render it impossible to decide either as to the genuine reading or the genuine author?

But we are told by the writer before us, that the Bardic alphabet is even at the present day in existence; and, among several retired and mountain bards, who have not yet abjured the errors of Druidism, in actual use. Yet it is sufficient to observe,

that of this alphabet our author himself, though for a long time living in the very country, and at the fountain head of the Bardic race, knew nothing till he had more than half composed his volume; while not a single modern Druid is brought forward from his shades to substantiate the fact either of his own existence or his own learning. Our author, however, was long before systematically prepared for the belief of such an alphabet, though he had never, till the time we speak of, been acquainted with Mr. Owen's specimens: he was prepared, indeed, for much more—he was, by previous system, prepared to expect that it would exhibit the very set of characters it appears to do. From the religious attachment of the Druids to groves, single trees, and sprigs of trees, he pre-conceived that the sprigs or shoots of trees must have formed the basis of their letters, if they had possessed any; and in Mr. Owen's transcript, which was at this time presented to him, he flatters himself that such is the real fact. Pursuing the idea still further, he fancies the same common principle applicable to the Irish, the Runic, the Gaulish, the Etruscan, and indeed almost every other alphabet; which are hence, like the various dialects of speech, derived from one central source, and that source the TREE *of knowledge* in the garden of Eden! One philologist has as much a right to conjecture as another; and as we have had *hedge-stakes* driven into the bed of the Nile, the horns of bulls, the head and tail of serpents, the shape of the primæval hovel, the pointed pyramid, the graceful obelisk, the sun and moon, brought forward as affording different foundations for alphabetic characters, in the opinion of different theorists, there is no reason why the *grove* should not have its votary as well as any other production in nature. But to us the characters denominated Bardic, as well as those of the Etruscan, and indeed all other alphabets which they chiefly resemble, represent almost any thing rather than *sprigs of trees*, unless for the most part we suppose the trees or the sprigs of trees turned *topsy-turvy*—a supposition which would seem at the same time to *upset* our author's system; for the buds or clavicles of the greater part of those letters shoot downwards, instead of upwards. Surely there is no difficulty in conceiving why the first rude characters of every nation should resemble each other, without having recourse to such fanciful theories. To record any simple idea, be it what it may, and among what tribe or nation it may, the simplest mark, and that most easily cut or indented, whether upon wood, brick, or stone, is a right line: if the idea be to be varied, it is easy to conjecture that this right line will be varied in its position: instead of being perpendicular, it will be rendered horizontal, or oblique; and if a third, a fourth, or fifth idea be wanted, nothing appears so simple, or so natural, as to use two, three, or four lines instead of one, and to adjoin

them in different directions. Thus, if the idea of A be formed by \, B might be ⊤, C |, D ⋀, E Λ, F V, G Γ, H H, W in the same manner as our own, or thus, ⋓ or in any other similar mode. Such, in reality, appears to us the origin of all alphabetic symbols: in some of the oldest we have seen there is also an addition of a curve or circle, into which the angles by degrees appear to have been softened; and into such right lines, and the occasional use of such circle, or abraded angles, every alphabet with which we are acquainted resolves itself. Such, too, are the symbols universally adopted by modern stenographists, or short-hand writers, however they may vary them in their application; and in every system they equally express the ideas of letters, words, or even sentences. This does not however apply to hieroglyphic characters: nor is it necessary; for nothing is more obvious than that hieroglyphics were intended for occult purposes alone; to conceal religious mysteries from the profane eye of the multitude: and they have in every instance very sufficiently answered their design.

Our author's last essay is on the radical principles of the Celtic language, compared with primitive and simple terms in Hebrew, Greek, and Latin. It is in reality an inquiry into the primitive language of man. This, in his opinion, was neither miraculously given to him at first, nor acquired afterwards by a common conviction of such a want, and the general assent of mankind. His entire system is comprised in the following canon—

'That we have an original propensity, born with us, to express, and communicate, certain perceptions, or ideas, by appropriate sounds:—that such perceptions, and sounds, have, therefore, a natural relation between each other.' P. 355.

'In the art of *catching* at, or *touching* an object, that is not fairly within reach,—or of *holding* a large body, with arms at their utmost extent,—we ask—do we not, amongst other efforts, to exert our whole power, spontaneously, and forcibly, apply the root of the tongue to the palate, in a fit situation, to utter the hard sound of *C*, or *K*, which is actually produced, every time that breath if forced out, as long as the effort continues?

'So, in *hugging* a substance within the arms, and, as it were, forcibly adhering to it, we acquire additional power, by a position of the tongue in the same situation:—but, as this action is of a less protrusive nature, breath is not propelled with new force,—and the sound of the hard *G* is produced.

'During efforts to *push* heavy bodies before us, or to make our way, and thrust ourselves forward, in spite of opposition, we naturally collect the air into the lungs, as an internal support: we, unconsciously, endeavour to derive all possible aid from its elasticity, by giving it the full range of the mouth. The cheeks are inflated, and the lips pressed together, with intense compression of breath, adapted, with force, to express the articulation of *P*. And, as often as breath

escapes, during the violence of exertion, it will burst forth, with no articulation but this.

'Again :—In *tugging*, or drawing a line forcibly, the tongue is applied firmly, and spontaneously, to the fore part of the palate, or the upper gums, to force out a vehement articulation of *T*.

'All this proceeds, not from study, and imitation, but from the pure impulse of nature.

'Let us observe a man, exerting his *whole force*, in either of these actions ;—let him even be dumb, or who has no opportunity of learning sounds by the ear,—and we shall perceive a natural aptitude, in such a person, to accompany the effort with its corresponding articulation. Nay, if the by-standers be at all interested in the event, the impression will be communicated at once to their whole frame ; their organs of speech will be continually, but unconsciously, *catching*, *grasping*, *pushing*, or *tugging*.

'Let us imagine one of the first race, whom we can suppose to have been hitherto without use of speech, wishing to communicate an idea of these exertions, to a person who had been absent. He would, undoubtedly, use gestures ; — but the aim, and the intent of these, would be *description*.' P. 365.

This is the language of the savage, so called by the philosophers, when just beginning to possess a tongue : and savages and children therefore must be the most perfect adepts in the primary language or speech of nature. Such, our author asserts, and nothing more, was the language of Adam in Eden. But Adam, we again contend, must, in such case, have been in a savage state ; he could not have *conversed* with the Almighty, he could not have found distinct names, and especially appropriate or descriptive names, for the various tribes of animals presented to him ; and Eve, as a companion, must have been a long time formed for him in vain. But let our author himself usher into our presence the common parents of mankind on their first meeting each other : their conversation must have been highly amusing and agreeable.

'Let us put the case, that *Adam* the first man would inform his new created bride, of the *elephant*. The character which he had already described in this animal, in the act of naming him, was, probably, his enormous bulk. This description he is now to repeat. Being an inexpert orator, he would not trust entirely, and exclusively, to the powers of his voice. His arms would be elevated, and spread abroad,—in order to intimate the comprehension of gigantic space.

'This descriptive gesture would be aided by an immediate, and spontaneous inflation of his cheeks, till his breath would find a passage through his nostrils. This natural description of a huge bulk would produce the sound *B*,—*M* ; and that sound, rendered articulate by the intervention of a vowel, would describe bulkiness, and might be appropriated most happily, to the *elephant*, or great beast.

'He would speak next of the *horse*, whom he had, perhaps, named, by describing his quick, and his energetic motion. The idea might

be painted by a rapid movement of the hand, and a sudden hissing effusion of his breath, like an impetuous utterance of the syllable *soos*. This being the *Hebrew* name of the horse, appears to be intended as a description of his velocity;—for it is applied also to the *swallow*, and to a kind of *night-moth*, which is said to be agility itself.

'Our great progenitor might add an account of some animals, by imitating their voices, calling the cow, *Moo*, and the sheep, or lambs, *Ba*. He may have described the dove, by fluttering his hand, so as to intimate the act of the wing in flight, and by repeating the syllable, *Toor toor*.

'He now walks forth, accompanied by the mother of mankind. The elephant presents his enormous bulk;—the horse flies over the field; the *bēm*, and the *soos* are soon, and readily distinguished. They are saluted by the *cow*, the *sheep*, and the *dove:* the *Moo*, the *Ba*, and the *Toor*, are immediately recognised. How great must have been their joy, to find themselves in possession of a *social* language.' P. 382.

Great indeed! it must have been altogether INEXPRESSIBLE. The essay terminates with a copious catalogue of terms of similar sound and similar meaning from the Hebrew, Greek, Latin, and Celtic: which might, indeed, easily have been enlarged, if necessary, as well as enriched, from other languages.

To sum up the whole, the author has studied much and deeply: he is always ingenious, often plausible; but his imagination has outstripped his judgement. We trust he will, on some future day, arrange his reading and his researches into a more digested form. His system, however, abounds with a venial *nostratism*, and his countrymen cannot fail of being pleased with it.

ART. III.—*The History of France, from the Year* 1790 *to the Peace concluded at Amiens in* 1802. *By John Adolphus, Esq. F. S. A. 2 Vols. 8vo. 18s. Boards.* Kearsley. 1803.

IF, in the history of the late revolution, we have not yet reached the proper distance from the object to copy the features with distinctness and impartiality, we have, in other views, obtained advantages which the historians of prior ages have obviously stood in need of. *Their* materials were scanty; often tinged with the prejudices of recluse monks, heightened by the inveteracy with which intestine wars were carried on, and concealed till the views and the objects of the author could no longer be employed to correct the bias. At this time, observation is more alive, and the power of recording facts more generally diffused. Their publication is more easy, and the temptation to publish more alluring. We now also can see the secret bias which dictates remarks, and communicates either a faithful or a fictitious colouring; we can also now make the due allowance for prejudices arising rom rank, from situation, or former connexions.

It is not one of the least considerable advantages, that the step between power and captivity has been easy and rapid; so that calm reflexion has succeeded to the ebullitions of prosperity, and corrected the splendid colouring with which continued success might have decked each surrounding object. Could the reflexions of La Fayette in the dungeon of Olmutz have been known, they would have formed a striking contrast to those which arose in his mind on the success of his machinations against England during the American war, or to Lewis when at the head of the national guards. In short, such has been the activity of inquiry, so ready has been the inclination to communicate, that many of the concealed springs of the late events are well known; many of the secret views of the principal actors developed. Many more are, perhaps, still concealed; but the outline must, on the whole, be correct; the general form and features accurately copied.

Mr. Adolphus, therefore, has been well employed in arranging and connecting the events which occasioned the revolution, and those which followed it. War never assumed a more destructive aspect: carnage was never more deliberately ensanguined. It seemed that men, for a time, had laid down every better feeling; that, assimilated to the ferocious monsters of the forest, they strove to outvie them in cruelty; that, not contented to commit the daily murder for the daily meal, they were eager for the sight of blood, and could never 'cry Hold, enough!' Yet these were Frenchmen, who boasted of more than common politeness, who pretended to cultivate distinguished humanity.

If we coolly examine the present history, we shall find the events compacted with skill and impartiality; the reflexions apposite and judicious; the style neat and perspicuous. If we look more closely at its substance, the foundation will appear to consist of nothing more than the publications generally known. Many of the continental works, particularly some valuable military ones, seem not to have reached the author; and he occasionally copies from a copy. Mr. Adolphus's chief merit consists in the very judicious use he has made of the materials in his hands; nor indeed can we say, had his inquiries been more extensive, that he would have succeeded better. This, however, we speak only from general recollection. It is not at present in our power, nor would it be consistent with our limits, to examine narrowly what the several volumes which occur to our recollection could have supplied in addition to the present stock.

Of the events of this horrible drama, every one's recollection will furnish an ample store. The present volumes must be considered as records, rather than as affording novelties; as a compacted view of the whole, which has hitherto been detailed in portions. As *such*, they claim our attention and applause.

Our author's modest account of his own attempt we shall subjoin.

'If this statement were designed to apologise for any gross or glaring defect, I should expect to meet with the fate to which such efforts to disarm the justice of criticism are justly entitled. But I am perfectly willing to abide the censure of my judges on all points which relate to the material objects of my task, such as information, industry, and candour; and intreat their lenity only towards such faults in composition and connection as may be perceived in a work frequently interrupted, and pursued with an attention less concentrated than was requisite to its perfect execution.

'Comprising so many and so great events within so small a compass, little space has been bestowed on reflection or description. It has been my chief endeavour to collect facts, to arrange them clearly, and place them in such a view that the observations to which they give rise may seem rather to originate in the mind of the reader than to flow from the author. The enumeration of authorities I have often considered necessary, not only as a voucher for my own fidelity, but as a direction to those who were desirous of more copious information.

'On the whole, judging this work by a comparison with those which have appeared on the same subject in French or English, I am not without hope that the candid reader will find a more compact, correct, and copious body of information than has yet been presented. That it is far from perfect will not form a charge against it in the minds of liberal judges, when they consider all the impediments to the attainment of perfection in such a labour.

'In submitting this production to the public, I do not aspire to the highest praise, but shall be perfectly satisfied if those who formed a favourable opinion of my talents in consequence of my former publications are not induced to retract them [*it*] on the perusal of this.' Vol. i. p. iii.

We need not again examine the causes and foundation of the French revolution. Our author, with abbé Barruel and professor Robison, again introduces the deep plans of the encyclopædists and illuminates—plans which we think had no existence,—though the former materially assisted the progress of the revolution, by breaking down the sacred barriers, and attempting to render every thing, before accounted holy and venerable, objects of ridicule. The whole system consisted in nothing more than taking advantage of the distresses of the crown, to introduce some reforms. For this purpose it was necessary to unchain the mob, *qui, nisi paret, imperat*. The confusion was assisted by the weakness of Necker, and the treachery of many who had received numerous favours from the unfortunate Lewis, who himself joined in the conspiracy, if such it can be called, by sending an army to America to learn the doctrine of resistance. We have always contended that England should have been the last nation that ought to have espoused

his cause. He was the *necis artifex*, who ought, with the strictest justice, to have perished by his own arts.

We shall select a few specimens of our author's candid and dispassionate manner. The first relates to the commencement of the war between England and France.

'While the predominating party in France could not but perceive the solicitude of the British government on this subject, and while the most violent of their revolutionary rulers acknowledged the upright conduct of the British administration, every encouragement was afforded to those whose conduct was hostile to the cabinet of St. James's. Every deputation breathing sentiments destructive of the British constitution was hailed with triumph, and complimented as the sound part of the nation; while British subjects noted only for their hostility to their native government were sought out and acknowledged as French citizens, and selected as the fittest to fill seats in the national convention. So active was the impulse given by these, and other more clandestine, though not less effectual, encouragements to sedition in all parts of the British empire, that the king found it necessary to convoke parliament at an earlier period than he had originally intended, to call out the militia, and adopt measures for the internal defence of the kingdom. The decree of the 19th of November, holding out the protecting hand of France to insurgents of all nations; and the application of it ostentatiously made to Great Britain, by the favourable reception of deputations of English rebels negotiating for French fraternity; indicated with indisputable precision the hostile views of all parties in France against that country.

'When Dumouriez had completed the conquest of the Austrian Netherlands, the convention decreed the invasion of that part of Flanders which belonged to the neutral states of Holland; and the prosecution of a war against that unoffending country was one of the ostensible views of Dumouriez's visit to Paris. As the politics of the Dutch were divided between the contending influences of an English and French party, strenuous remonstrances were necessary from the British embassador to excite a spirit of resistance against French aggression, favourable to the liberty of both countries, and consistent with the tenor of ancient treaties. Meanwhile active proceedings were adopted in the convention and in the clubs to inflame the public mind against Great Britain; haughty enquiries were made respecting the political tendency of acts passed by the British parliament, for enabling the government to ensure its tranquillity by dismissing suspicious foreigners from its shores, and to restrain the devices for involving its commercial credit with that of France by prohibiting the circulation of assignats. The hostile intentions of France could no longer be doubted, nor could the cabinet of St. James's mistake the source of those internal agitations which were excited in many parts, and threatened the welfare of the state: the most considerable persons in the metropolis expressed to government both their fears, and their devotion to the cause of the country; and at length M. Chauvelin, an active agent of the republican faction, who had been employed as a spy over Louis XVI., and had for some time resided in London as French embassador, was ordered to quit the kingdom.

The national convention did not, however, await the intelligence of this event before they carried their hostile intentions into effect; in this single subject both parties in the convention cordially joined, and on the first of February a long and calumnious report by Brissot was followed by an unanimous decree that the French republic was at war with the king of England, and the stadtholder of the United Provinces.

'Consistently with the insidious form of this declaration, and in order to afford the factious in each country a pretext that the people were precipitated into a war against their interests, and merely to gratify the ambition of their rulers, a mockery of negotiation was practised by sending emissaries to England, who demanded to be received as agents of the French government, though furnished with no authentic credentials, nor invested with any efficient powers. Dumouriez too, when at length dispatched to his army, was furnished with presumed authorities to commence a treaty with lord Auckland, and the grand pensionary of Holland; but it soon became apparent that his credentials were as vague, and his intentions as treacherous, as those of the parties who had been already dispatched on the same employ.' Vol. i. p. 342.

The alternate successes of the different parties, we had almost said of the different hordes of assassins and plunderers, in France, are well detailed; but from such scenes the feeling mind will turn with horror, and almost lament that history must be a faithful mirror to reflect 'the form and pressure' of the times. We feel only a slight relief, when the villain in turn sinks by the stroke of the poignard, or the axe of the guillotine. The events of the war are detailed with perspicuity, and, we have reason to think, with accuracy and impartiality. On some of the singular peripetiæ of this epic story, the author is less full and satisfactory: we allude to the retreat of the duke of Brunswick, and the convention of Marengo. History furnishes nothing more infamous and disgraceful; yet each, when explained, may lose much of its enormity. We now see through a glass darkly.

What appears to us particularly valuable in these military details, is the explanation of some hitherto unaccountable changes in the fortune of the war, either from the peculiarly active exertions of the generals, or of the government in recruiting the army. The numbers of the French army, during a campaign, were constantly increasing; those of the allies diminishing: so much more easy was it to drag the conscript in chains, than to enlist the soldier. We still, however, find what we have formerly noticed as a fault in our historian: the exploits of his countrymen, except perhaps at the siege of Acre, seem to have few charms for him: his eulogetic encomiums, when his rigid calmness is roused into praise, are reserved for others. But we must not be diverted from the specimens which we promised. We shall next select the treacherous conduct of the emigrants at Quiberon.

'Although no sea-port was in possession of the insurgents, the English fleet found no difficulty in effecting a landing of three thousand troops at Quiberon; a body of republicans, who opposed them, were easily dispersed; and it is said that the insurgents, apprised of the time and place of landing, favoured the operation by seizing an important battery, and breaking down the bridges which would enable the republicans to unite their corps. Count d'Hervilly, who so honourably distinguished himself on the 10th of August 1792, commanded the emigrants; and, in order to ascertain the disposition of the country, advanced some distance from the place of landing. Great numbers came in and received clothing and accoutrements, and hopes were entertained of establishing a formidable army; but these expectations were checked by the conduct of the Chouans, who, incapable of renouncing their own peculiar mode of warfare, fled at the sight of a few republican troops, hiding themselves among hedges and inclosures, and seeking only an advantageous moment for a temporary sally. The emigrants, however, gained possession of Auray, and were masters of a small tract of country between the lake of Auray and that of Kergourich, to the high road leading from Auray to Hennebond; they also captured fort Penthievre, with six hundred men, whom they sent prisoners to the British fleet.

'Hoche commanded the republican troops in this quarter: considering his force insufficient, he retreated to Morbihan; and, evacuating several towns, halted in the midway to Rennes. Soon the accession of reinforcements enabled him to resume offensive operations and compel the emigrants to evacuate Auray, abandon an entrenched camp at Carnac, and fall back to the peninsula of Quiberon, under the guns of fort Penthievre. The principal aim of the republican general was to straiten their quarters, as he had no hope of taking the position they occupied by assault; but an act of treachery enabled him to concert a plan of attack which was crowned with success. Some republican prisoners, who had volunteered in the expedition, having deserted, undertook to guide the French troops by an almost impassable route to fort Penthievre, the defence of which was injudiciously entrusted to men of their own description. The enterprise was commenced on a most tempestuous night, by a detachment of three thousand men, under generals Humbert, Watteau, and Menage. An attack was made along the sea coast, where the English gun-boats kept up so galling a fire that the assailants were on the point of retreating, when, to their great astonishment, the tricoloured flag was seen flying on the top of the fort. This change was effected by a division of three hundred men under Menage, who, marching up to their waists in water, through a tempestuous sea, and climbing from rock to rock, had reached the fortress, scaled the walls, and, *perhaps* assisted by the treachery of the garrison, made themselves masters of it, after putting all who resisted to the sword.

'Nothing now remained to impede the attack of the republicans on the remaining force of the royalists. The Chouans, with M. de Puysaye at their head, had embarked in the flat-bottomed boats, and were carried to other parts of La Vendée, where they dispersed themselves among their friends. The emigrants, headed by the young comte de Sombreuil, protected the reimbarkation of the aged men,

women, and children, who had attended the expedition, and then prepared to sell their lives as dearly as possible. A portion of their force had already laid down their arms and gained the republican ranks, protesting that they had only joined the royalists through compulsion; Hoche was rapidly advancing, and had obliged Sombreuil and his followers to retreat to an isolated rock, whence many threw themselves into the sea, and perished in a vain effort to reach the shipping. The remainder were preparing for resistance, when they were summoned to capitulate, and induced to lay down their arms on a promise that their lives should be spared. Such a promise, however, availed them but little, when the performance of it depended on Hoche and Tallien; men utterly divested of all feeling of humanity, and particularly inflamed against the emigrants, whom Hoche had sworn to exterminate if ever they landed on the soil of France. They were tried by a military commission, who doomed them to be shot; a sentence which was executed on all who were captured, clergy as well as laity, and on young Sombreuil himself, notwithstanding his animated protestations against the illegality, the dishonour, the worse than barbarism, of such a proceeding. Hoche and Tallien attempted to justify themselves from the charges of this young hero; but their apology, far from convincing the impartial, does not seem to be much relied on even by republican writers.' Vol. ii. p. 112.

We had purposed to copy the first appearance of Bonaparte on the active scene of war, as a conspicuous performer in the most disgraceful excesses of the terrorists and assassins; but his transactions are sufficiently known; and to the annals of history we may safely trust him as an object of peculiar infamy. Had one unequivocal trait of honour, generosity, or humanity, ever graced him, his character might have been the subject of disquisition. At present, all is palpable obscure, darkness that may be felt.

We shall conclude our extracts with an account of the fatal events which detached the Russians from the alliance.

'The Russian troops left to supply the deficiency of the Austrians in Switzerland were in every respect, except valour, inferior to them. They were less numerous, unused to the warfare of mountainous regions, unacquainted with the language of the people whose territory they came to defend, and led by general Korsakow, a man in all military qualities inferior to the archduke. The French, however, had been so much misinformed on this point, that they viewed their new opponents with apprehension, and did not for eleven days attempt offensive operations. At the end of that time they made an unsuccessful attack on the post of Wallishoffen, and Massena apologised for his failure by repeating the observation of Frederic the great on the Russians — "You may kill them, but can neither make them retreat nor yield." Three weeks in September passed away undistinguished by any exertion, except trifling affairs in the Grisons and in the cantons of Schweitz and Glarus.

'As, after the departure of the archduke, Massena was superior by twenty thousand men to the force by which he was opposed; and

as the disorder occasioned by removing and replacing troops in the face of an enemy, and many other circumstances, seemed so much in his favour; no small surprise was excited by his obstinate inaction. The directory had frequently given orders for offensive operations, which were constantly evaded; and not even the knowledge that Suworow had commenced his march towards Switzerland could rouse Massena to exertion. A positive order at length arrived, leaving him only the choice of attacking or being ignominiously deprived of his command; and this decided him to prepare for an assault along his whole line. At the same moment the Russians were preparing for an active exertion, dictated by letter from Suworow, and which the altered state of the force in Switzerland rendered necessary. Its object was to recover possession of the small cantons, and turn the position so long held by Massena on the lakes of Lucerne and Zug, and on the Albis, which would have obliged him to retire on the Aar, the whole line of which it would have been impossible for him to preserve. After performing the operations necessary to this end, the three allied corps were to unite in the canton of Lucerne, under the command of marshal Suworow; and thus to give him an army of more than sixty thousand men, with which he flattered himself that he should terminate the campaign in Switzerland as brilliantly and as usefully as he had begun it in Italy.

'Massena, being well apprised of these intentions and of the moment intended for their execution, anticipated his opponents by putting in motion fifty thousand men on the line from the Linth to the Aar, twenty-four hours before the time when they meant to engage; a strong division having thrown a bridge over the Linth, near Wesen, defeated a battalion of Bender, and a Hungarian battalion which advanced to its support. Roused by the noise, and convinced that the attack was of the most serious description, general Hotze hastened with his staff from his head quarters to reconnoitre; but a discharge of musketry from a party of French rangers struck him almost dead from his horse, and the greater part of the officers around him were either killed, wounded, or captured.

'During these transactions, the republicans had established a bridge at the extremity of the lake at Zurich, and advanced in force towards Schmerickens; but they were attacked by the Russians, who were coming from Rapperschwill, and repulsed as far as their bridge; which being broken down, all that remained on the right bank were either killed, taken, or drowned. This might have restored affairs on the Linth, if general Petrarch, to whom the command devolved after Hotze, had also stood firm; but, fearing to be turned on his right, he made a precipitate retreat by the Toggemburg, nor discontinued it till he reached the Rhinthal; thus abandoning the whole of eastern Switzerland, uncovering the left flank of the Russians, leaving without remedy any check they might experience, and rendering of no avail any success which might attend their resistance.

'A division of French near Bruck amused the Russians by a feint, while another division threw a bridge over the Limmat near Dietikon, and two more attacked Wallishoffen and other posts; but the Russians, being on their guard, repulsed them on every side. Notwithstanding all the disadvantages under which they were assailed, they

would have made Massena repent his enterprise, but for the ineptitude or treachery of general Petrarch, and the total want of judgment of general Korsakow, who, after ruining his army by being perpetually the dupe of every feint, was obliged to retire into Zurich, which the French, who were complete masters of Zurichberg, immediately invested.

'From this situation Korsakow meditated a retreat; and Massena, who knew what he had to fear if he drove the Russians to the desperate extremity of forcing their way with the bayonet, took measures for facilitating their escape. Even in this operation Korsakow shewed a fatal want of judgment. The road to Winterthur was open, but by that he sent only a small part of his troops and baggage, advancing with his main body towards Eglisau, where the French were in full force. Expecting, from the known character of the Russians, a vigorous attack, Massena's troops, who were advantageously posted on heights commanding the road, suffered them to approach, and then opened a tremendous discharge of cannon and musketry. The Russian regiments, drawn up rather in order of retreat than battle, performed prodigies of valour, rushing repeatedly with fixed bayonets on their adversaries, and forcing them to give way: but as the regiments came individually into action, they were successively overwhelmed; and, after being broken on all points and losing a considerable number of men, as well as artillery, baggage, and treasure, Korsakow, with the remainder of his army, forced his way to Eglisau, and hastily crossed the Rhine. This event, with the retreat of the Austrians towards the Rhinthal, left all eastern Switzerland open, which was speedily overrun by the republicans.' Vol. ii. p. 563.

The retreat of Suwarrow was the consequence of this disaster, and soon afterwards the whole of the Russian army was ordered to Prague. We shall add only a short note.

'On this subject the archduke had no right to complain; though he was, with respect to the Russians, the unwilling agent of the treachery of the Austrian cabinet. The emperor Paul had, on the 15th of September, declared to the diet of Ratisbon, his views in engaging in the war, and concluded with these expressions: "Should his imperial majesty of all the Russias perceive that the members of the Germanic empire support his views and rally round him, he will, instead of relaxing his zeal, redouble his exertions, and not sheath his sword till he has seen the downfall of the monster which threatens to crush all legal authorities: but should he be left to himself, he will be forced to recall his forces to his states, and to give up a cause so badly supported by those who ought to have the greatest share in its triumph.' Vol. ii. p. 600.

We have chosen for our extracts, events less known though less important than many others, and have not, for the reasons assigned, copied from those parts which merely relate the mutual conquests and defeats of villains. The picture was too gloomy. On the whole, this history possesses considerable merit; nor will the laurels, which the author has before accumulated, be blasted by his present attempt: though we cannot add that the wreath will be greatly augmented.

ART. IV.—*Gramina Britannica; or Representations of the British Grasses. With Remarks and occasional Descriptions. By I. L. Knapp, Esq. F. L. S. and A. S.* 4*to.* 8*l.* 8*s. Boards.* White. 1804.

WHEN the outline of science is complete, its minuter parts claim their share of particular attention. The temple must be raised before the pediment is affixed; the exterior of the building perfected, before the pilasters are superadded. It is, therefore, only in the more advanced state of botanical knowledge that naturalists bend their attention to single genera, or to those groupes naturally associated, which are sometimes more closely connected than even the species of a genus. When the field of view is thus limited, perception is more distinct; little irregularities are visible; deformities more easily discovered. Monographers are consequently the most useful assistants in every branch of natural history; and we discover oases of fertility and pleasure in the midst of comparatively neglected deserts; and we may thus, in time, find the whole cultivated and ornamented in the highest degree. Grasses form one of the natural groupes, which fall within the views just mentioned; and Mr. Knapp has still further limited his object to the British grasses, which he has described with considerable accuracy, and figured with singular perspicuity and neatness. The colouring is sometimes a little defective: at least it does not always accord with the hues which we observe in our districts; sometimes it is not perfectly consistent with the description. On the whole, however, this fault occurs very seldom; and the degree of error, should it really exist, is inconsiderable: yet in this age of scientific precision, every error will strike the eye. On the other hand we must select the author's own apology.

'In regard to the plates, the author has only to observe, that the drawings from which they were taken were by his own hand, from plants of nearly all his own gathering, in their native stations, and to the best of his opinion judiciously selected. Various soils, various seasons, various situations, all influence in a remarkable manner, as the attentive botanist is fully aware of, the vegetable world: hence, that these are just and general representations, the candid consideration of the observer must alone determine.'

The vegetable riches of our island, including the algæ and fungi, probably exceed 2000: of these, the grasses have been estimated at 300, but the real species are probably not more than 113. These are described and delineated in this volume with some apposite remarks, and with a spirit which makes even the dry descriptions of the botanist entertaining. The utility of the grasses, as our author remarks, is limited to the food of animals, which are in turn destined to the support of man.

Modern impatience ill brooks the slow effects of the aperient apozem, or the alterative tincture. The mineral kingdom hurries us along more hastily, sometimes perhaps to a haven different from that which we intend, and we swallow arsenic instead of bark,—calomel in the place of the quitch grass.

After the unremitted labours of Mr. Curtis, Dr. Withering, and the president of the Linnean Society, it is no disgrace to our author that he has not been able to add many new species. To Dr. Smith, indeed, we must offer our apology, as we have not noticed the early volumes of the Flora Britannica. The reason is, that we could with more satisfaction and greater advantage examine the whole when complete. We must, however, refer to each of these authors, as already known. Mr. Knapp's references to them, and to the Linnean Transactions, are not indeed sufficiently minute; and though the generic and specific names may be sufficient for the systematic works, yet the Linnean Transactions are already so voluminous as to require a closer indication than the present writer affords. Of the grasses here described, some, though naturalised, are not truly indigenous. The phalaris canariensis is certainly not an English plant, and is now discovered in a wild state in consequence of its propagation from fields and gardens. The elegant feathered stypa was probably removed from a garden, to cheat the credulous botanist; for it has never since been discovered. The naked oat is continued from custom, rather than well-founded observation; and the geniculated lyme-grass is too limited in its appearance, and in a spot too subject to suspicion, to justify its admission among the British grasses.

We find but three new species, one of Alopecurus, A. ovatus; a second of Aira, A. scabro-setacea, and the third of Bromus, B. spiculi tenuata. We shall select our author's account of the first.

Alopecurus ovatus.—Alpine Fox-tail.

Spec. Char. Spike ovate; corolla without an arista.

'This new species of Fox-tail grass was first shown us in Scotland, being found upon one of the northern mountains by Mr. Brown, and it was afterwards sent us by Mr. G. Don, of Forfar, whose ardour and perseverance have enabled him to traverse a larger extent of the alpine regions of his country than perhaps any other botanist.

'Alopecurus ovatus has hitherto been found only upon Loch-negar, the giant of Aberdeenshire. — All our specimens were solitary, unconnected plants, upright, and about a foot high: the calyx is furnished with a large quantity of woolly hair, longer and more abundant than that which clothes the A. pratensis: the corolla is free from wool, excepting in the upper part, where we find a small quantity, and it is totally divested of an arista! a circumstance that marks with precision this species, being the only British one that is free from it; but until we are agreed for what end and designation the awn in grasses was given, to guess the cause of exemption in this instance must be premature.—

'It is our duty in a work of this nature to delineate every species that falls within our sphere; but to delineate, and partially describe only, must be our lot in many instances; the rarity of the individual, and obscurity of its habitation, will effectually preclude all observation as to its destination or utility in the chain of creation.—A very considerable portion of the late additions to our Flora have been derived from the alpine regions of Scotland, and a field so varied and extensive cannot yet be exhausted; the peculiarities of the soil and climate allow us sufficient reason for conjecturing that much remains undiscovered, nor do the impediments attending the access to these storehouses of nature afford but a feeble barrier to the enthusiasm of science: '*increscunt quotannis scientiæ.*'

Whether the Bromus spiculitenuata be, in reality, a new plant, our readers will judge from Mr. Knapp's description.

'*Bromus spiculi tenuata.*—Long-awned pendent broom.

'SPEC. CHAR. Panicle branched, and drooping; branches supporting one or several spiculæ; spiculæ acutely lanceolate; florets smooth.

'We apprehend that the species before us has not hitherto been observed, or at least, not being able to find any description suitable to our plant, we have applied to it the name of 'spiculi tenuata,' indicative of the slender formation of the spiculæ. There is some affinity between this plant and the bromus arvensis, but yet they appear to us to be manifestly distinct. Straw from one foot to three feet high; when of a low stature the branches support one or two spiculæ, which droop but little; in its more elevated state the branches are very long, upright when young, flexile and pendent in maturity, bearing at times ten or more spiculæ: spiculæ acutely lanceolate with about eight florets: calyx smooth, with four ribs, and serrated on the keel; corolla smooth, but with some small spines on the back: both the calyx and corolla are tinted with pink: straw in the panicle without any woolliness, as is observable in B. mollis. Upon the panicle rising from the sheathing of the upper leaf the lower stage of branches will be found supported by two bracteæ, a singularity perhaps attending this bromus only, which, though not universal, is yet a very general appendage; these bracteæ soon afterwards drop off.—There is a specimen of bromus, in the Sherardian herbarium at Oxford, which appears to us to be very similar to our plant, but in a rather more luxuriant state than we ever observed it, there being as many as fifteen spiculæ on some of the branches: it was found by Sherard near Southampton. We gathered our plants near Seaton, on the coast of Durham, but they were in no abundance there. Bromus spiculi tenuata is very tardy in advancing to maturity, nor does the panicle expand till influenced by the warmth of August and September.'

As we mean not to extend our article by numerous quotations, we shall only add a specimen of the author's pleasing mode of conveying information, which we formerly hinted at.

'*Avena fatua.*—Hairy black oat.—*Spec. Plant.*

'SPEC. CHAR. Spiculæ with two or three hairy florets, each with an arista; seed, when ripe, black.

'The hairy black oat is the largest of the genus inhabiting with us, and when an individual plant has vegetated in a field, it is immediately discovered by its superior altitude: it is a coarse and rude plant, and the bristles that surround the valves of the corolla render it remarkable; these hairs, when the germin is tender, lie close to the valves, but upon the advance towards maturity, they expand, and prevent the seed falling from the calyx: it is probable that avena fatua will not be admitted to cultivation, or this circumstance would convey considerable advantages with it: in some seasons the corn ripens before the farmer can spare hands to cut it, and sheds as soon as ripe, and even after some attention has been bestowed upon it, is housed with much loss; but avena fatua would admit of less exactitude, and being more retentive of its grain, would be conveyed to the rick with a loss considerably less.——Nature has bestowed upon some seeds a remarkable quality, enabling them to remain unchanged through a long lapse of years in the bosom of the earth, but upon exposure to the influence of the solar rays, their germinating powers are awakened, and they start to activity uninjured by their long inaction. The soil from the bottoms of canals produces plants unknown in the vicinity, and it is probable that could we obtain earth from the bottoms of mines, never visited by a ray of light since the concussions at the deluge, some vegetation would be produced.

'The circumstances regarding the ligusticum cornubiense, and several other plants, are too well known to be insisted upon here; but avena fatua presents us with as remarkable an instance as any, of the inert duration of vegetative power, sealed up and indestructible in the recesses of the earth; we have known old sward, which had been in turf as long as the memory of man could reach to, upon being broken up, produce this avena! not a simple straggling plant, a wanderer from a neighbouring field, but in an abundance that indubitably indicated its previous existence in the soil.—The time when such seeds were deposited is far from any attempts to guess, as it is hardly reasonable to conjecture that a field would be laid down for grass, in such a foul state as it must have been in, with the ancestors of these plants growing upon it *, but we must look for their origin to another cause, and a more remote period.'

Perhaps Mr. Knapp is too anxious to discover the utility of different grasses in the œconomy of nature. Of many, no useful properties can be traced; nor is it, we think, necessary to suppose that each individual vegetable must have some determined use. 'Many a flower is born to blush unseen,' and the odour of many plants to be scattered in empty air. These *can* be

'* Observing in Northumberland a fine field of wheat singularly oppressed with this injurious plant, we could not forbear asking the farmer some questions concerning its admission: he informed us that the crop now produced was the first that the field had borne since the breaking up from a turf, which had remained in grass for upwards of sixty years: his father asserted that the crop, previous to the field's having been laid down, was perfectly free from this plant, and the seeds of the grass clean and selected; nor could they offer any reasonable conjecture as to the cause of its appearance in this instance, but considered it as the natural product of the soil.—We have thought A. fatua to prevail more generally in the county of Northumberland than in other places.'

of no use, and we may with equal propriety suppose that numerous vegetables which we see, are equally void of utility. The Almighty has adorned this world with a luxuriant profusion, not only for advantage but ornament; and the grasses, if they answer no other purpose, prevent the earth from being scorched with drought, check the heat which the burning earth would reflect, and prevent the dissipation of moisture necessary for the preservation of the due proportion of water, and the life of every part of animated nature. We need scarcely add the utility of grasses in the support of animals, of insects, and often of those which, from a natural animosity, prevent the too great increase of the most noxious kinds; nor the great advantages derived from their matted roots arresting the lighter sands, and giving a permanent support to the accumulation of vegetable mould.

On again turning over the pages, we shall select some parts of our author's labours which will give a favourable idea of his attention and industry. The phleum arenarium of Linnæus, Mr. Knapp has, with Hudson, referred to the phalaris arenaria; yet he admits that it approaches the phleum, by the bristle-like hairs towards the summit, and the manner in which the calyx-valves terminate. He thinks that there is probably a variety of the phleum verticillatum, if not another species, as some plants are found in collections, of which the spines on the upper part of the culm are turned downwards.

Of agrostis, the species are greatly curtailed in number: indeed the genus itself is not clearly distinguished, and the specific distinctions vanish so gradually, or pass into different plants with such evanescent shades, that it is difficult to say what are species, and what varieties only. Such, however, is always the case with the most natural groupes, whether they form genera or orders. The A. litoralis is only found in Withering. The A. triaristata has been referred to the alopecurus, by Linnæus, Withering, and Hudson, though the corolla is double-valved; and to the phleum, by Schreber. The A. setacea (brittle-leaved bent) is the A. alpina of Withering; the second variety of the canina in Hudson. The A. ventricosa of Linnæus's Mantissa, is the milium lendig of the Species Plantarum, and of Withering. By referring it to millium, we confuse both genera, and render the distinction uncertain. Of the agrostis alba of the Species Plantarum, our author speaks with diffidence and hesitation: like the other agrostes, its appearance is uncertain; and Mr. Knapp styles it agrostis mutabilis.

Some of the following genera furnish little subject of remark. The aira cœrulea of the best botanists our author refers to melica, with the same trivial name. The melica uniflora of our author is the 'M. nutans' of Hudson, and the M. nutans the 'montana' of Hudson.

Mr. Knapp, with Scopoli, has formed the genus Sesleria for the cynosurus cœruleus of Linnæus, the aira varia of Jacquin.

The poa fluitans of the Hortus Cliffordiensis is retained, though, in the Species Plantarum, the plant is arranged with the festucæ. Our author follows Haller in this deviation from the later work of Linnæus, in consequence of the formation of the calyx. The poa distans of the Mantissa is the first variety of the aira aquatica of the Flora Anglica. The remarks on the poa flexuosa, first noticed in the Flora Britannica of Dr. Smith, suggest a curious method of distinguishing the alpine plants of the mountains of Scotland from those which have been cultivated in gardens,—*viz.* the minute specks of mica glittering on the lower leaves and roots, from the quantity of this earth found in the Caledonian mountains and their clefts. The festucæ offer some subjects of remark, which we cannot follow very closely, as they would lead us too far. The festuca vivipara is curious, but not singular in its mode of propagation. The seeds vegetate in the parent plant, and, when they fall on the ground, require only a proper soil into which they may strike their minute roots. The festuca uniglumis of the Hortus Kewensis is retained under the same genus, though referred to the lolium with the trivial name of bromoides, by Hudson, Withering, &c. The plant, however, resembles the other species of lolium only in having one valve to the calyx. The festuca pratensis of Hudson, Curtis, and our present author, is the F. elatior of the Species Plantarum, and the F. pinnata, the bromus pinnatus of the same work.

The bromus racemosus, the slender broom, first distinctly noticed by Dr. Smith in the Linnean Transactions, seems to be the fourth variety of B. polymorphus of Withering. It is a tender grass, appearing early, but soon overpowered by the more luxuriant herbage. Our author distinguishes the B. secalinus from the mollis, though sometimes confounded, and we think we have seen some varieties of the former approaching very nearly the latter. The B. secalinus, however, merits the rank of a distinct species. The B. multiflorus was first described in the Linnean Transactions. Our author retains the trivial name of asper, for the short-awned pendent broom, and rejects the fanciful ones of Hudson and some other botanists.

The genus of arundo offers few subjects of remark. The trivial name of the A. colorata of the Kew garden is retained: it is the phalaris arundo of the Species Plantarum, the calamagrostis variegatus of Gmelin, who seems to have separated it from the arundines unnecessarily.

Mr. Knapp continues the genus Rotbollia, formed by the younger Linnæus, in order to include the sea rush grass. It is referred to the genus ægilops in the Species Pantarum. He retains also the genus Knappia, called in honour of our author, by Dr. Smith, who formed it to include the Anglesea sand grass, which hung but loosely on the agrostis, to which it had been referred.

The triticum commune of Hudson, and our author, is the

elymus caninus of the Species Plantarum, and the T. loliaceum, the poa loliacea of the Flora Anglica. This is the last species described by our author—the hundred and fourteenth.

Some of the more important varieties are added, which we can only enumerate. These are the agrostis seminuda, a variety of the A. vulgaris capillaris of Leers—nigra of Withering; 2. A. brevis, a variety of the A. stolonifera; 3. Poa glomerata, a variety of P. alpina; 4. P. cœrulea, subcœrulea of the English Botany, variety of the P. pratensis; 5. Festuca repens (rubra L., cambrica Hudson) variety of F. duriuscula.

On the whole, we are highly satisfied with this very splendid work. It is chaste, elegant, and instructive; nor is it among the least of its ornaments, that lighter classic elegance occasionally relieves the drier and more abstruse botanical disquisitions.

ART. V.—*Elements and Practice of Mensuration and Land Surveying, adapted both to Public and Private Instruction. With an Appendix, containing Rules for Measuring Hay-stacks, Marl-pits, and Canals. By Joseph Beckett.* 8*vo.* 8*s. Boards.* Lackington *and* Co. 1804.

AMONG the various arts and sciences which have been cultivated and improved in the course of the last fifty years, we know of none which has made a more rapid progress, or the acquirement of which has been more facilitated, than the art of *book-making*. In the days of our youth an author thought it a formidable thing to appear before the public, and would, with trembling hands and throbbing breast, examine his manuscript again and again before he would venture to commit it to the press; but in the present times this race of beings has become more hardy, and dreads not to expose its offspring to an ordeal severe as the fire of Moloch; the press is always open; the printers' devils seise with avidity all that comes within their grasp, and hide within their dark regions the hasty produce of this rash tribe.

> ————Facilis descensus Averni.
> Sed revocare gradum, superasque evadere ad auras,
> Hic labor, hoc opus est. VIRG.

Formerly, the mere mechanical labour of *writing* a book deterred many a literary character from commencing author: but in these more happy days, when once a gentleman has become expert in using those grand auxiliaries to the mind, *a pair of scissors and a paste-brush*, the great difficulty is removed; and in a few days the public may admire his *manual dexterity*, though they may find no reason to be astonished at the strength of his understanding, or the profundity of his knowledge.

The work before us is of such a nature as calls not for any

elaborate criticism. Its author professes to teach the elements and practice of mensuration; and, with the assistance of the printers' *spacing leads*, has managed to cover (we cannot say *fill*, since some pages do not contain twenty lines,) 342 octavo pages. Of these, the first 220 are appropriated to geometrical definitions, theorems, and problems, mensuration of superficies, conic sections, and solids; artificers' works, timber-measuring, and specific gravity. If there were any difficulty in examining this part of the work, it would be in determining what portion of it really belonged to the author; much of it, very much indeed, has been taken from two well-known performances by Dr. Hutton — his Mensuration, and his Course of Mathematics. As the volume is by no means free from press-errors, we have been inclined to conjecture that Mr. Beckett intended to make a general acknowledgement at the beginning of his book, but that the printer, by mistake, put it in a wrong place. At p. 187 we meet with a short passage, something like which, we conceive, was intended for the first page:—*viz.* 'What follows is chiefly extracted from Dr. Hutton's excellent Treatise on Mensuration, large octavo.'

From p. 220 to 241 we find a strange jumble of tables, rules, and questions, with exquisite poetry, and curious grammar. Among the tables, is one of circular segments, which, it may be proper to add, is often erroneous in the last figure.

About sixty pages are devoted to Land-Surveying: but this part is peculiarly deficient, as it is entirely independent of the principles of trigonometry. Our author seises two or three opportunities of sneering at a brother book-maker, whom he characterises as 'the modern philosopher Davis,' and with whom he seems very angry for transcribing Burne's Geodæsia. We know not why Mr. Beckett's spleen should thus be raised against a fellow pioneer among the thickets and brambles of science; is it because the labours of Mr. Davis have prevented our author from *availing* himself of Burne's publication in some such manner as he has done of another's?

In an appendix of nearly forty pages, Mr. Beckett applies the equidistant ordinate method to the measuring of hay-stacks, marl-pits, canals, moats, drains, and mill-pools: here we find many rules and observations, some practical, others impracticable. We could not help admiring the directions for the mensuration of hay-stacks, and finding their contents *by the yard*. In better days, when reviewers could afford to keep a horse, we purchased our hay by *weight*; but these revolutionary times have produced many alterations; so, if we were now to walk to the Haymarket, or to Whitechapel, we suppose we should hear livery-stable-keepers bargaining for as many *yards* of hay as would serve thirty or forty horses a week. This part of mensuration has indeed, as our author observes, 'been most

unaccountably neglected;' and he may well pride himself upon the success with which he has laid down rules for its simplification and extension: we trust he will not suffer his exertions to terminate here; for we doubt not that the mathematical sciences may be applied with equal facility to the improvement of other useful arts. Before another edition of this work is called for, the author might, perhaps, obtain an assortment of measure patterns from some fashionable taylor, which, with a little ingenuity, would furnish a new and useful subject for another eighteen or twenty pages. The knights of the needle might then be accommodated, as well as the gentlemen of the whip; and our beaux might strut about Bond-street, bedecked with patent elastic pantaloons with their dimensions rectified according to the principles *of the equidistant ordinate method!* What trifles are the discoveries of a Newton, compared with such as we now allude to! An author who performs all this, will have arrived at the acmè of science, and may, with confidence, apply to his own performances the language of OVID:

> Jamque opus exegi, quod nec Jovis ira, nec ignes,
> Nec poterit ferrum, nec edax abolere vetustas.

ART. VI.—*Military Memoirs, relating to Campaigns, Battles, and Stratagems of War, antient and modern; extracted from the best Authorities: with occasional Remarks. By the Author of Memoirs of the War in Asia, from* 1778 *to* 1784, *&c. &c.* 8*vo.* 10*s.* 6*d. Boards.* Johnson. 1804.

THIS work is well timed. If the English constitution be worth preserving—and who is there, that, amidst all its defects, would consent to part with it?—such is the awful crisis to which we are hastening apace, that every man must consent to become a soldier or a sailor—the musket must divide our time with the ploughshare, and the shuttle be relinquished for the bayonet. But a nation that is becoming military, must be also becoming fond of military subjects; and it is a propensity that should be encouraged, not more by practical pomp and parade, than by judicious and entertaining histories of military campaigns. The feelings of the future hero may be formed in the closet, and he may burn in solitude for an opportunity of rivaling those deeds of heroism, of repeating those successful stratagems, of obtaining those immortal triumphs, which the military page before him presents in living colours. For these, as well as other reasons, we receive with pleasure the Memoirs now submitted to our consideration. They are the work of a gentleman who has long been engaged in similar studies, and will certainly be no drawback upon the reputation he has

already acquired. They are divided, as the title expresses, into two parts, offering an account of ancient as well as of modern battles; the former comprising those wars which occurred prior to the invention of gunpowder, the latter those which have taken place since. The author's motives for thus considering ancient and modern wars in the same treatise, as well as the sources from which he has drawn much of his intelligence, he shall be suffered to present in his own words.

'— Books relating to the conduct, and treatises on the art of war are not in every hand, nor, if they were, has every one leisure to read them. The details of memorable battles, antient and modern, on which the fate of nations has depended, are less generally known than they ought to be, and would be read, particularly at a crisis like the present, with pleasure and advantage by military men of all ranks and descriptions, were it not for the difficulty and expense of gratifying their inclination. The descriptions given of such battles, in books of general history, are commonly too concise to be either entertaining, or, in a military point of view, useful: and few readers have an opportunity of consulting the cotemporary historians, by whom the details are related. But, by a judicious selection, accounts of the most celebrated battles, (at present to be found only by turning over numerous volumes of history, in many languages,) may be brought together and contained in one volume, of a moderate size; yet so minutely described, as to serve the principal purpose of illustrating the maxims of war; and that with more pleasure, force, and effect, than if they were exhibited in a didactic form.—Supposed cases of the number of an enemy, the ground he occupies, his relative positions, and other particulars stated abstractedly, take but little hold on the mind; and lessons, founded on these abstracted cases, are soon forgotten. The memory is very much under the influence and direction of the imagination; and proceeds in the operation of recollection by association of ideas. But among a great variety of battles, in a great variety of circumstances, there are many that amuse the imagination, and some that may be called to mind, almost without any effort, even on sudden emergencies, by some points of resemblance or of contrast. The perusal of military history is, at any rate, the most natural and easy introduction to the study of military tactics.

'However the instrumentality has varied, the great operations of war, springing from genius and sound sense, have continued in all times and places the same. Though the manner of engaging, since the introduction of gunpowder, be, in some respects, different, seasons, grounds, forage, surprises, ambushes, retreats, and, in a word, the grand outlines, and almost the whole theory of war remain unaltered. Similar emergencies suggest similar measures: the same circumstances dictate the same expedients. Nor is the difference between the weapons of antient and modern warfare so great as may perhaps be sometimes imagined. The antients had their missive weapons as well as we; darts, slings, bows and arrows, balistæ and catapultæ. Vineæ, rams, and moveable towers, were scarcely less formidable to walled towns than battering cannon; and chariots,

armed with projecting scythes, as little to be opposed, though they might be eluded, as field artillery.

'For this reason the editor has made a compilation of military occurrences, antient as well as modern. The antient Greek writers are but very imperfectly understood, in the general translations of their whole works; but, least of all when they touch on the conduct of war, and the order and vicissitudes of battles. For instance, who can form any accurate and adequate idea of engagements from Hampden's Polybius? In the present compilation, recourse has been had to the original of Polybius, Xenophon, Arrianus, and other Greek authors. And, with the assistance not only of Vegetius and Ælianus, but that of military gentlemen, who have added the study of the theory to an acquaintance with actual scenes of war, descriptions of battles have been made out, which may, it is hoped, be intelligible. The whole of these anecdotes, extracted from the best authorities, serve to illustrate and to impress on the mind a lively and practical conviction of the most important truths; how often enthusiasm and numbers have prevailed over disciplined valour, and all the tactician's art; and, on the other hand, how often a high and impetuous spirit, by deranging the plan of the general, and exposing the troops to be attacked in flank, have involved the whole in defeat and disaster; on what minute accidents the fate of battles often turns; the effects of surprise; the power of novelty; the protection of courage; the fatal influence and contagion of fear. But, amidst the ever-shifting scene of a great battle accidents are controlled by the presence of mind, and the invention of a consummate commander; who, in the resources of his own mind, fraught with various ideas and stratagems of war, finds means to repair sudden reverses of fortune, and even to improve unforeseen accidents into victory.' P. vi.

The first part commences with the battle of Thymbrium, fought between the Persians and Babylonians, as related by Xenophon in his Cyropædia, and closes with that of Halidown-hill, between the English and Scots, in the reign of Edward III. Yet, as no marginal references, appendix, or subdivisions into sections, are given throughout the whole course of the volume, it must be obvious to every reader, that nations are jumbled upon nations, and wars upon wars, with far too little order or discrimination. Should the present work reach a second edition, we would strenuously advise the writer to introduce a few more partitions, and at least a regular table of contents, to put us a little more fully into possession of his plan; and then we will allow him to pursue it in his own way, whether geographically or chronologically.—His account of the battle between Philip of Macedon and Quinctus Flaminius might have been more amply detailed with advantage; but we select it, as having begun on both sides undesignedly, and consequently in a manner that seldom occurs either in ancient or modern history. Its date is nearly two centuries before the Christian æra.

'The army of Flaminius consisted of upwards of twenty-six thou-

sand men, including six thousand foot, and three hundred horse, furnished by the Ætolians, (whose country lay on the south side of Philip's dominions,) who, in the dispute, had taken the Roman side.

'Philip's forces were about the same number. Both armies advanced until they met, near Scotusa, a town in the heart of Thessaly, not far from Pharsalus, where the mighty contest between Julius Cæsar and Pompey was afterwards decided.

'The neighbourhood of two such armies, says Plutarch, did not produce the ordinary effect of mutually intimidating each other. On the contrary, it increased their courage and ardour: the Romans being elated with the prospect of conquering the Macedonians, whose fame in war had been established in the days of Alexander; and the Macedonians hoping, by a victory over the Romans, whom they considered as far more formidable than their antient competitors, the Persians, to raise the character of their present king, Philip, above that of Alexander himself.

'It had rained hard during the night, and, in the morning, the plain, where the armies were drawn up, was covered with a mist, which prevented the one party from seeing what was doing by the other. Those parties, therefore, who were sent out by both armies to reconnoitre, meeting unexpectedly, brought on an engagement, amongst some hills, which, from their shape, resembling the heads of dogs, are called, in the Greek language, *Cynoscephalæ*.

'The success was balanced between the parties, the unevenness of the ground favouring each by turns. Reinforcements, however, were, from time to time, dispatched from each commander to his party, until, at length, when the day cleared up, the action gradually became general.

'Philip, who had taken his station on his right wing, advanced, from the rising grounds he occupied, with his whole phalanx, against the Romans, who were unable to resist the heavy assault of the Macedonians, moving on with their long *sarissæ* or spears, projecting a great way before them, and the middle and rear ranks completely sheltered from missiles, by their shields held up, and, as it were, locked one into another over their heads.

'In the course of the battle, the Macedonian left wing came to be separated a little from the main body, as must have happened when it got on broken or rugged ground, such as are the hills in that part of Thessaly. The Roman general immediately discovered the opportunity afforded to him of employing his troops, with their peculiar arms, to advantage. He, therefore, instantly rushed on that wing, while in that unfavourable situation, and made dreadful havock among them: for, on account of the inequality and roughness of the ground, the Macedonians could not preserve the close and dense arrangement of the phalanx, but were forced to fight, as it were, man to man, encumbered instead of being defended by their long unmanageable spears and heavy armour.

'The phalanx was like an animal of enormous strength and stature, which, whilst it retained its compact order, as one body, was irresistible and impenetrable; but, when that order was broken, every separate soldier lost the greatest part of his strength; not only from the nature of his arms, but that the force of each member of

the body consisted in his being a part of the whole, rather than in his own individual or personal exertions.

'As soon as the Romans had penetrated through the breaks in the line of the phalanx, and gotten within the point of their long projecting spear, the victory was decided: for a phalanx-man, having one hand employed in holding and managing a pike of eighteen or twenty feet in length, and another in making use of his shield, became not only of no avail against the Roman legionary, with his short cut-and-thrust sword and buckler, but utterly unable to defend himself from attack.

'The disorder produced in Philip's army was extreme; many fell on the spot, others threw down their arms and fled, and that ill-advised prince lost, it is said, not fewer than eight thousand slain, and five thousand taken prisoners, on that day. That even the king himself escaped was owing principally to the Ætolians, who, instead of following up the victory, fell to plundering his camp, leaving the Romans to pursue the fugitives as they were able.' P. 136.

Applying this battle to modern times, and especially to the present state of our own country, we perceive easily that the pike is not a sufficient weapon of defence; that, in case of discomfiture, it will become a useless encumbrance; and that hence the pikeman should at the same time be protected by a sword, or some other side-arm, which will fit him for close quarters, as the pike does for more distant encounter. The sword is the only weapon he can employ in a retreat or rout; and from the inutility of the shield, in consequence of the change which the employment of gunpowder has made in modern tactics, he will be able to wield both instruments with much comparative ease. From the casualty with which this battle commenced, the *volunteer* field-officer must also perceive the immense importance of having his senses always about him, of self-collection, and constant presence of mind—since it is not always possible to ascertain the direct spot in which the field will be contested.

The modern department of the work before us opens with some observations that may be useful to the military tiro; and we accordingly select them.

'Not only offensive arms underwent a material change, in consequence of the use of gunpowder, but also those for defence fell gradually into disuse; for, when projectile arms were become so perfect as to form the basis of the whole art of war, and to render hand-arms almost useless: above all, when it was discovered, that it was impossible to contrive any defensive armour light enough to be worn by the soldiers, and, at the same time, strong enough to resist a musket-bullet, not to speak of cannon-balls, then all sorts of armour for defence were entirely thrown aside.

'Another article, in which great alterations have been necessarily made, in consequence of the use of gunpowder, in war, is the arrangement of troops in order of battle and on a march.

'The Macedonians and other Greek nations were frequently

drawn up on a depth of sixteen, and even thirty-two men, placed one behind another, in files; because that deep and dense order, while it could be perfectly preserved, enabled them to bear down all opposition.

'The Romans, whose chief arm was the sword, rejected the dense order of the Greeks, as incompatible with the use of that weapon, and drew up in long full lines, of three men in depth, much the same as is practised in the present times in European armies; but then the men were arranged, not in files, one behind another, as is now done, but each man, in the succeeding rank, was placed diagonally, opposite to the interval, between the two men in the rank before him. Besides, the Roman soldier, in order to have the full play of his short cut-and-thrust sword and buckler, required a great deal more room, in all directions, than either the Macedonian or modern European soldier.

'The nature of the arms must always determine the manner of forming an army, and of arranging, in that order, the troops for battle.

'Notwithstanding the continual alterations and frequent improvements in the form and other circumstances of modern fire-arms, it yet seems impossible that the men who use them can be drawn up to advantage in any other way than in three lines.

'With two lines only there will be ground lost; and, with four, they can never all fire at the same time.

'It has, therefore, been owing to the introduction of gunpowder in war, that, in modern times, the order of troops in battle resembles much more the dense arrangement of the Macedonian phalanx, than the open distribution of the men in the Roman legion.' P. 214.

'Of the manner in which war was carried on in the middle ages, after the invention of gunpowder, but before the use of that inflammable substance had introduced any material alteration in battle, the three signal victories obtained by the English over the French, at Cressy, Poictiers, and Agincourt, are very curious examples.

'In all of these battles there appears the same temerity in the English princes, who, without any object of moment, and merely for the sake of renown or of plunder, had ventured so far into the enemy's country as to leave themselves no retreat; and who, unless to be saved by the imprudence of the French commanders, were, from their very situation, exposed to inevitable destruction.

'But, allowance being made for this temerity, which, according to the irregular plans of war followed in those ages, seems to have been unavoidable, there appears in the day of action the same presence of mind, dexterity, courage, firmness, and precaution, on the part of the English; the same precipitation, confusion, and vain confidence, on the part of the French: and the events were such as might have been expected from such opposite conduct.

'The immediate consequences of those great victories were also similar: for the English, instead of pushing the French with vigour, and taking advantage of their consternation, seem rather to have relaxed their efforts, and to have allowed the enemy leisure to recover from their losses.' P. 220.

The writer proceeds to detail these battles at some length, from Froissard, Villani, and Hume; but their general history is too well known to be dwelt upon in this place. One of the best narrated engagements in this department is that of Flowden; between the Scots and English, in 1513, chiefly drawn up from Hume and Buchanan; it is too long, however, for insertion. But the following observations by sir Walter Raleigh, here strangely introduced among the battles of the sixteenth century, instead of among those of the fourteenth, we cannot avoid extracting, for their great pertinence at the present season.

'Speaking of the battle of Poictiers, he says, "I think it would trouble a Roman antiquary to finde a like example in their histories; the example, I say, of a king brought prisoner to Rome, by an army of eight thousand, which he had surrounded with forty thousand, better appointed, and no lesse expert warriours. This, I am sure of, that neither Syphax, the Numidian, followed by a rabble of half scullions, as Livie rightly termes them, nor those cowardly kings, Perseus and Gentius, are worthy patternes. All that have read of Cressi and Agincourt will bear me witnesse, that I do not alledge the battell of Poitiers, for lack of other, as good examples of the English virtue: the proof whereof hath left many a hundred better marks in all quarters of France than ever did the valour of the Romans. If any man impute these victories of our's to the long bow, as carrying further, piercing more strongly, and quicker of discharge, than the French crosse-bow—my answer is ready: that, in all these respects, it is also (being drawn with a strong arm) superior to the musket, yet is the musket a weapon of more use. The gun and the crosse-bow are of like force, when discharged by a boy or woman, as when by a strong man; weaknesse or sicknesse, or a sore finger, makes the long bow unserviceable. More particularly, I say, that it was the custome of our ancestors to shoot, for the most part, *point blank;* and so shall he perceive, who will note the circumstances of almost any one battell. This takes away all objection; for, when two armies are within the distance of a butt's length, one flight of arrows, or two at the most, can be delivered before they close. Neither is it, in generall, true, that the long bow reacheth further, or that it pierceth more strongly than the crosse-bow; but this is the rare effect of an extraordinary arme, whereupon can be grounded no common rule. If any man shall ask, how then came it to passe that the English wan so many great battells, having no advantage to help him? I may, with best commendation of modesty, refer him to the French historian, who, relating the victory of our men at Crevant, where they passed a bridge, in face of the enemy, useth these words: the English comes with a conquering bravery, as he that was accustomed to gain every where without any stay: he forceth our guard placed upon the bridge to keep the passage. Or I may cite another place of the same author, where he tells, how the Britons, being invaded by Charles the Eighth, king of France, thought it good policy to apparrell a thousand and five hundred of

their own men in English cassocks, hoping that the very sight of the English red crosse would be enough to terrifie the French. But I will not stand to borrow of the French historians, (all which, excepting De Serres and Paulus Æmilius, report wonders of our nation:) the proposition which I first undertook to maintain, that the military virtue of the English, prevailing against all manner of difficulties, ought to be preferred before that of the Romans, which was assisted with all advantages that could be desired. If it be demanded why, then, did not our kings finish the conquest as Cæsar had done? My answer may be, (I hope without offence,) that our kings were like to the race of the Æacidæ, of whom the old poet Ennius gave this note: *Bellipotentes sunt magis quam sapientia potentes* [sapientipotentes]; they were more warlike than politic. Whoso notes their proceedings may find that none of them went to work like a conqueror, save only king Henry the Fifth, the course of whose victories it pleased God to interrupt by his death. But this question is the more easily answered if another be first made. Why did not the Romans attempt the conquest of Gaule before the time of Cæsar? Why not after the Macedonian war? Why not after the third Punick, or after the Numantian? At all these times they had good leisure; and then, especially, had they both leisure and fit opportunity, when under the conduct of Marius, they had newly vanquished the Cimbri and Teutones, by whom the country of Gaule had been piteously wasted. Surely the words of Tully were true, that, with other nations, the Romans fought for dominion—with the Gaules for preservation of their own safety.

"Therefore they attempted not the conquest of Gaule until they were lords of all other countries to them known. We, on the other side, held only the one-half of our own island, the other half being inhabited by a nation (unlesse, perhaps, in wealth and numbers of men somewhat inferiour,) every way equall to ourselves; a nation antiently and strongly allied to our enemies the French, and, in that regard, enemy to us, so that our danger lay both before and behinde us; and the greater danger at our backs, where commonly we felt, always we feared, a stronger invasion by land, than we could make upon France, transporting our forces over sea.

"It is usual with men that have pleased themselves with admiring the matters which they find in antient histories, to hold it a great injury done to their judgement, if any take upon him, by way of comparison, to extoll the things of later ages. But, I am well persuaded, that, as the divided vertue of this our island hath given more noble proof of itself, than, under so worthy a leader, that Roman army could do, which afterwards could win Rome and all her empire, making Cæsar a monarch; *so, hereafter, by God's blessing, who hath converted our greatest hindrance into our greatest help, the enemy that shall dare to try our forces will finde cause to wish, that, avoiding us, he had rather encountered as great a puissance as was that of the Roman empire.*" P. 250.

We copy the following, as containing some degree of useful information to those who have not made military tactics a professional study.

‘ Before examples be produced, of what may be properly called the modern art of war, it may be useful to give a short account of the various modes in which armies are commonly arranged in battle, and in which attacks are made.

‘ For full information on these particulars the military reader may apply, with confidence, to the work of M. Joly de Maizeroy, entituled “ *Cours de tactique, pratique et historique,*” printed at Paris, in octavo, in 1766: also to the “ *Essai théorique et pratique sur les Batailles,*” by the chevalier de Grimoard, printed in quarto, at Paris, in 1775.

‘ All arrangements of troops, in line of battle, are either *direct*, that is to say parallel, or nearly so, to the front of the enemy’s line; or *oblique*, that is inclined to his front, so that if the two lines were to meet, at either extremity, they would form an angle, more or less acute.

‘ 1st. The direct order of battle is the most natural and obvious, the most simple in its disposition and operations, and the most antient. In proportion, however, as the art of tactics was improved, many important defects were discovered in the direct order: but the principal reason why it is seldom employed seems to be the difficulty of meeting with, in a campaign, a plain so level and so extensive, as to allow two considerable armies to be drawn up, in opposite lines, the one parallel to the other, and to manœuvre, close, and engage, along their whole front, at the same time.

‘ Direct or parallel lines of battle must, besides, be very disadvantageous for any army, unless the front be but of small extent, and that the commander have a sufficient number of troops, in reserve, to reinforce such parts of his line as the enemy appear to break through.

‘ The oblique order of battle comprehends every species of disposition of troops, by which they can, at pleasure, be made to act against one or more points of the enemy’s line, whilst the remaining parts of it are kept in check: such troops as are not engaged in these attacks, being held back, and beyond the reach of the enemy; by which operation the attacking army seems, in a general sense, to be obliquely inclined, by one or more angles, to that of the enemy.

‘ This oblique order is the most scientific, the most artful, and the most perfect of all. “ It is this,” says the chevalier de Folard, “ against which a general, however able he may be, can form no opposition, when it is suddenly presented by the enemy: for, to be able to oppose it with due effect, it would be necessary to execute such manœuvres as cannot possibly be performed in the moment of action, as they require much time and previous arrangement. It might, for instance, be requisite to transport the whole left of an army to the right, or the whole right to the left.”

‘ The parts of a line, with which the partial attack or attacks are to be made, are reinforced beyond the ordinary strength of the line, and the other parts, not engaged, are weakened in proportion as they are removed from the enemy.

‘ The oblique order is the genuine resource of a weak army. Its

principal advantage consists in giving a commander the choice of the point of attack, and in rendering, for some time at least, the enemy's superiority in numbers of no use to them.

'An army, which is forced to engage another much more numerous, ought, above all, to endeavour to outfront it on one of the wings, and to be strong on every point where the enemy may make an attack. By gaining these two grand advantages, and by keeping back the other parts of the line from action, a sort of equality, in effective strength, will be established between the two armies, the greater portion of the largest being thus rendered of no use in the battle.

'Frederic II. or the Great, of Prussia, has, of all the moderns, best studied the principles and properties of the oblique order. In his grand encampments and reviews, in time of peace, he shewed the mechanism of this order to his generals; and it was by it that he opened the way to his numerous victories. The Prussian tactics form an æra in military history.

'The oblique order may be employed against the right, the left, or the centre of the enemy's line, or against any of the intermediate points; but it is generally directed against one of the wings.

'The great art of arranging this order, is to mask and conceal the design from the enemy, who, being equally apprehensive of an attack on every point, cannot weaken one in order to strengthen any other.

'The way to make an oblique attack miscarry is to adopt an order contrary to that of the enemy, and to have always a considerable *corps de reserve*, of horse and foot, ready to reinforce the point attacked.

'It is often of great advantage to employ the oblique order against an enemy, who has taken, what he considers to be a good position, and there waits for the attack. In such a case he has no fears of being surprised, and from that very confidence is frequently defeated.

'However inferior a general may be, he never can be utterly defeated, if he act on the oblique order: for, as he does not engage the whole front of the enemy, nor even brings into action but a part of his own line, he never can suffer, excepting merely in the points of contact.

'It follows from all this, that a general, who is obliged to engage an enemy superior to himself in numbers, or in the quality of the troops, ought to take such a position as that the enemy cannot attack his whole front at one time. By such a position, he will be saved from a total defeat; but, on the other hand, he will be prevented from employing his talents, or taking advantage of circumstances, to ruin the enemy, unless this last destroy his own army, by repeated and unsuccessful assaults on such parts as are within his reach.

'The oblique order is distinguished into two sorts: that which is originally so arranged from principle or design, and that which arises accidentally, or from circumstances.

'1. In the first sort, it is always safer to attack one or both wings than the centre of the enemy, for, when the cavalry is defeated, it is extremely difficult for them to rally; whereas, the centre, consisting

entirely of infantry, may speedily recover itself, when properly supported by the second line, or the reserve.

'The double oblique order is the attacking of both wings of the enemy, at the same time that the centre is kept back at such a distance as to be out of his reach. To be able to attack obliquely his two wings, to double round on his flanks and rear, and also to push his centre, would require a considerable superiority over him in point of numbers; but, with an army somewhat inferior, or, at most, equal to that of the enemy, it is not difficult to dispose an army so as to fall on his two wings at once, and, at the same time, to take such precautions as will prevent him from taking advantage of the centre, which must have been weakened by drawing off troops to strengthen the attacking wings.—But this is not the place to attempt an explanation of the requisite operations for such a purpose.

'Attacks on the centre are, in general, extremely dangerous, particularly when the wings of the attacking army are not well supported by woods, rivers, morasses, &c. and that the enemy is much superior in numbers.

'The only good reason for making such an attack is, that the other parts of his line are flanked by batteries, or that his wings are so situated as not to be approached but with evident danger.

'If the enemy's centre bends inwards, forming a concavity, it ought never to be attacked. In this case, it is better to attempt one of his wings, whatever it may cost.

'In an attack on the centre, the troops ought always to be drawn up on a greater depth than ordinary, that is, in six ranks instead of three.

'An army broken in the centre must be defeated, unless the evil be speedily repaired; but it will not be entirely destroyed, because each wing may effect its retreat in safety. Nay more, if the wings have received no particular check, they may frequently envelop and beat the invading army. When an attack, therefore, is made on the centre of an enemy, the wings of the attacking army ought to be kept at as great distance from his as possible, that they may be ready to repel any counter-attack on his part.

'2. The accidental or circumstantial oblique order is that in which one army may attack another, although it do not occupy a position really oblique to that of the enemy, but in which it may fall on particular parts of his line, whilst the other parts are either by nature or art protected from assault.

'This species of the oblique occurs much more frequently than the former, as the nature of the ground will but seldom permit the former to be employed; but, in all other respects, the principles of manœuvring and operations of the one may be easily applied to the other in the field.' P. 319.

This, however, is not quite so clearly expressed as we could wish: and both Maizeroy and Grimoard, our author's avowed sources, are upon many points more intelligible than himself. He has not, moreover, entered sufficiently into the changes which the tactical art again underwent in the course of the late war, by the introduction of rapid attacks, and a constant endeavour to break the enemy's line—a measure which, more than any

other, proved beneficial to the soldiers of France, as an introduction of a similar system into the English navy proved uniformly advantageous to our seamen. This impetuous mode of action in some measure sends us back to the system of former times, destroys half the advantage of the modern oblique line, and paralyses in a very considerable degree the art of engineering. Suwarrow and Bonaparte obtained equally their most important battles by this bold celerity of encounter; to which the systematic but frigid principles of marshal Keith, still predominant in Germany and the greater part of the north of Europe, were in vain opposed. The bridge of Lodi was defended by what was deemed an impregnable park of artillery; but it was carried upon the third attack, led forward with resistless impetuosity by Bonaparte himself; and nothing but consternation and rout were to be seen on the vanquished side of the river. The battle of Marengo hung long in terrible suspense. Upon the whole, the Austrians seem at one time to have had the advantage. Dessaix was ordered to separate one of the adverse wings from the centre. He died in the attempt; but he succeeded in his object, and not in his object alone, but in drawing down the balance of fortune in favour of his countrymen, and in deciding the fate of Italy—we may almost add, the fate of Europe. It is justly observed, in many parts of the volume before us, that the characteristic bravery of the French, as of their direct ancestors the Gauls, consists in momentary impetuosity of action: they cannot bear a check; a steady resistance unmans them: they must be led on to the battle, rather than wait to receive it; and if they do not triumph at the first or second onset, they are almost sure of losing the engagement. That the undisciplined Italians should flee before such a torrent of assault, admits of no wonder; it was novel to the statue-like inflexibility of the Austrians; and though from habit and severe order the latter made a far more honourable opposition, it proved at length irresistible to themselves, and they were obliged to fly before the electric tornado. On landing in Egypt, the French found the very system practised by themselves practised also by the Arabs: but the Arabs were deficient in military skill; and with equal numbers they fought therefore on unequal terms. The peculiar characteristic of the English is cool steady bravery, a courage that rises with difficulties, and a judgement that is always at its height in proportion to the emergency of the occasion. By excess of imprudence they were plunged into the utmost peril at Crecy, Poitiers, and Agincourt; and by the exercise of the former qualities, by a combination of prudence and valour rising in proportion to the dangers that surrounded them, they obtained in each of these dilemmas a victory that still continues to astonish all Europe. The same fact occurred during the late war, in Holland; we lost through confidence and indiscretion. What might have been the effect of confidence and indiscretion, had the troops of

general Abercrombie equalled those of the enemy, we will not pretend to affirm: but, on their approach to Aboukir, they found themselves in a situation infinitely more perilous than they had any reason to expect. Here, as in former times, their characteristic qualities shone forth with characteristic impetuosity: the French also attacked them, but the English sustained the attack: it was a reverse their assailants had not been accustomed to, and did not expect; their confidence misgave them; they fled before an inferior number, never more rallied with spirit, and at length submitted to a capitulation.

For the reasons already assigned, we approve of such a compilation as that now before us: it is, however, too hastily drawn up; occasionally deficient in its authorities; and, as already observed, destitute of divisions, appendix, or a table of contents.

ART. VII.—*An historical View of the English Government, from the Settlement of the Saxons in Britain to the Revolution in* 1688. *To which are subjoined, some Dissertations connected with the History of the Government, from the Revolution to the present Time. By John Millar, Esq.* 4 *Vols.* 8*vo.* 1*l.* 12*s. Boards.* Mawman. 1803.

THE merit of the late John Millar, esq., as a professor of law in the university of Glasgow, will no doubt be fitly characterised by some one of his pupils in a biographic tribute to his memory. His literary reputation was founded by those excellent Observations on the Origin and Distinction of Ranks in Society, which appeared in 1771. It was extended by an Historical View of the English Government to the Accession of the House of Stuart, which appeared in 1786. The latter, but not the former, of these works is reprinted in the present collection, and fills the first two volumes. They did not escape our notice or applause on their first publication *.

The new matter, which begins with the third volume, yet awaits our critical analysis: it is a continuation of the reflections on British history—an attempt to explain from general causes, rather than individual influence, the successive phænomena of society and government.

There is no department in the theory of morals more abstruse and difficult, than an estimate of the drift, bearing, or probable conduct, of masses of men. To resolve the apparent efficacy of leaders into their subserviency to the tendency of multitudes, to personify as it were society itself, to detect in its minutest actions the predisposing causes and secret motives of its exertion or apathy, and thus to found a philosophy of history, requires a mind of no common powers and penetration. This art of developing the secret spirit of the times, of mapping the necessary paths of events, of explaining revolutions apparently

* See Crit. Rev. Vol. LXIII. p. 369.

sudden, of substituting acquiescence to distemper, and expectation to surprise, has been carried to higher perfection by professor Millar, than by most of his continental competitors. He may be considered as filling up the place in English literature which the Abbé Mably fills up in French, whose observations on the History of France accompany the annals of his country with an analogous zeal for liberty and philanthropy. Perspicuous, definite, simple in his theories as in his style, professor Millar wonders at nothing, accounts for most things plausibly, and displays, even where he convinces not, a select research and an instructive sagacity.

Of this work, the books are divided into chapters, and the chapters into sections. A review of the government of Scotland from the accession of James I. to the reign of William III. fills the first three subdivisions:—they will interest more in the northern than in the southern shires. The political state of England during the same period is next considered:—the character of the long parliament is thus drawn.

'The vigour, the activity, and the high sentiments of liberty which, from the beginning of this parliament, had been displayed by a great majority of its members, were at the same time warmly and uniformly supported by the general spirit which prevailed throughout the nation. Petitions against the arbitrary measures of the court pouring in from every quarter, contributed to animate the commons in their endeavours to reform abuses. The other ministers and instruments of Charles were either forced, by flight, to save themselves from the terrors of an impeachment, or, if their obscurity rendered them less obnoxious, they remained in silent apprehension, lest, by opposing the popular current, they might provoke their destiny.

'The lower house proceeded unanimously to declare, that the imposition of ship-money by the king was contrary to the fundamental laws of the kingdom; and that the sheriffs, who had issued the writs on that occasion, as well as the persons who had been employed in levying the tax, were liable to punishment. In this declaration they were joined by the unanimous voice of the peers, who farther ordained that the judgment given in Mr. Hambden's case should be cancelled in their presence. A similar judgment was passed upon the levying of tonnage and poundage, without consent of parliament, and upon the late collectors of this duty, and, in order to ascertain, for the future, the exclusive power of that assembly in this respect, the tax was now voted for two months only, and afterwards renewed for very short periods. The enlargement of the forests, the revival of monopolies, which had been lately abolished by the legislature; every illegal method of raising money, or unwarrantable exertion of prerogative; the arbitrary interposition of the star-chamber, and high commission, and the corrupt and oppressive decisions of the ordinary judges, were subjected to severe scrutiny, and stigmatised with strong marks of disapprobation and censure.

'These resolutions and declarations were sufficient to demonstrate the sentiments of parliament, and of the nation; but hitherto no pro-

vision had been made against the future encroachments of prerogative. The government was not in a better condition than at the time when the petition of right had passed into a law; and the public had no security against the monarch, after being freed from his present embarrassment, renewing his former pretensions, and resuming that system of conduct which he had been compelled to abandon.

'From the time when the great body of the people had acquired a degree of opulence and independence, the frequent meetings of the national council had been deemed essential to the preservation of liberty. During the sitting of parliament the attention of the community was awakened to political discussions; the proceedings of the executive power were scrutinized, and held up to public notice; and the nation was possessed of a great organ, by which its grievances and its demands could be communicated to the monarch, with a force and energy often irresistible. But, in the intervals between those great councils, the voice of the legislature was not heard; there existed no superior power to controul the abuses of administration; no monitor to warn and rouse the people in defence of their privileges; and the usurpations of the crown, if cautiously conducted, and artfully disguised, were likely in many cases to pass unobserved. If the country was maintained in peace and tranquillity; if arts and manufactures were protected, and continued in a flourishing condition; if the inhabitants did not feel themselves grossly oppressed or injured in their private rights; they were not apt to testify much uneasiness from the illegal measures of government, or to complain even of clear and palpable violations of the constitution.

'To avoid the meetings of parliament, therefore, became the great object of the crown; in the prosecution of which, Charles had been so successful, as for a period of more than eleven years to have avoided the necessity of calling that assembly. The very mention of parliaments, during this period, was regarded as a kind of sedition, and upon that account strictly prohibited. It is not surprising that, in the present emergency, when the king had been obliged to renounce those heretical doctrines, and to solicit once more the assistance of his national council, it should have been thought indispensably necessary to prevent the recurrence of measures so completely despotical, and effectually to secure this great palladium of the constitution.

'While the feudal aristocracy remained in its vigour, the barons, who were the principal part of this council, were not very anxious about the regularity or frequency of its meetings. Relying upon the number and fidelity of their vassals, they trusted more to their prowess in the field, than to their eloquence or address in the cabinet. We find, however, so early as the reign of Edward the Third, a provision by two several statutes, that parliaments shall be held *once every year, or oftener, if need be*. This law had never been repealed, though, from the state of the kingdom, for several centuries, it had excited but little attention. When the commons had acquired some weight in the constitution, they generally threw themselves into the scale of the prerogative; and it became as much the interest of the king to call frequent meetings of parliament, as it was that of the barons to avoid them. This was the case during the latter part of the Plantagenet line, and under the whole government of the Tudor princes; during

which, it should seem that this point had never become the subject either of discussion or controversy. But after the accession of the house of Stuart, when the interest and views of the different branches of the legislature underwent a total revolution, it was natural for the house of commons to look back to those ancient statutes by which the annual meetings of parliament were secured. They did not, indeed, think proper to insist upon a literal observance of that regulation; but making allowance for the difference of times and circumstances, they were willing to admit such variations as might render it consistent with the ease and convenience of the crown. Instead of calling parliaments annually, it was thought reasonable that the king should, at least once in three years, be obliged to convene those assemblies; and a bill for that purpose was introduced by the commons, and passed through both houses. To secure the observance of this regulation, it was provided, that if the chancellor failed to issue writs every third year, any twelve peers might exercise that power; that, in their default, the sheriffs and other returning officers might summon the electors; and, lastly, that the voters, if not summoned, might assemble of their own accord and elect representatives. It was further provided, that after the two houses of parliament had met, they should not, without their own consent, be either prorogued or dissolved within the space of fifty days.

'While this and other salutary regulations were under the consideration of parliament, there was good reason to apprehend, what had happened on so many former occasions, that their deliberations, however important, might be cut short by a sudden dissolution. Unless they could guard against this fatal interruption, it was needless to propose a reformation of abuses; and while their members exposed themselves to great personal danger from the resentment of the crown, there was nearly a certainty that their labours would be rendered abortive. The necessity of the case, therefore, appeared to justify an extraordinary precaution, and a bill was carried through both houses, importing, that until the present grievances were redressed, they should not, without their own concurrence, be dissolved.

'Among the various tools employed by Charles for the execution of his measures, the readiest, and the most subservient to his purposes, were the courts of star-chamber and high-commission.

'The former of these tribunals arose from an idea entertained by the lawyers of an early age, that the rules of criminal justice could not be extended to the numberless instances of delinquency which occur in society; and that, of consequence, a discretionary power was necessary for taking cognizance of extraordinary offences. This jurisdiction was naturally assumed by the king and privy council, with the assistance of his ordinary judges, or of such individuals as he thought proper to call in particular cases.

'It is probable that, in the infancy of judicial procedure, when the ordinary courts, from their narrow experience, were extremely cautious and timid in explaining the rules of justice, or when, from a suspicion of their partiality, it appeared expedient to limit and circumscribe their decisions within the strict letter of the law, this ultimate remedy, to supply the defect of every other jurisdiction; a remedy which probably was applied very sparingly, and with great modera-

tion, proved of signal advantage to the public. It is remarkable that, even in the days of lord Bacon, the interpositions of the star-chamber, which had then been rendered more extensive than formerly, are highly extolled by that eminent lawyer and philosopher.

'In the progress of society, however, the rules of law were gradually enlarged and extended to a much greater diversity of cases; and courts of an undefined and arbitrary jurisdiction, as they were found highly inconvenient and dangerous, became, at the same time, superfluous and useless. But of all the tribunals invested with discretionary powers, that of the star-chamber appeared the most liable to abuses. The particular crimes, or offences, which chiefly fell under its cognizance, were such as immediately affected the interest of the crown; so that while the court was confessedly tied to no rule, the judges were either parties, or, what amounts to the same thing, under the direction of a party. It happened, therefore, as might be expected, that whenever the king adventured to stretch his prerogative beyond the bounds of law; when he wished to levy money under the pretence of a loan or benevolence; when he wanted to enforce the royal proclamations, and put them upon a level with acts of parliament; or when he was disposed to punish any person who, by opposing his measures, or by sounding an alarm to the people, had incurred his displeasure; in all such cases this was the court to which he applied, and in which [*he*] never failed to procure a decision according to his wishes. A tribunal of this nature was a sort of excrescence, whose polluted and cancerous fibres were likely to contaminate the whole constitution, and which, independently of the distempers of the present reign, there was an urgent necessity to lop off and eradicate.

'The high commission, as was mentioned in a former part of this discourse, had obtained a similar province in spiritual, to that of the star-chamber in temporal matters. During the first fervour of religious reformation, it had been thought expedient that government should controul and direct the faith of individuals; and that a court should be appointed for the sole purpose of restraining heresies, as well as for punishing all offences against the order and dignity of the church. This tribunal was at first levelled principally against the Roman catholics; but came afterwards to be a weapon, in the hands of the clergy, and consequently of the sovereign, for the support of the hierarchy, and for depressing those branches of the sectaries which had become eminent or obnoxious. Being in reality a court of inquisition, unconfined by rules, and actuated by the love of clerical domination, as well as by that rancorous hatred which is the offspring of religious controversy, its proceedings in the department belonging to it, were, if possible, still more oppressive and arbitrary than those of the star-chamber; at the same time, having assumed the power of enforcing its decrees by fine and imprisonment, it was enabled to acquire a most extensive authority. The same observation, which already has been made with respect to the star-chamber, is also applicable to the court of high commission; that it proceeded from conjunctures which had now ceased to exist. Whatever might be the pretences, during the heat of controversy, at the beginning of the reformation, for establishing such an extraordinary jurisdiction, these

could have no place after the new system of religion had obtained a complete victory, and gained a full and peaceable establishment. Amid the disorders which are apt to accompany a violent revolution, there may be some excuse for the exercise of such irregular and arbitrary powers as would be altogether inadmissible and intolerable in times of peace and tranquillity.

'It was thought proper, therefore, by the unanimous voice of both houses of parliament, to abolish those courts; a measure, which the changes in the state of society would have recommended even at a time when no danger was apprehended from the encroachments of prerogative; but which, in the present circumstances of the nation, and under the impression made by the conduct and temper of the monarch, appeared immediately and indispensably necessary.

'To all these important bills the king was prevailed upon to give the royal assent; and if he had done nothing, in the mean time, to call in question the sincerity of his compliances, it is probable that parliament, and the nation, would have been satisfied with the redress which they had procured, and with the amendments on the constitution which had been introduced. But they soon found reason to believe, that, in these concessions, the monarch was far from being sincere.' Vol. iii. p. 245.

The fault of this survey principally consists in the neglect to appreciate the legislative value of the long parliament, with respect to property, commerce, navigation, and what may be called the statistic interests of the community. Those questions of political liberty which chiefly agitated the people, and which are therefore too usually honoured by the historian with a preference of attention, are here also too exclusively discussed: although the long parliament rendered greater services to posterity by its tacit reforms than by its popular measures. Its civil legislation is no less courageous and meritorious than its political.

With the third volume, terminates the finished and more excellent portion of the work. The fourth, which is printed with ignorant incorrectness, contains a rude and indigested mass of projects, of commentaries, and essays:—of theories, not yet moulded into form, or reduced to proportion. Its value to most readers is small: to young writers it may furnish hints for future and more perfect disquisition. The reputation of an author commonly suffers by the exposure of his rough papers; but they teach his knack of composition, and serve, like the sketches of painters, to give hints to subsequent artists.

Had the Origin of Ranks been re-printed, a biography of due extent been prefixed, and the last volume suppressed, a purer service would have been rendered to the honour and celebrity of professor Millar.

ART. VIII.—*Fables on Subjects connected with Literature. Imitated from the Spanish of Don Tomas de Yriarte. By John Belfour, Esq. Small* 8vo. 7*s.* 6*d. Boards.* Richardsons. 1804.

THE fables of Yriarte are of no small merit; but, from being confined to literary subjects, they want variety, and often pall by repetition. In the language of the fabulist himself, it is

Cucú, cucú, y mas cucú,
Y siempre una misma cosa.

But the variety in which they are deficient as to subject, they at least possess as to measure; for the learned Spaniard has playfully introduced instances of different versifications which always run easily, and generally exhibit taste and judgement.

The version before us is ushered in by a chapter of introductory remarks from the pen of the translator's brother, Mr. Okey Belfour, of Lincoln's Inn, whose object is to give a brief account of the origin of fable, and of those who have been most successful in pursuing this pleasing branch of the poetic art. They offer nothing particularly worthy of notice. We cannot, with him, prefer the fables of Moore to those of Gay. He seems well acquainted with the French fabulists, but merely glances at those of Germany; while the Italians do not appear to him possessed of merit enough for remark of any kind. We hence apprehend that he knows but little of Italian literature, and especially of the numerous, and for the most part successful, attempts which have been made in this line of poetry, even in the present day; or, while taking his range over the continent, he would not have suppressed the names of Pignotti, Anguellesi, Bertola, and many others that might be mentioned, of deserved and equal reputation.

But we proceed to the fables themselves; and select the following, as a specimen of the abilities both of the author and the translator.

'THE SWORD AND THE SPIT.

'Whate'er the cause I'll not debate,
But few, I ween, can well translate;
Copyists should poets be, and feel
Like those whose beauties they reveal.
Pope in this path such skill has shewn,
He rendered Homer all his own,
While stern Achilles' fatal rage,
Is scarcely heard in Cowper's page:
So Dryden, when compared to Pitt,
Is dullness, opposite to wit;
And, lost in Creech, the fire and grace
Of Horace we in Francis trace:—
While thus a writer much improves
The learned author whom he loves,

How many, void of all address,
So ill another's thoughts express;
So harsh appear, so dull, so crude,
As if no tongue they understood!—
Read, then, the following fable through,
And straight the meaning you will view.

'A Sword, in fam'd Toledo wrought,
That, temper'd well, had nobly fought
In many a broil, and chieftains slain
In various skirmishes in Spain,
From sire to son that long had pass'd,
Was doom'd to feel disgrace at last!
Condemn'd (its owner in a jail)
To be expos'd to public sale!—
Thus though oft drawn, by Fate's command,
By many a firm and doughty hand,
It pass'd, by purchase, in a lot,
To one its worth who valued not—
An honest quaker, mild of mien,
With whom it dwelt, for months, unseen;—
But, lo! it chanc'd one winter's night,
Anxious his kindred to delight,
Some game he ordered to be drest,
And as his spouse no Spit possess'd,
She, without any more ado,
Ran with the Sword the lev'ret through,
And by a casual stroke of wit
The Sword converted to a Spit.

'Now while this transmutation pass'd,
A new made lord requir'd in haste
A Sword, to dangle by his side,
And shew at once his rank and pride.
The wily cutler, who well knew,
'Twas meant alone to strike the view,
And that if fine the hilt were made,
The peer would little heed the blade,
Begg'd a few days in toil to spend,
And he would home the weapon send.—
Mean while he search'd his kitchen round,
And soon a Spit neglected found,—
That straight he polish'd, fil'd, and gilt,
And on it plac'd a splendid hilt,
And this, well sheath'd, he sent my lord,
And swore, that on a trader's word,
In all Toledo's city he
A finer Sword would never see!
So well he spoke, that in a trice
The silly peer paid down the price,
Which render'd one as vile a cheat
As was the other's folly great.

'Tis thus translators, servile wits,
Turn Spits to Swords, and Swords to Spits.' P. 84.

It is obvious, from this example, that the translator allows himself a prodigious liberty in interpreting his author, who, in his hands, becomes too frequently rather the mere text than the subject at large. In the original Spanish, which is now before us, there is not only no such introduction as occurs in the English, but nothing answerable to it; the fable beginning with the plain tale itself:

'Sirvió en muchos combates una Espada,' &c.

or, as Mr. Belfour renders it,

'A Sword, in fam'd Toledo wrought.'

With respect to this introduction, moreover, we have two additional observations to make. The first is, that we think few men of judgement will altogether approve of the sort of taste it displays. The merits of Pope and Cowper are as widely distinct from each other, as the north from the south pole; but each has his merits, and in each the merit is considerable. We know not precisely what the author refers to, by asserting that the rage of Achilles is scarcely heard in the page of Cowper: his inferiority to Pope does not consist in his being less nervous, but less melodious—while he uniformly surpasses him in fidelity of version. The example is badly selected. To call Dryden *dullness*, and *dullness* too in comparison with *Pitt*, is to discover a strange want of genius indeed, and to draw down the vengeance of every admirer of this father of the modern English couplet. Surely, if Mr. Belfour had chosen to exercise his judgement on so proud an occasion, he should have better harnessed himself for the battle; for never was a more feeble distich, a more needless tautology, composed, than the following, by which the fair fame of Dryden is attempted to be knocked down.

'So Dryden, when compared to Pitt,
Is DULLNESS—*opposite to wit.*'

This is indeed to hurl the pebble at Goliah, but not to hit him. Our second observation is, that the moral should either begin or terminate the fable, but never do both. In the present instance, the moral terminates the poem in the original: but Mr. Belfour, as though he could not give us too much of a good thing, offers us a moral at the beginning, and at the ending too. His closing moral is, to be sure, short—rather indeed too short—for we could not comprehend it till we looked into Yriarte for a *translation of the translation.* We then found that the English couplet,

'' 'Tis thus translators, servile wits,
Turn Spits to Swords, and Swords to Spits,'

appears thus in the Spanish, with a more intelligent detail of particulars.

' Mas de igual ignorancia ó picardía
Nuestra nacion quexarse no podría
Contra los traductores de dos clases
Que infestada la tienen con sus frasés?
Unos traducen obras celebradas,
Y en Asadores vuelven las Espadas:
Otros hay que traducen las peores,
Y venden por Espadas Asadores.'

Mr. Belfour has not only summed up the whole of these eight lines in a single distich, but has evidently mistaken the meaning of his author. Yriarte was too much a man of taste to object to any translator who could convert a *spit* into a *sword*, and a man of too much sense to call him a *servile wit* for his ingenuity. The version should have run in some such manner as this:

Yet see we not such cheats and asses,
As oft, amidst two different classes
That plague and irritate the nation
By vain pretensions to translation?
These try their luck o'er real wits,
And Swords are here transformed to Spits:
Those give but what some dunce affords,
And hence vend Spits instead of Swords.

Let us take another example:—we select at random.

' THE BEE AND THE CUCKOW.

' Lo! from her hive a Bee appear'd,
Who oft the Cuckow's note had heard,
And thus the vagrant bird addrest:
" I bless the hour *you* go to rest;
For nought, throughout the live-long day,
But cuckow, cuckow, dost *thou* say;
All other birds that love to range,
Save thee, their melody can change."
Enrag'd the Cuckow straight replied,
" To mar thy spleen, to check thy pride;
Pray is thy comb, *whence* thousands throng,
A jot more varied than my song?"—
" Good friend," exclaim'd the toilsome Bee,
In works of much utility
We wish no change, pleas'd are we seen
With nature, as with a machine.

But in those things that charm the sight,
Enchant the heart, the ear delight,
If sameness reigns, the mind grows tir'd,
And soon we blame what we admir'd."

Hence he who long would entertain
Should oft essay to change his strain;
Vary the numbers of his lay,
Now grave appear, now blithe and gay;
Suiting his muse, for ever chaste,
With skill, to every reader's taste;
As painters, their effect to aid,
Adroitly mingle light and shade;
Colours of different tints apply
To make the picture charm the eye.

But if on grave pursuits the mind
Is fix'd—their end to form mankind;
Arts or philosophy the theme,
Or law—*that more abstruse we deem;*
Though pure and elegant *the while*
Should ever be the writer's style;
With splendid diction we dispense,
Pleas'd with plain truth and solid sense.' P. 96.

We have marked a few defects in Italics. The unclassical change of number from *you* to *thou* is what we have often occasion to animadvert upon. *Whence* means *from which*, and not *to which*, as intended in the present place; for bees cannot so properly be said to throng *from* as *to* a hive. The line noticed in Italics below is unpardonably rugged and stumbling: and our two last marks are to denote a careless and inelegant eking out of versification, for the mere purpose of splicing in a rhyme. But we have other objections to the version of this fable, and of a more serious kind. Nothing can be more absurd than that the moral, or repartee, should flow from the mouth of the aggressor. Yet such is the case in the present apologue. The Bee insults the Cuckow, who manfully repels the attack: and then the insulter gives him a lesson of moral wisdom. The blunder, however, is entirely the translator's own; and we again perceive that he has not understood his original; for Yriarte makes the Cuckow begin the attack upon the Bee, instead of the Bee upon the Cuckow; after which, the dialogue proceeds and terminates as it ought to do.

'Saliendo del colmenar
Dixo el Cuclillo á la Abeja,' &c.

The moral of this fable, as though designed to atone for the undue brevity of the last, is extended to nearly five times the length of the original, which consists of two couplets only.

We think the following one of the best in the volume, and shall copy it without observation.

'THE FLINT, AND THE STEEL.

'Nature and art should help each other;
As father, son; as sister, brother:
Genius from wisdom aid requires,
To guide his pen, and fan his fires;
And science pleases most, when join'd,
With polish'd manners, taste refin'd.—
Thus wit and judgment were by heav'n,
Each for the other's succour given;
And long together, void of strife,
Should ever dwell, like man and wife.
Who then the world would fain delight,
With genius learning should unite;
For fancy often fails to gain
What she with knowledge might attain.—

'Of pride and insolence possest,
An angry Flint a Steel addrest:
"How comes it, sir, without my aid,
That thou, an useless thing, art made?
For though fair Betty's hand with skill
Strike me against thy ribs at will,
From me alone, to check her ire,
Proceeds the spark that kindles fire.
But not to this my power's confin'd;
I please the eager sportsman's mind,
As through his tube, with deadly aim,
I speed the shot, that kills the game;
Whilst thou, forsooth, canst nought produce,
That tends to toiling mortals use."—
'Awhile the Steel, with inward pain,
Allow'd his comrade to complain;
But, urg'd to speak, he coolly said:
"Since useless you conceive me made,
(No malice bearing at my heart)
Suppose we live awhile apart.
My wishes to the act incline—
You take your course—and I'll take mine."—

'Enrag'd, the Flint approv'd the deed;
And lo! to part they straight agreed.—

'But what will not experience prove!
The Flint soon found in vain he strove
To charm alone his sporting friend;
So deem'd his triumph at an end.
And Betty, who no flame could raise,
No more was noisy in his praise.—

'Thus, conscious of his fault, he mourn'd,
And to his injur'd mate return'd,

Whom he discover'd on a shelf,
As much neglected as himself;
And having there confess'd with shame,
How greatly they were both to blame,
They quell'd their broils with ready art,
And swore they never more would part.' P. 66.

To every fable is prefixed a prose motto; and, with singular inconsistency, these mottoes are only given in Spanish—as if the English reader could interpret Spanish prose, though he is supposed to know nothing of Spanish poetry. We have dwelt thus long on the present article, because Mr. Belfour, it seems, has some design of translating a poem in five cantos, by the same author, entitled La Musica. We would recommend to him a greater degree of compression, fidelity, and elegance: and he will attain all these qualifications, if he write less carelessly.

ART. IX.—*Supplement to Remarks on Michaelis's Introduction to the New Testament, &c. in Answer to Mr. Marsh's Illustration of his Hypothesis.* 8*vo.* 3*s.* White. 1804.

ART. X.—*A Defence of the Illustration of the Hypothesis proposed in the Dissertation on the Origin of the Gospels, being an Answer to the Supplement of the Anonymous Author of the Remarks on Michaelis and his Commentator. By Herbert Marsh, B. D. &c.* 8*vo.* 1*s.* 6*d.* Rivingtons. 1804.

IN our review of Mr. Marsh's *Illustration of the Hypothesis* *, we were led to conjecture from its contents that the constroversy might close with it; but the tracts before us prove otherwise; and we find that whatever other changes men's minds have experienced, the *odium theologicum* is as bitter as of old. Mr. Marsh's assailant sets out with expressing his great reluctance to resume the controversy, from having been already induced to proceed in it farther than he intended, and from its having taken a very different turn from what he expected; adding, that, 'if he had reason before to complain of an angry and illiberal attack on his person and character, he is now attacked in a still coarser strain of low abuse.' To this Mr. Marsh replies, that, as his antagonist declares nothing can be known of him, except from his pamphlets, he can claim in return no other respect than that to which his pamphlets entitle him: whether, therefore, these pamphlets have been treated with due respect, is a question to be determined by those who are able to appreciate their merit; admitting at the same time that the merit of an author is inseparable from the merit of his works, and that it is impossible to expose the latter, without affecting the character of the former.

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* See our Second Series, vol. xxxix. pp. 330 and 394.

'If therefore,' adds Mr. Marsh, 'a continued exposure of sophistry and misrepresentation should appear to the author "a continued invective *"' against himself, the fault is his own, not that of his antagonist. In the various controversies, in which I have been engaged, whether in theology or in politics, I have the satisfaction to reflect, that I never was the aggressor; and though I never have refused to accept a challenge, I have always endeavoured to submit to the established laws of literary warfare. He who is attacked, has surely a right to use all the arguments which are necessary for his defence. If false reasonings have been applied, he is at liberty to confute them; if false statements have been made, he is warranted to correct them; and if garbled quotations have been produced, he is authorised to expose them. It is only when an author goes out of his way, to do an injury to his adversary, that he is liable to censure; or when he attacks him in a manner, which is neither necessary for the vindication of his own character, nor for the support of the cause, in which he is engaged. Thus, when my adversary endeavoured to excite a suspicion, that I doubted the reality of Christ's discourses, or the authenticity of the Gospels, in which they are recorded (a suspicion which he himself *knew* was unfounded †), or when at the outset of our controversy he published his motto in the daily papers, he at least attempted an injury to my professional character, from which neither his own person nor his own cause could derive advantage. Of *this* kind of literary warfare I had reason to complain. But so amiable do those qualities appear in ourselves, which we censure in others, that my adversary has answered to this very complaint in the following manner. "In what state of the world or of literature do we live, that we are to be prevented from discussing freely subjects of learning, much more questions of importance in religion, through the apprehension, that some injury may accidently accrue to the author? I had thought that all consideration of the person of the author ought to be laid aside in such cases ‡." But if, in his own case, he claims the privilege of laying aside "*all consideration of the person of the author*," even when the author's person is publicly known, it is doubly absurd to com-

'* Preface to Supplement, p. iii.

'† See the Preface to the Illustration, note 10. I must do him however the justice to acknowledge, that he disclaims in his Supplement all such insinuations. For though he asserts (p. 21) that I have used an argument "which Toland brought forward to invalidate the authority of the Gospels," he adds, "*not meaning indeed so to apply it.*" Nor *can* the argument, to which he there alludes, and which relates to the Gospel according to the Hebrews, be applied with any colour of justice, to invalidate the authority of our canonical Gospels. But my adversary does not always express himself with the reserve above mentioned. I had said in the Illustration, "Highly proper therefore as it is to watch with carefulness over the sacred writings; to guard against the seductions of error, and to detect falsehood, when it assumes the shape of truth, highly imprudent is it on the other hand to betray that '*extreme* jealousy,' which trembles at inquiry, and advises the rejection of an hypothesis, not because it is false, but, to use the words of my adversary, because it is not *to be commended.*" In reference to this sentence he exclaims, (Supplement, p. 2) "All this is said ad invidiam, and *is more worthy of the pen of a Toland or a Collins, than that of a divine of the Church of England.*"—Of whom, I may ask, is this observation worthy?'

'‡ Supplement, Pref. p. ix.'

plain of personality to a man, who still declares, that I can know him only from his *works*. If he vindicates for himself the privilege in question, even in answer to the charge of wanton mischief, it is doubly unjust to deny me the power of advancing what is necessarily connected with his own statements and his own arguments. If he himself is not deterred by the apprehension, that some injury may accrue to an author, who has a character to lose, it is even ludicrous to complain of the injury, that may arise to an author, whose character is unknown *. Yet he thinks himself exclusively entitled to speak with freedom: for, though he preaches decorum, he practises invective, and complains of incivility in the most opprobrious language †.' Pref. P. 4.

The author of the Supplement (for we will not say the *bishop*, as the prelate, reported to be its author, declines to avow it) goes on in his preface to state a variety of instances, interspersed with retorts and invectives, to justify his charge. Of these in return but two are noticed, upon which Mr. Marsh declares 'it is impossible to be silent.' The former has respect to a passage, as if taken from the Answer to the Remarks, but so garbled as to make it assert what in its genuine state could never have been extorted from it. Having stated with precision the particulars concerning it, and contrasted the passage, as written, with that substituted for it, Mr. Marsh, in confirmation of the position he had before laid down, maintains what, as reviewers, we cannot but approve—that

'*Every* publication should be treated with that respect, to which its *intrinsic* merits entitle it: and if a name be affixed to it, which is borne by a man of either personal worth, or official dignity, it will receive a proportionate share of *additional* respect.' Pref. P. 8.

The other topic noticed by Mr. Marsh, is the imputation of his having descended to an angry attack upon the British Critic, and venting 'a sort of lamentation that he had not secured the Review in his interest by means of an acquaintance with one of the conductors.' In return, Mr. Marsh, having appealed to this conductor to declare whether he attempted directly or indirectly to make use of his acquaintance for the purpose which his adversary insinuates, and stated what passed between them, subjoins—

'To ascribe the exertion of undue influence, on my part, over the mind of any gentlemen concerned in the British Critic, is in itself ab-

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'* He says indeed (Preface to Supplement, p. xiii.) that an anonymous author may hereafter appear. True: but if he does, it is his *own fault*.'

'† As my adversary had boasted of "civility and decency of manners," I gave, in the Preface to the Illustration, note 4, some specimens from his Remarks illustrative of the same. I could add many more from his Supplement, such as—"*insolent enough*"—"he has the *assurance*," &c. But let these instances suffice.'

surd: for even were they *inclined* to depart from the rules of strict justice in favour of a particular author (which I cannot suppose), no motive whatever could induce them to flatter *me*, who have no patronage, and possess not the means of rewarding praise. Besides, I knew at the very time, that the review of the controversy was not in the hands of the person, to whom my adversary alludes, and that it is not usual for the conductor of a literary journal to make alterations in the articles which are sent to him for insertion. The utmost therefore that I *could* expect from any acquaintance with the conductor in question, was that notice should be given to the reviewer, to take into consideration my expected defence. And even if this indulgence had been granted me, it would have been nothing more, than an act of justice. Lastly, there is a point of view, from which if my adversary's representation be examined, it will appear to be perfectly ridiculous: for if I had tampered with a reviewer, and failed of success, I should hardly have exposed myself, by making it a subject of lamentation.' Pref. p. 10.

The anonymous author, who is left by his adversary to shout *Io triumphe!* as to the rest of his preface, divides his work into three parts; the *first* of which he entitles 'Mr. Marsh's Hypothesis improbable, and inconsistent with History:' The *second*, 'Mr. Marsh's Hypothesis inconsistent with itself, and inadequate to its Purpose:' And the *third*, 'Of Justin Martyr's Citations from the Gospels.' Having premised, in reference to the last division, and the general contents of the Supplement, that the controversy had been sufficiently clogged already by the introduction of extraneous matter, he adds—

'I shall make it an invariable rule, in the following Defence, to pass over every thing, which is not *immediately* connected with the principal subject. Indeed I should be ashamed to try the reader's patience by again discussing points of inferior consideration. Having been forced into them by the attacks of my adversary, I was bound in the first instance to defend myself: and I am willing to let the decision rest on what has been already said. The question, whether Justin Martyr's Απομνημονευματα των Αποστολων denote our four Gospels, is, I admit, an important one; and I bestowed on it a very long and a very minute examination in the Appendix to the Illustration. But, as it is wholly unconnected with the truth of the hypothesis, I declared at the end of the examination (p. 78), that I should "*on no account* write again on the subject of those memoirs." Here then my adversary was sure of having as many last words, as he chose: and he was at liberty, both to state and to argue, as he pleased, without danger of contradiction. Indeed he has devoted about one half of his Supplement to this subject alone. I have examined with due attention both his statements and his arguments; but I can discover in them no reason whatever for altering my former opinion. If any other person thinks differently, or fancies, with my adversary, that it is more adviseable to think differently, let him determine accordingly.' Pref. p. 11.

In considering what is advanced by the anonymous author, Mr. Marsh finds himself embarrassed at the outset, from his opponent not having adhered to his own divisions, and kept each part of his subject distinct. In consequence of this indecision, being compelled to the drudgery of analysing the Supplement, that the several portions of it may be brought under the heads to which they properly belong, and that the inquirer might perceive whether the illustration has been confuted, Mr. Marsh begins with examining, in the first part of his Defence, what his adversary has done to confute the first part of his Illustration. The primary question then is, whether the author of the Supplement have shown that the AUTHENTICITY of the first *three* Gospels is affected by Mr. Marsh's Hypothesis? We introduce this restriction, because the Hypothesis relates not to the Gospel of St. John. In conducting this inquiry, Mr. Marsh observes—

. . . . . .

"—— in whatever sense we take the word *authentic*, whether we consider the term "*authentic work*" as denoting a work written by the person to whom it is ascribed, or as denoting a work containing true and faithful accounts, the only two senses, in which it is usual to apply the term, I clearly proved, that the hypothesis could not affect the authenticity of the Gospels. Even if we adhere to the strict letter of the definition, which my adversary himself gave in his Remarks, and pronounce the Gospels authentic, if they were "*the genuine works of authors having divine authority to teach the religion of Christ*," the arguments, which I there used, must give complete satisfaction. Indeed very little proof is requisite: for the supposition, that those Gospels were the genuine works of St. Matthew, St. Mark, and St. Luke, who had divine authority to teach the religion of Christ, pervades the whole, both of the Hypothesis itself, and of the proof which was given of it. I should have thought therefore, that on *this* head my adversary himself would have had nothing further to object: but so fond is he of disputation, that,

"—— *though vanquish'd, he can argue still.*"

He introduces a *new* definition of authenticity, and then asserts that my Reply, as far as concerns *him*, "is a mere σκιαμαχια." Does he imagine then, that I have forgotten his *former* definition? or does he think himself authorised to change the meaning of words, as often as it suits his purpose? If he does, it is useless to reason with him, it being impossible to bring any question to an issue. And if, after he himself has defined a term, I confute him on that very definition, I am certainly not bound to pay attention to any other, to which he may afterwards have recourse, in order to evade the arguments, which applied to the first. Besides, he has involved, in his new definition, a notion, which is totally distinct from it: for he includes in it the *originality* of the writers. To justify however this new sense, he appeals to an expression used by Jerom, *Matthæi authenticum*, by which is meant St. Matthew's Hebrew *original*. But this very appeal defeats the object, which my adversary has in view. For if it were

allowable to borrow a meaning for the English from the Latin word, and to contend that St. Matthew's Gospel would not be authentic, unless it came under that description, the Greek Gospel of St. Matthew would not be authentic; for the original was written in Hebrew. In short we might prove that the term "authenticity" applied only to St. Matthew's autograph: for *testamentum authenticum* signifies, in the Roman law, a testament in the *hand-writing* of the testator. The absurdity therefore of appealing to the use of the Latin word is obvious. But the Evangelists themselves, says my adversary, were not original authors, if they made use of any prior document in the composition of their Gospels. Is no historian then to be considered as an original author, if he has recourse to documents in the composition of his work? It is unnecessary however to enter into this dispute, which is foreign to our present subject. And I believe that most Christians will allow, without further arguing, that, whatever latitude be given to the word "*authentic*," and whatever document St. Matthew may have used, his Gospel, as proceeding from an Apostle of Christ, is authentic.' P. 14.

Having thus far repelled the attack, and *satisfactorily*, as appears to us, and applied the same argument to the other two gospels, Mr. Marsh proceeds to encounter the objection to the authority of the *Document*, that

'It is a perfect specimen of the argument *in circulo*, the amount being this. *It was a work of good authority, therefore St. Matthew used it: St. Matthew used it, therefore it was a work of good authority.*' P. 16.

To which it is replied,

'That St. Matthew used the document (called ϰ) in common with St. Mark and St. Luke, was no *inference* at all, but an *assumption* in the Hypothesis, made in order to explain what is inexplicable without it: and my adversary's statement is not only unwarranted, but shews that he is still unacquainted with the subject. He seems however to have recollected, in the next page but one, that it *was* an assumption. But he there involves himself in another perplexity, saying, "to assume that St. Matthew or the rest used it, is to assume the very thing in question." Now *the very thing in question* is, whether the document was a work of authority. But *this* was not assumed in the Hypothesis; *this* was an inference from an assumption there. And that assumption was not made arbitrarily, or with a view to obtain credit for the common document, but (as I have explained to satiety, and as every one but my anonymous adversary must comprehend) for a totally different purpose. He says, however, that if this document is to give authority to the Gospels, "its authority must be proved independently of them, not hypothetically. Now I never asserted, that the document *gave* authority to the Gospel of *St. Matthew:* on the contrary, I contended that the document *derived* its authority from the fact, that St. Matthew used it. A Gospel written by an Apostle brings with it its *own* sanction. A stronger sanction there *cannot* be; and, notwithstanding all that my

adversary has said, it is unnecessary to ask for any other. It is only for the Gospels of St. Mark and St. Luke, that any *external* sanction can be requisite: and on this account the Fathers appealed to the *apostolic* sanctions of St. John, St. Peter, and St. Paul. Of *these* sanctions the Hypothesis leaves the Gospels of St. Mark and St. Luke in full possession, and affords them the additional sanction, that the authors of them used a document, which had been approved by another Apostle. In the reasonings on this subject I really can discover no flaw: and my adversary's objection proceeds from the supposition, that I endeavoured to *procure* authority for the document from the *same* Gospels, to which, by means of the document, I *communicate* authority. But I deduced the inference, that the document was a work of authority, from the Gospel of *St. Matthew* only: and I applied the inference to the Gospels of *St. Mark* and *St. Luke* only. My adversary's demand therefore has been fully answered: for the authority of the document has been "proved *independently*" of those Gospels, to which I argued from that authority. To his other demand, that the proof must not be conducted "*hypothetically*," I can only answer, that we may argue as closely by means of an hypothetical, as by means of a categorical syllogism. In the present instance it runs thus.

> 'If St. Matthew used any document, in composing his Gospel, that document was a work of authority. But St. Matthew *did* use a document in composing his Gospel. Therefore that document was a work of authority.

'That the major proposition is true, my adversary himself will hardly deny. Whether the minor be true, depends on the decision of the other main question, at issue between us, whether the Hypothesis itself be true? If the arguments, used in the second Part of the Illustration, as well as in the two last chapters of the Dissertation on the Gospels, are satisfactory, the Hypothesis itself, and with it the minor of the syllogism, is true. On the other hand, if, as my adversary still asserts, the Hypothesis is without foundation, it is absurd to contend, that it affects the authenticity of the Gospels; for it is only on the supposition of its truth, that *any* effects can result from it.' P. 16.

The author of the Supplement, in aid of these objections, enters on a long discussion, which he considers as of material influence on this inquiry upon the Gospel according to the Hebrews; but, as he still misconceives the purpose for which the appeal to it was made, a further explanation is offered, whence it becomes evident that Mr. Marsh, having established the document *as* a work of authority, attempted thence to show in what respect it was so; but though in this last particular he had failed, the authority of the document was unchanged; for that fact, once established, could not be affected by any failure in showing *how it came to be so*. After having premised that these two things have been confounded by his assailant, and stated the mode of treating his *principal* argument, Mr. Marsh leaves it

to be judged of by others, adding, that 'the same observation applies to his Remarks on St. Luke's preface.'

The question of *authenticity* having been thus discussed, the next is that of CREDIBILITY. It was observed by Mr. Marsh, 'If a work is a work of authority, it commands assent; if a thing is true, it is of course credible.' To this his adversary replies, 'I cannot allow the credibility to be the same with the authenticity. It is greater or less in proportion to the authenticity; but it is confusion of terms to take them for the same.' Mr. Marsh says 'this is really wrangling for wrangling's sake.' We think it perversion of language. Mr. Marsh does not substitute one term for the other, but makes what is meant by the one the test of the other's meaning.

It having been proved in the Illustration of the Hypothesis, that there was no possible connexion between the Hypothesis itself and the INTEGRITY of the Gospels—the word *integrity* being taken in its common acceptation—the force of that proof is sought to be evaded by the aid of a new definition. 'By *integrity* I understand not the integrity of the text, but that of the Scriptures or Gospels themselves; that is, the question whether we have at present the Holy Scriptures or Gospels entire and complete.'—'From this objection,' as is observed by Mr. Marsh, 'one should suppose, that "the integrity of the Gospels," and "the integrity of the *text* of the Gospels," denoted two distinct things, and that my arguments applied solely to the latter. But throughout the whole paragraph relating to this subject, the word "*text*" does not once occur; so that if there were really any foundation for the distinction, his objection would be futile.'

'He has a very artful note, from which the reader must conclude that I myself admitted the distinction, for which he contends. He says, "Mr. M. himself allows, p. 28, that his Hypothesis has no concern with the integrity of the text." From the use of the word "*allows*" and from the insertion of the word "*text*" every man must conclude, that I made here some concession, allowing that the Hypothesis had no concern with the integrity of the *text* of the Gospels, but reserving *some* connexion (incomprehensible or not) between the Hypothesis and their integrity. But the truth is, I asserted, not allowed, (for the assertion was made in *contradiction* to my adversary) that the Hypothesis had no concern *whatever* with the integrity of the Gospels: and the distinction, which I made, was between the Hypothesis itself, and the phænomena in the verbal harmony, which are explained by it. The former has no concern with the integrity of the Gospels: the latter afford a strong argument in its favour. See the Illustration, p. 28—31.' P. 21.

Having thus adjusted the subject of the third question, we come to inquire, in the fourth, 'whether the Hypothesis affected the INSPIRATION of the Gospels?' To bring this que-

stion to its proper issue—the term *inspiration* being first explained in the sense now generally adopted by the divines of the church of England—it was shown by Mr. Marsh, that, 'in this sense, the Hypothesis afforded unlimited scope to the operation of divine inspiration, since it admitted a never-ceasing superintendance of the Holy Spirit to guard the evangelists from error.' Accordingly, no objections occur on this head in the Supplement, where they might naturally be looked for, though in other places observations have been occasionally made in conformity with the principle urged in the Remarks, that, 'if the evangelists wrote, as is assumed in the Hypothesis, the Holy Spirit would have been *unworthily* employed in superintending their labours.'

'Now to argue from what, according to our imperfect conceptions, the Holy Spirit *ought* or *ought not* to have done, to what the Holy Spirit *did* or *did not* do, is a very precarious, if not presumptuous, mode of reasoning. But whatever documents the evangelists may have used, I really can discover no *unworthiness*, and still less *servility*, in the task of guarding them from error in the application of those documents; to say nothing of the matter *peculiar* to each Gospel, which in those of St. Matthew and St. Luke is very considerable, and which the Hypothesis does not assume to have been on record before.' P. 22.

Mr. Marsh, in the second part of his defence—that the objections of his antagonist and his own answers may appear in their proper connexion—proceeds to arrange them in reference to the division in the Illustration, each under the head to which it belongs. After therefore having settled preliminaries as to trying his Hypothesis, he states what his adversary urges against it.

"Mr. M's analysis at the most can prove no more, than that there subsists a verbal harmony of a certain kind and degree between the Evangelists. The rest is mere assumption, and requires to be proved, *1st, by its agreement with history and probability; 2dly, by its affording an adequate explanation of the agreement found by analysis to subsist; as also 3dly, of the differences found to subsist among them.*" P. 24.

These tests are in consequence distinctly considered; nor can we imagine aught more acute, or more solid, than the several discussions in which they are applied: while we therefore refer to what both authors have advanced under the first head, we cannot but cite the conclusion. Speaking of a new objection made in the Supplement, it is observed by Mr. Marsh that where the author

'professes to shew, that the Hypothesis is "inadequate to its purpose," he has inserted (what is wholly foreign to *that* subject) the declaration, that the Hypothesis is "inconsistent with itself." As this charge is made in the very *title* of his Second Part, one

should expect to find a few pages employed in *attempting* at least to substantiate the same. But, from the beginning to the end, not a syllable is to be found, from which a man would even *suspect*, that the Hypothesis was " inconsistent with itself." And yet, if the charge is capable of proof, no proof can be more easy: for it will lie in the shortest compass possible. There is nothing more to do, than to quote the Hypothesis, as it was stated in due form in the Dissertation, and to shew that any two positions in it are incompatible with each other: for this is the only way, in which the Hypothesis *can* be inconsistent *with itself*. But not even my anonymous adversary ventures to declare, that any two positions in the Hypothesis *are* incompatible with each other. Indeed he knows, that they are *not*: or he would not have neglected to bring forward a fact, which, if it were true, would settle our controversy in an instant.' P. 43.

On the subject of the third chapter, it having a reference to the three questions in the Illustration—Are the phænomena true?—will the proposed hypothesis solve them?—will any other solve them?—Mr. Marsh observes, ' If the two first questions can be answered in the affirmative, and the third in the negative, the truth of my Hypothesis is established.' Accordingly, in adapting the inquiry to his adversary's second test, the examination is confined to those phænomena alone against which he objects:—namely,

" Where all three evangelists relate the same thing, *there* St. Mark has *very frequently*, and in very long examples, the same words with St. Matthew, when St. Luke relates the same thing in different words; but St. Luke *never* has the same words with St. Matthew, when St. Mark relates the same thing in different words. On the other hand, where St. Matthew and St. Luke relate what St. Mark has not, *there* we find a very frequent and very remarkable verbal agreement." P. 45.

The author of the Supplement having, in the notes on his Remarks, denied the existence of these phænomena, and opposed to them ten exceptions, Mr. Marsh (as they are again advanced, with the abatement of *one* which is acknowledged to be erroneous,) goes on to sift them anew; and, since his adversary has not attempted by any additional examples to disprove the *phænomena*, proceeds to the second question, Whether the Hypothesis will solve them? Replying to the observation, that to this question an answer in the negative had not been ventured, it is now retorted:

" If I have allowed, for the sake of argument, that certain particulars of his Hypothesis have been framed so as to fit certain others of the Gospels, I have never granted, that the whole is either consistent with itself, or a reasonable explanation of their origin, or, to use his own language, *that it solves the phænomena*, or, if it should solve those, which he exhibits, that there are not others subversive of it." P. 57.

To this it is answered by Mr. Marsh:

'I never said my adversary had *directly granted* that the Hypothesis solved the phænomena. An *open*, a *candid*, and *direct* avowal on this subject, which would settle the controversy in an instant, is what I never *did*, and never *shall* expect from the author of the Remarks. It is sufficient that he has not *denied* the fact. He certainly would, if he could: for he well knows, that, if the Hypothesis does *not* solve the phænomena, it cannot be *true*. Besides, though he has made no open and *direct* acknowledgement, he has made one at least *indirectly*, or by implication, as I have already shewn in the Illustration *. His Supplement likewise contains manifest indications of conscious *inability* to deny the fact. Would any man, who was *able* to deny it, have written the sentence which I have just quoted? Would he have talked of having "allowed *for the sake of argument*," or have added the evasive clause, "*if* it should solve those, which he exhibits?" He has even attempted to assign a *reason* for his inability to deny the fact, in saying, "such is the *flexible nature* of Mr. M.'s Hypothesis, that an evasion will be always ready." That is, in other words, a *solution* will be always ready. And if a solution of the phænomena will be always ready, the Hypothesis, whatever epithet my adversary may bestow on it, will answer the purpose, for which it was adopted.' P. 58.

But the author of the Supplement contends, that, if the Hypothesis should solve the phænomena *which himself exhibits*, he has not granted, 'that there are not others subversive of it.' After therefore adverting to his manner of stating them, Mr. Marsh thus rejoins:

'The most remarkable, among the difficulties stated by my adversary, indeed more remarkable than all the others united, was delivered by him in the following words †: "All, or almost all, the instances of verbal agreement, which he (Mr. M.) alleges ‡, are taken from the speeches or discourses of our Lord: scarcely any belong to those parts which are purely narrative." It was this circumstance, which induced my adversary to propose his *own* Hypothesis,

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'* P. 94—96. In reference to these very pages of the Illustration, my adversary says, that I attribute to him assertions or concessions, which he has not only not made, but clearly disavowed." Has he "*clearly disavowed*" then that the Hypothesis solves the phænomena? Let him point out the place, where the *clear disavowal* is contained. For my own part, I can find nothing on this subject, either in his Remarks, or in his Notes, or in his Supplement, which is not full of evasion and equivocation.——It is a very remarkable fact, that though my adversary has been engaged more than two years in the present controversy, and has written so much against the Hypothesis, he has hitherto taken no notice whatever of the sixteenth chapter of the Dissertation, in which the solution of the phænomena in the verbal harmony of the Gospels is given at considerable length, and with the utmost minuteness. His total neglect of this long and important chapter, a chapter indeed on which the truth of the Hypothesis depends, is the more remarkable, as more than a third part of his Notes, and nearly the half of his Supplement, are employed against a little cursory note of four lines, which has no influence whatever on the truth of the Hypothesis. The inference however is obvious enough.'

'† Remarks, p. 32.'

'‡ Namely, in the Table of parallel and coincident passages.'

as he himself declared in his Remarks *. But I proved in the Illustration, that mine was fully sufficient to solve the difficulty in question. That the verbal agreement between the Greek texts of St. Matthew and St. Luke should be almost wholly confined to precepts, parables, and discourses, I observed was not only a possible, but a *necessary* result of my Hypothesis. For the Greek translator of St. Matthew's Hebrew Gospel derived, in his translation, assistance from St. Luke's Gospel, in those places *only* where St. Mark had *no* matter in common with St. Matthew: and whoever examines the "matter, which St. Matthew and St. Luke have in common, without St. Mark, will find that it consists almost wholly of precepts, parables, and discourses †." This passage my adversary quotes in his Supplement, and adds ‡: "If so, I suppose that they were connected by a narrative, as in our Gospels at present. But he himself assigns other matter common to the two, even so as to denote it by different signs. And I would ask, Is not the history of Christ's birth, much more of his passion and resurrection, matter common both to them and to St. Mark? I expressly applied the difficulty to these passages, which Mr. M. thinks it more convenient to pass by in the first instance." Now, to say nothing of the discovery "that the history of Christ's *birth*" is "matter common both to them and to *St. Mark*," my adversary has here recourse to the artifice, of extending my observation beyond the limit, which I expressly assigned. I spake of "the matter which St. Matthew and St. Luke have in common, *without St. Mark, &c.*" But, in order to give some sort of colouring to his objections, he has thought proper, in his quotation of the passage, to suppress the clause "without St. Mark §," and

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'* P. 32. At present however he disavows all intention of setting up a *rival* Hypothesis, and is very angry with me (Supplement, p. 42) for supposing he had such an intention. Yet he declared in his Remarks, immediately after the sentence just quoted, that it seemed "to offer a much more reasonable solution." He then proposed what he thought "*a much more reasonable* solution," than *my* Hypothesis afforded. Is not this setting up a *rival* Hypothesis, and is it not childish now to deny it? But he objects to the very *term* Hypothesis, and, p. 43, he makes the following declaration. "I have already said, that I meant merely to throw out a suggestion, which might in the general account, &c." *Where* he has "*already said*" that he meant merely to throw out a "*suggestion*," I know not. I cannot find the word "*suggestion*" any where in his Remarks; nor can I find it in his Notes to them. On the contrary, he there applies even to *his own*—(whatever he chuses to call it) the term, which he now rejects. For instance, p. 105, "To return to *my Hypothesis*." But his Remarks, and his Notes to them, were all, that he had *already* written, when he published his Supplement. He is angry therefore without a cause. It is true, that in the British Critic (Feb. 1803), the *reviewer* of my adversary's Remarks calls his Hypothesis a "*Suggestion*," and moreover "*a suggestion well worthy to be pursued*." But this cannot be what my *adversary* has "already said."

'† Illustration, p. 103.

'‡ Page 65.

'§ His quotation runs thus, "That the matter, which they have in common, consists almost wholly of precepts, parables, and discourses." Here he expressly refers to p. 103 of the Illustration, where the passage, *mutatis mutandis* really stands. N. B. He has used inverted commas, and therefore professes to give my words. Yet that he ever garbles quotations is a "*base* insinuation!" When he publishes his sur-rebutter, it will be all the fault of the printer. But that his *reasoning* is accommodated to the quotation in its *garbled* state, will be too much for the printer to bear.'

thus to make the observation relate, not merely to matter common to St. Matthew and St. Luke *only*, but to matter common to them in *general*, whether with or without St. Mark. In fact there is a two-fold absurdity in introducing *history* or *narrative* common to *all three*, where the question relates to *discourses* common to *two*: and therefore whatever passages of *that* kind I have thought "convenient to pass by in the first instance *," they can afford no ground of objection at present.——Of my adversary's supposition, that the discourses now in question, "were connected by a narrative, as in our Gospels at present," I can only say, that, whether it be true, or whether it be false, it has no relation to my solution of the present difficulty. For I solve it by the use, which St. Matthew's Greek translator made of the *Gospel of St. Luke*; not by the use, which the evangelists themselves made of a *Hebrew document*. And where the discourses, common only to their two Gospels, are preceded by an introductory narrative, we may often discover the reason, why the verbal agreement is still confined to the discourse †.——But I assign, he says, "other matter common to the two, so as to denote it by different signs." Now the matter, which I describe as common *only* to St. Matthew and St. Luke, is certainly denoted by different signs: but for the assertion, that I describe it, as "*other* matter" than precepts, parables, and discourses, there is no authority. So much for St. Matthew and St. Luke.' P. 60.

It is next shown, that the Greek text of St. Matthew agrees much more frequently with St. Mark's text, in the *discourse*, than it does in the *narrative*, is likewise consistent with the Hypothesis, by an accurate appeal to examples, and a satisfactory defence against a charge of inaccuracy, if not want of fidelity; but for the particulars of these we must refer to the work. Having shown, then, that none of the phænomena are *subversive* of his Hypothesis—that they are in themselves *true*—and that the Hypothesis not only *solves* but removes all the difficulties proposed—Mr. Marsh proceeds to the last question, and thus concludes his Defence:

'That no other Hypothesis, *hitherto proposed*, could solve the phæ-

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'* From the use of the term "*first* instance," I conclude my adversary admits, that I have not passed them by *entirely*. And if I have noticed them in their proper place, it is sufficient.

'† For instance, in the account of Christ's baptism, the *discourse* delivered by John the Baptist takes up *six verses* in St. Matthew's Gospel, and still more in St. Luke's: but in St. Mark's Gospel it occupies only *two* verses. In this *discourse* then St. Matthew's translator could derive much assistance from St. Luke, though very little from St. Mark. Accordingly we find that the Greek text of St. Matthew throughout *all the six* verses of the *discourse* (Ch. iii. 7—12) has a close verbal agreement with the corresponding verses in St. Luke's Gospel. See the Table, in the Dissertation, p. 44. On the other hand, St. Mark has more of St. Matthew's introductory *narrative*, than St. Luke has. *Here* therefore St. Matthew's translator, agreeably to the rule laid down in the Hypothesis, had no recourse to St. Luke, but to St. Mark: and accordingly we find no verbal agreement between the Greek texts of St. Matthew and St. Luke in the introductory narrative.'

nomena, was proved in the Dissertation. And in the Illustration it was further shewn, that, though future inquiries might lead to some *modification* of the present Hypothesis, there was very little probability of discovering one of a *different description*, that is, an Hypothesis which does not contain the two leading positions, 1st, that the Evangelists used a common Hebrew document in the manner which I described; and 2dly, that St. Matthew's translator used the Gospels of St. Mark and St. Luke after the method, which was likewise assigned. To the arguments, which I alleged on this occasion, my adversary has made no reply: nor can I find any allusion to them, except at the beginning of his Supplement, where he says, "it is not necessary for the objector, in destroying the work of his antagonist, to build another of his own." I grant, that a man may have power to *destroy* an edifice, who has not talents to *erect* one: and, if my adversary had *succeeded* in his attempt to destroy my edifice, that edifice would not have been restored by his inability to erect another. But, since he has totally failed in his first attempt, I hope he does not propose to derive any advantage from his failure likewise in the second. That he *has* failed in the second attempt, and that his *own* Hypothesis is utterly incapable of solving the phænomena, or "the particulars," as he himself expresses them, was clearly shewn in the Illustration. He answers in his Supplement, "I neither think it to be expected, nor necessary, that it should. *I like it the better for that reason.*"——Here then I will close the Defence of the Illustration.' P. 79.

Whether this interesting controversy will here end, or be still further prolonged, we have not been able to learn; but, notwithstanding the asperities at times interchanged, each disputant is obliged to the other for mutual opportunities of advancing and defending his opinions, while the public is under obligations to both for the benefit resulting to the inquirers after truth.

ART. XI.—*Poems by George Richards, M. A., &c. 2 Vols. Small* 8vo. 10*s. Boards.* Cadell *and* Davies. 1804.

A FRENCH teacher of the art of conversation gives this advice: 'If new poems be mentioned, which you have not read, or of which you cannot judge, say they are good for nothing: the chance is a hundred to one in your favour; and then your ignorance will pass for taste and sense.' We are now strongly tempted to try this French recipe for reputation; other reviewers admire: let *us* not admire.

Of these poems, the first volume contains two tragedies, said to be on the Greek model, that is, without plot, and incumbered with an improbable chorus.

The former, and better of the two, is called Odin. Its scene lies between the Euxine and Caspian seas, in the camp of

Gothic savages, who are about to fight with Pompey and the Romans. The Goths are defeated; their leader Odin, who disdains a life of thraldom, prepares to burn himself. As he is mounting the funeral pile, Gondula, a goddess, stops her horses in the neighbourhood, recommends to him to go and live in Sweden, and promises that his descendants shall overthrow Rome. He very obligingly gives up being burnt alive.

Among all polytheists, great men become gods. Jupiter, Bacchus, Hercules, and Minos, had a terrestrial existence, before they were deified; but a poet, who would celebrate the exploits of their mortal career, must not in like manner place them in his sky, and employ them as mythological machinery, while he is supposing them to be men. Here we have the god Woden in full worship, while the man Odin (whom the Edda considers as the same person) is directing a battle, and planning a suicide. The absolute reality of the Gothic divinities is so completely assumed, that Gondula, one of the Valkyries, whose office it was to choose the slain—but here erroneously made one of the destinies—is a personage of the play; and she comes, contrary to her office, not to invite a hero to Valhalla, but to bid him not die the death of the brave. The catastrophe is disgustingly unheroic:—Odin, after all his professions about not surviving the triumph of Rome, takes the safe course of running away. The most pathetic portion of the tragedy is the death of Balder. According to the traditions consecrated by the Skalds, he was killed unintentionally by his brother Hoder, pursued into hell by his friend Hermod, and bewailed long by his wife Nanna: here he is killed by the Romans, and dies rejoicing. If every fresh poet be thus to forsake tradition for inventions of his own, a perplexity of inconsistent adventures will soon be ascribed to the Gothic divinities; we shall have Hertha degraded into the daughter of Mithridates, and Frea made the kept mistress of Pompey.

The chorus is wholly unlearned in its proper and national catechism; and hence, instead of imagining the savage heath to be thronged with Tuisko and the other Gothic gods of slaughter, it sees allegorical personages, such as a chorus of Vestal virgins might have seen, or a chorus of Hindu fakirs. For instance—

'EPODE.

'Ah! see where on the savage heath,
Half hid amidst the gloomy storm,
And dancing hand in hand with Death,
Moves many a rude and ghastly form!
There Terror, cheated Fancy's child,
Flies o'er the mountain's shrieking wild;
There Flight, Amazement's wilder'd eye,
And Uproar loud, and Agony;

There in her gloomy cave, Despair
Sits, dreadly fix'd in stupid stare;
And there, to all the blasted lands
Sad Desolation pointing stands.' Vol. i. p. 30.

This is English poetry all over: in every line personified abstractions, figures not common in Mr. Richards's Greek models: and these allegorical beings are described in a situation not at all characteristic. Why is Death *half-hid* in a storm? A storm is no secret or imperceptible manner of Death's approach. Why is Terror *hand-in-hand* with Death? The grasp of Death terminates terror. Why is Terror the child of *cheated* Fancy? Are all terrors unfounded and unreal? What is meant by Amazement's *wilder'd* eye? The eye of wonder is always fixed on its object. How should Despair at once be on the heath and in her cave? yet *there* can refer only to *the savage heath*: Why is Desolation, which obliterates all specific designations, made to stand *pointing*. There is in all this, surely, more of rime than of reason. The important questions, What does this mean? Is this to the purpose? have too seldom occurred during the process of composition.

The second tragedy is called Emma. The amiable heroine, an unmarried young lady of the noble family of Claircy, has been much gratified by the company of young Mortimer, and is with child by him. He goes away suddenly: Emma is alarmed; and, with a frankness only to be paralleled among modern methodists, she opens the play by confessing her condition to the assembled chorus. With provoking poignancy the chorus immediately begins to sing in parts a long ode in praise of chastity. In comes Claircy, the father, and miss, whose secret seems as burdensome as if she were in a hurry for the midwife, tells the whole story again to the old gentleman—not however without being first frightened by a thunder-storm. The chorus then sings an ode to Conscience, and, with a truly scandalous breach of confidence, immediately blabs the secret of Emma to her brother Henry. Mortimer returns. Henry fights him, and is killed. Emma is led out indisposed, and her father desires her to die in peace; which we suppose she did, as the following requiem or funeral-hymn is then sung.

'Go, exhausted child of woe,
To those silent mansions go,
Where the storms of passion cease,
Where the mourner sleeps in peace,
Where at length united rest
The oppressor and the oppress'd.

'He, to whom accepted rise
The repentant sinner's sighs,

Thy penitence, by sufferings tried,
And heavenly justice satisfied,
Gives at length a kind release,
And sends thee to the grave in peace.

'Fear no more the thunder's might,
Nor the spectres of the night:
Fear not the seducer's wrong;
Fear not the defamer's tongue:
Peaceful rest in holy ground;
And winged angels guard thee round.' Vol. i. p. 217.

This, *fear not the defamer's tongue*, is surely the most misplaced topic of consolation ever proposed in such circumstances.

The second volume consists chiefly of odes: one of the most fortunate is the Fair Pilgrim—

'When to-morrow's morning star
Leads on the proud day's fiery car,
For orient climes, and Syrian vales,
Holy Morva, spread thy sails.
Many a summer sun shall shine
Beauteous on the reddening vine,
Ere again by Menai's streams
Saints inspire thy golden dreams;
Or thy matin songs resound
Bangor's echoing isles around.

'Go to Sion's distant mount;
Go to Siloa's sacred fount:
Wander where thy Saviour trod,
And fill thy glowing soul with God:
View the cross on which he died;
Touch the spear that pierc'd his side;
And from thy visionary mind,
To high cherubic thought refin'd,
The idle world shall disappear,
And God alone inhabit there.

'Where the dreary waste expands,
Where burn the desert's fiery sands,
Far from valleys breathing balm,
Far from hills o'erhung with palm,
The scrip around thy shoulder flung,
The pearly scallops round thee hung,
With pilgrim's staff thy footsteps bend;
And great Jehovah be thy friend.
He his healing wings shall spread
O'er thy consecrated head;
On the wild Atlantic deep
Shall close thy dewy lids in sleep;

From thy trembling virgin heart
Shall turn the pagan Arab's dart;
Shall bid far off his angel bear
Egypt's pestilential air;
And when from Jordan's thickets deep
Tigers spring upon thy sleep,
Shall bid the famish'd monsters stay
Their rage, and harmless round thee play.

Where'er the wandering planets shine,
Be all the sweets of nature thine.
May morning suns, ascending bright
O'er Lebanon, inspire delight:
At noon on Attic steeps repose,
From thymy clefts where honey flows;
Or sleep, by cool Meander laid,
Beneath the fragrant almond's shade:
Or roam the aromatic bowers
Of Arab, after evening showers;
While the great sun, descending down,
Illumes far off some tower'd town.

Chief may the genius of the clime,
Conversing with departed time,
Celestial phantasies unfold
Of highly-gifted seers of old.
The hills with holy fancies teem:
Visions hallow every stream:
There descending spirits trod,
There our fathers walk'd with God.
Thou each eve wilt lay thy head
On some old patriarch's rocky bed,
Whose spirit may in dreams appear,
And breathe high truths into thine ear:
At Paron, or by Chebar's flood,
Or where Sidonian Zaraph stood;
Where Moria lifts her summits, crown'd
By Salem, far o'er earth renown'd;
Or Zoar, spar'd to Lot of yore,
Saw heaven its fiery deluge pour.
Thy breast with solemn thoughts to still,
Speed to Bethlem's holy hill,
Where upon the darken'd ground
The glory of the Lord shone round,
And, brighter than the star of morn,
Angels hymn'd the Saviour born.
And by the soft moon's silver beam
Wander near the hallow'd stream,
Where the patriarch Jacob lay,
And saw bright angels wing their way,
Passing through the middle skies;
And, having heaven before his eyes,

Heard the voice of God in air
Prophetic his high will declare.

'And when on Sion's sacred brow
At Mary's holy shrine you bow,
Remember her, who gave thee breath,
And win by prayer her peace in death.

'In youth, my child, I fought the foe,
Under Hermon's dewy brow;
And by a cooling fountain's head
Laid a haughty paynim dead.
A towering cedar marks the place;
Seek the hill, the fountain trace,
And, leaning on the aged tree,
Holy Morva, think on me.

'For thee thy watchful sire will pray
At early morn and setting day;
And oft will mount the cliff, and gaze
Towards the glorious eastern blaze,
When the great sun from out the deep
Comes flaming up the ethereal steep,
And bright his orient beams are shed
O'er my lovely Morva's head.
Amidst my lonely hours below,
'Twill ease my breast, 'twill soothe my woe,
To think, that God delighted views
The holy path my child pursues;
To think, that thou wilt dying rise
A sainted soul to Paradise;
That angel-quires with harp will wait
To hymn thee in at heaven's gate;
And thy great Maker's glorious beam
Full on thy entering spirit stream.' Vol. ii. p. 41.

Another, which merits selection, is the Ode to Peace.

'O for that harp, whose rapturous strain
Was heard on Bethlem's darken'd plain,
When angel-quires to mortal sight
Their forms of pure celestial light
Unveil'd, insufferably bright:
So should numbers heavenly sweet
Thy returning presence greet,
Sweet Peace, sweet stranger to Britannia's shore,
Delight of earth and heaven, whom men and saints adore.

'Whence, lovely spirit, was thy birth?
Thy ancient generation say;
For not within the bounds of earth
Didst thou first behold the day.
Ere yet the light of morning shone,
Thine was the heaven of heavens, and God's eternal throne.

The brightest spirits of the sky
But in thy presence know delight;
Order, thy beauteous child, on high
Directs the radiant orbs of night.
When round this rising globe the sun
Began his glorious course to run,
To thee the new domain was given,
'Twas Paradise, and earth was beautiful as heaven.

'Dark was the hour,
And dreadly did the tempest lower,
When frowning from his blood-stain'd car
In fury rush'd the God of war.
Before him hill and valley smil'd;
Behind there lay a wasted wild;
And Death was near him seen,
And Horror's wild and ghastly mien,
And Vengeance pouring round her arrows keen.
Upon the nations, as he pass'd,
He flung a withering look,
And as he blew the deadly blast,
High towers and ancient towns to their foundation shook

'Why war, O man? Though now no more
Tenant of Paradise thou rove
With angel guests the happy grove,
Yet earth's enchanting regions o'er
The sovereign Maker still bestows
All things for joy and pure repose.
The globe with charm delightful made
Of hill and valley, plain and shade;
Round which in sweet variety
The fancy-pleasing seasons fly;
The summer's breath, the sun, the skies,
And clouds of fragrant sweets that rise,
And nature's warbled melodies;
Nor wants there Virtue's generous aim,
Nor Charity's celestial flame,
With warm Affection's tender sense,
And Joy, sweet child of Innocence,
To light the glistening eye, and thrill the swelling frame.

'Come then, O Peace; with many a sigh,
With many a tear we saw thee fly,
Affrighted from our isle;
Come, and while all around rejoice,
While nations lift the rapturous voice,
And bless thy beaming smile,
Beneath the olives that o'ershade
The poet's tranquil porch, O maid,
Rest, while he sings the glorious train,
Who led the van, or rul'd the main;

The chieftains, by divine command,
Who rose to save a threaten'd land,
And back to Britain's happy shore,
With Conquest hand in hand, thee, beauteous spirit, bore.'
Vol. ii. p. 67.

It will be perceived that these verses display reading in Collins, and other ode-writers; and that they are filled with ready-made phrases, as are the odes of Gray, taken from favourite and classical authors. But that which is not dress and finery, the being within the garment, the inherent idea, the radical thought is—what we predetermined not to admire.

ART. XII.—*A General System of Chemical Knowledge; and its Application to the Phenomena of Nature and Art. By A. F. Fourcroy, &c. Together with a Set of Synoptic Tables, in large Folio. Translated from the original French, by William Nicholson.* 11 *Vols.* 8*vo.* 5*l.* 5*s.* *Boards.* Cadell *and* Davies. 1804.

THIS gigantic science is still daily acquiring bulk, and the portrait of to-day will be diminutive, if compared with the increase of to-morrow. The work of Fourcroy we have noticed with due applause, though we were unable to follow it minutely, as, in a journal which comprises every branch of literature, we cannot pay a disproportioned attention to one science. We can claim a large share of the merit of having enforced the attention of philosophers and physicians to this subject, at a time when the grossest chemical errors pervaded works of the highest authority in this kingdom. The character of Mr. Nicholson forbids the suspicion of error in his translation; and we have only to announce the publication with a short notice of the preface.

This preliminary discourse is designed to give a concise account of some discoveries in chemistry since the publication of Fourcroy; and, as it contains various facts which will scarcely occur to us in any other form, we shall take the liberty of selecting them from the paper before us.

'Professor Tromsdorff has published, in Van Mon's Journal de Chimie et de Physique, p. 213, an account of a new species of gas, consisting of carbon, hidrogen, and phosphorus. He calls it phosphorated carbonated hidrogen gas, and promises additional details as to its nature. His experiments on arseniated hidrogen gas have been already noticed.

'Professor Proust's Observations on Oily Hidrogen, which he obtained from the distillation of olive oil, is to be found in the Journal de Physique, Germinal, An. xi. He throws considerable light on the intimate nature of vegetable oils, and on the effects produced in them by heat.' Vol. i. p. xvii.

'A considerable progress has been made in the application of chemical knowledge to vegetables, and many interesting memoirs have been produced in consequence.

'Among these, that which is more immediately connected with the present work is, that of professor Proust, Journal de Physique, An. xi. on the fecula of green plants. In it he refers to the observations of Fourcroy, on the inaccuracy of former writers, and appears disposed to accuse him of misquotations in some instances. He also draws several inferences on the nature of this vegetable product which do not accord with the opinions of our author.

'Seguin's Inquiries concerning Fermentation, in the Bulletin des Sciences, No. 75; and Thenard's Memoir on the Vinous Fermentation, in the Annales de Chimie, for June last, differ considerably from the theory of Fourcroy. The former considers the presence of saccharine matter as unnecessary to this process, and the latter is of opinion, that the fermentescible cause is of an animal nature.

'Two new processes for obtaining the pure gallic acid have been published: one in Van Mons's Journal de Chimie, by Fiedler, directs the precipitation of the extractive matter and tanin by alumine. The other is by Schnaubert, and is inserted in Tromsdorff's Journal der Pharmacie, vol. ii. 61. His process consists in decomposing the gallate of lead by sulphuric acid. He also remarks that the crystallized gallic acid is alterable by the action of light; and recommends that it be kept in its liquid state.' Vol. i. P. xxiv.

'Several new fossils have also been subjected to chemical examination.

'Tromsdorff, Crell's Chem. Annalen, 1801, part vi. 1. has analysed one from Greenland, which he names compact hyacinth. Its component parts are silex, 50; alumine, 28; oxide of iron, 6; zircone, 10; loss, 6.

'A siliceous stone, from Egypt, called heliotropium, has been examined by Mr. Accum, Journal of Natural Philosophy, &c. consisting of silex, 73; alumine, 4.05; oxide of iron, 5.85; lime, 11.3; water, 4.8; loss, 1.

'In the Memoirs of the Royal Academy of Berlin, for 1803, p. 243, is an essay by Klaproth, on the analysis of a fossil, which he names natrolite, from the quantity of soda it contains. It yielded him siliceous earth, 48; alumine, 24.25; oxide of iron, 1.75; soda, 16.50; water 9.

'The arts and manufactures have derived material advantages from the rapid progress of chemical inquiry.

'In the Journal de Physique, Vendemiaire, An. xi. the younger Dareet has given a new process of refining, in which time, labour, expence, and loss, are saved. He proceeds in the former method as far as the second solution in nitric acid, instead of which he directs the gold to be boiled with sulphuric acid, in as small a vessel as possible for an hour. He then decants the acid and washes the gold, until no more precipitate is obtained from the water by muriatic acid or alkalies. The gold will then be pure.

'Brongniart, Journal des Mines, No. 67, has given a number of interesting facts, from his own experience, on the production of co-

lours from metallic oxides in the manufacture of porcelain. The processes, which have been kept a secret in the manufactory of Sevres, are disclosed in his memoir, and a very minute detail is given of the species of oxides and fluxes, calculated to produce brilliant and durable colours on the three grounds, *viz.* enamel, porcelain, and glass.' Vol. i. p. xxviii.

M. Berthollet has discovered a method of giving to the coarsest hemp the appearance of cotton; and thinks that even the refuse of the rope-walks may be rendered valuable.

On the whole, we may congratulate the English chemist on having within his reach a work so extensive and valuable as that of M. Fourcroy. He cannot have a securer guide; and, when men of acknowledged abilities will condescend to become interpreters, the public ought to feel the obligation conferred on it.

An excellent and extensive index fills the whole of the eleventh volume, an addition greatly wanted in the original.

ART. XIII.—*A System of Chemistry. By Thomas Thomson, M. D. &c. The Second Edition. 4 Vols. 8vo. 2l. 2s. Boards.* Robinsons. 1804.

THE sale of a large edition of a System of Chemistry in less than ten months from its publication, not only shows that the ardour for the study of this science is increasing, but that the author's work possessed no inconsiderable merit. In reality, it appeared to us a very valuable one*; and it is now rendered of greater importance by a thorough revision and numerous additional facts.

'The slightest comparison of the present edition with the former will be sufficient to show how materially it has been altered. Almost two-thirds of the whole have been written anew: a great number of additional facts have been introduced, many of them original, either resulting from the experiments of the author, or with which he has been favoured by some of our most celebrated chemists. Every publication to which the author had access has been ransacked; and no pains have been spared to render the work as complete a transcript as possible of the present state of the science. But notwithstanding all his care, he is very far from wishing to insinuate that he has executed his task completely. Mistakes and omissions, the result of ignorance or inattention, will still claim the indulgence of the reader. But it may be said, without any impropriety, that the present edition contains a more complete collection of facts, and in a smaller compass, than any work of the kind which the author has had an opportunity of examining.' Vol. i. p. viii.

We objected to the arrangement, not indeed expecting that our

* The first edition was noticed in the last volume of our Second Series.

objection would lead the author to change it, but merely as a question in part of science, or, in a more extensive view, of convenience to the pupil. The notice taken of such remarks—for we were not singular in our opinion—is curious.

'The arrangement of a work is still more open to censure than its plan. Every man considers himself as qualified to judge in that department; and every man views with prejudice and dislike the most trifling deviation from that order to which he has been accustomed. Few consider that the art of arranging is one of the most difficult tasks of the philosopher; that it requires a comprehensiveness of mind, a clearness of judgment, and a patience of labour, which fall to the lot of a small number only of the human race. Few consider that no man, even though possessed of the mental qualifications, is capable of forming a proper judgment of an arrangement, unless he be thoroughly acquainted with all the substances classified, unless he have studied their mutual dependence, and carefully considered the method of communicating his knowledge to others. Nor is his opinion to be trusted even then, unless he have the candour to overlook the difference of situation and circumstances, and have no favourite child of his own to support and prefer with the blind partiality of a parent. Let the reader consider the objections thrown out against Linnæus, and he will acknowledge with a blush the truth of these remarks.' Vol. i. p. x.

This declamation is little to the purpose, unless it be meant to imply that the author almost exclusively possesses these requisites. We gave our reasons for our disapprobation, so that 'prejudice' and (unreasonable) 'dislike' had no share; and, though our author may distrust the 'vanity and impatience' of a reviewer, he will not deny that the late Dr. Black possessed all the requisites mentioned, at least in an equal degree with himself, and that this most excellent chemist has decided against a plan similar to that of our author. Dr. Murray seems to have assumed with little reason the honour of its invention, as M. Lavoisier in his Elements, and M. Fourcroy in his vast work, preceded him in the same path. We must, however, add the conclusion of our author's defence.

'If this work possess any superiority over others, if it be more perspicuous or more complete, we must ascribe it to the arrangement. It is independent altogether of hypothesis, and as nearly inductive or analytical as was consistent with the state of the science; it presupposes no previous knowledge of the subject, and begins with those parts of the science which have been most successfully investigated, and which therefore admit of a plainer and simpler mode of illustration. This renders the science more accessible to beginners, smooths and removes many of the difficulties, and enables the author to give a more entertaining and connected view of the subject than would otherwise have been possible. These reasons alone would have entitled it to the preference; but others of still greater weight will

doubtless occur to the practical chemist. The author has the satisfaction of adding, that it has been examined and approved by several eminent philosophical friends, in whose judgment and skill he places the highest confidence.' Vol. i. p. xi.

We have compared these two editions with some care, and find that the author's assertions are strictly true. Many parts are re-written, the whole revised, and the various facts arranged in a more scientific and comprehensive manner. The augustine earth is omitted, and the new metal, the tantalium, added. The second division, 'of unconfinable bodies,' is greatly enlarged. The author has in every part availed himself of the most important works, and particularly of Mr. Robison's very masterly edition of Dr. Black's Lectures.

We cannot pursue minutely the various changes scattered through these volumes, and still less give any adequate specimen of the author's more comprehensive details. It is indeed seldom that we can at all notice second editions; but the increased value of this before us claims the distinction. We shall introduce the new metal tantalium to the reader's notice in our author's own words.

'Mr. Ekeberg, a Swedish chemist of considerable eminence, has lately discovered a new metal constituting a component part of two minerals, found in the parish of Kimito in Finland. The first of these minerals, which he calls *tantalite*, has a bluish or blackish grey colour, crystallized confusedly, with a metallic lustre and compact fracture. It is very hard, and its specific gravity is 7.953. It has been long known, and mistaken for an ore of tin.

'The other mineral, called *yttrotantalite*, is found in small kidney-form masses. It is of a deep grey colour, has a metallic lustre, and a granular fracture. It is not hard. Its specific gravity is, 5.130.

'From each of these minerals Mr. Ekeberg extracted, by a chemical analysis, a white powder, which he ascertained to be the oxide of a peculiar metal, to which he gave the name of *tantalium*.

'When this white oxide of tantalium is strongly heated along with charcoal in a crucible, it yields a button moderately hard, which has the metallic lustre externally, but within is black and destitute of brilliancy. The acids convert it again into the state of white coloured oxide.

'This oxide does not alter its colour, though heated to redness. Its specific gravity is 6.500. It is not acted on by acids, nor is it soluble in any of them. It was this insolubility in acids which induced Ekeberg to give it the name of tantalium, from the fabled punishment of Tantalus.

'This oxide combines with the alkalies except ammonia, and forms with them compounds soluble in water. When melted with phosphat of soda and borax, it forms with them glasses destitute of colour. Such are the only properties of this metal hitherto published.

'The resemblance between the oxides of tantalium and columbium

is striking. The only properties in which they differ is the insolubility of the first in acids; but we know not what acids Ekeberg tried, and Mr. Hatchett found the oxide of columbium insoluble in nitric acid.' Vol. i. p. 266.

ART. XIV.—*The Plays of William Shakspeare. With the Corrections and Illustrations of various Commentators. To which are added, Notes, by Samuel Johnson and George Steevens. The fifth Edition. Revised and augmented by Isaac Reed, with a Glossarial Index.* 21 *Vols.* 8*vo.* 11*l. Boards.* Robinsons. 1803.

THE works of an author that will please, though *decies repetita*, may however disgust, if repeated for the hundredth time: and we may almost say of Shakspeare, that the *crambe recocta* of editions following so fast, though varied in form, appearance, and embellishments, has contributed to render the former object of our idolatry at least unattractive. We wish, nevertheless, for one edition more, *viz.* the text which Shakspeare wrote, or rather the early editions, with the corrections only of *obvious* interpolations, press errors, or the mistakes of transcribers; in short, such an edition of the plays first published in the folio, which Mr. Steevens formerly gave us of the quartos. If no common attempts can render the text, thus afforded, elegant, or even intelligible, let it remain in its former state. Let no Warburton refine, no Hanmer modernise, no Johnson mistake, no Steevens overwhelm it with citations or notes, till it is lost in the number of illustrations, and, like a fine overdressed lady, become *pars minima sui*. At present, criticism has stepped forward to improve, not to rectify; to adorn, not to correct. We find what commentators suppose Shakspeare to have written, not what the printed copies have offered to our attention. This point we laboured with great zeal and earnestness in our review of the last edition, vol. XII., of the Second Series. It has, however, hitherto done little service. We trust that the age of refinement may at last pass away, and that we shall then recur to the original. It will appear very different from what we now see. It is no uncommon observation in Mr. Steevens' and Dr. Johnson's notes—'the old copies read, &c. &c. but I have followed the former edition.'

The present edition extends to twenty-one volumes, not in consequence of any material addition to the commentary, but in consequence of a more convenient division: two plays only occur in each volume, except in the fourth, where we find the Tempest, The Two Gentlemen of Verona, and the Midsummer Night's Dream. The Prolegomena fill three volumes, and the arrangement of the plays is somewhat different. The most

striking feature of this difference is, the referring Titus Andronicus and the Comedy of Errors to the latter volumes, as perhaps, of doubtful authority. Pericles, for a similar reason, follows Titus Andronicus.

We find no information in the preface of what may be expected to attract notice in this new edition. We attempted to supply the defect by a collation; but much labour and time were employed to so little purpose, that we at last desisted, and can safely pronounce that the additions and alterations are trifling and unimportant.

Mr. Reed, in his advertisement, merely tells us that this is the edition left by Mr. Steevens, with his latest corrections and additions; while a short note adds, that Mr. Steevens was born in 1736, and died in 1800; that he was school-fellow with George Keate the poet, and Edward Gibbon the historian, educated at Kingston upon Thames; whence he removed to King's College, Cambridge; that he lived first in the Temple, afterwards at Hampton, and for thirty years at Hampstead. The affection of a coadjutor might perhaps have added more; but this was left to Mr. Hayley, who, in his epitaph, has not been sparing of his commendation. Peace to his manes! If he had faults, let not ours be the ungracious task to revive or record them! The other parts of Mr. Reed's preface we shall soon have occasion to notice.

The head of Shakspeare, after many trifling and extensive disquisitions, adorns this edition, and it is the identical head engraved by Droeshout. A story is now discovered, or fabricated, that Droeshout copied coarsely an original painting; that the painting is now found, and a better engraving offered. It wanted no ghost to tell us that the former engraving was harsh and clumsy; but it wanted some confidence to say that it was fictitious, when Ben Jonson's verses were appended to it. An apology is now subjoined, that these verses were written from an impression of the painting, and not of the engraving, though of this not the slightest evidence is offered. On the contrary, the verses evidently relate to the plate. But we must copy what Mr. Steevens has left us on the subject.

"When I said I would die a bachelor, (cries Benedick,) I did not think I should live till I were married." The present editor of Shakspeare may urge a kindred apology in defence of an opinion hazarded in his Prefatory Advertisement; for when he declared his disbelief in the existence of a genuine likeness of our great dramatick writer, he most certainly did not suppose any portrait of that description could have occurred, and much less that he himself should have been instrumental in producing it. He is happy, however, to find he was mistaken in both his suppositions; and consequently has done his utmost to promote the appearance of an accurate and finished engraving,

from a picture which had been unfaithfully as well as poorly imitated by Droeshout and Marshall.

'Of the character repeatedly and deliberately bestowed by the same editor on the first of these old engravers, not a single word will be retracted; for, if the judgment of experienced artists be of any value, the plate by Droeshout now under consideration has (in one instance at least) established his claim to the title of "a most abominable imitator of humanity."

'Mr. Fuseli has pronounced, that the portrait described in the proposals of Mr. Richardson, was the work of a Flemish hand. It may also be observed, that the verses in praise of Droeshout's performance, were probably written as soon as they were bespoke, and before their author had found opportunity or inclination to compare the plate with its original. He might previously have known that the picture conveyed a just resemblance of Shakspeare; took it for granted that the copy would be exact; and, therefore, rashly assigned to the engraver a panegyrick which the painter had more immediately deserved. It is lucky indeed for those to whom metrical recommendations are necessary, that custom does not require they should be delivered upon oath.

'It is likewise probable that Ben Jonson had no intimate acquaintance with the graphick art, and might not have been over-solicitous about the style in which Shakspeare's lineaments were transmitted to posterity.' Vol. i. p. 1.

The account from Mr. Richardson's proposals we shall also subjoin.

'Before the patronage of the publick is solicited in favour of a new engraving from the *only genuine portrait of Shakspeare*, it is proper that every circumstance relative to the discovery of it should be faithfully and circumstantially related.

'On Friday, August 9, Mr. Richardson, printseller, of Castle Street, Leicester Square, assured Mr. Steevens that, in the course of business having recently waited on Mr. Felton, of Curzon Street, May Fair, this gentleman showed him an ancient head resembling the portrait of Shakspeare as engraved by Martin Droeshout in 1623.

'Having frequently been misled by similar reports founded on inaccuracy of observation or uncertainty of recollection, Mr. Steevens was desirous to see the portrait itself, that the authenticity of it might be ascertained by a deliberate comparison with Droeshout's performance. Mr. Felton, in the most obliging and liberal manner, permitted Mr. Richardson to bring the head, frame and all, away with him; and several unquestionable judges have concurred in pronouncing that the plate of Droeshout conveys not only a general likeness of its original, but an exact and particular one as far as this artist had ability to execute his undertaking. Droeshout could follow the outlines of a face with tolerable accuracy*, but usually left them as hard

* 'Of some volunteer infidelities, however, Droeshout may be convicted. It is evident from the picture that Shakspeare was partly bald, and consequently that his forehead appeared unusually high. To remedy, therefore, what seemed a defect to the engraver, he has amplified the brow on the right side. For the sake of a more picturesque effect, he has also incurvated the line in the fore part of the ruff, though in the original it is mathematically straight.'

as if hewn out of a rock. Thus, in the present instance, he has servilely transferred the features of Shakspeare from the painting to the copper, omitting every trait of the mild and benevolent character which his portrait so decidedly affords.—There are, indeed, just such marks of a placid and amiable disposition in this resemblance of our poet, as his admirers would have wished to find.

'This portrait is not painted on *canvas*, like the Chandos Head, but on *wood*. Little more of it than the entire countenance and part of the ruff is left; for the pannel having been split off on one side, the rest was curtailed and adapted to a small frame. On the back of it is the following inscription, written in a very old hand: "Guil. Shakspeare, 1597. R. N." Whether these initials belong to the painter, or a former owner of the picture, is uncertain. It is clear, however, that this is the identical head from which not only the engraving by Droeshout in 1623, but that of Marshall in 1640 was made; and though the hazards our author's likeness was exposed to, may have been numerous, it is still in good preservation.' Vol. i. p. 4.

After all the labour thus uselessly employed, the editors now return to the measure recommended in the twelfth volume of our Second Series, formerly quoted. The story of this picture having been formerly a part of the furniture of the tavern in Eastcheap, the scene of Shakspeare and Jonson's Noctes Atticæ, as well as of its being painted by Burbage, is now resigned as doubtful or false. In a Supplement, an idea, not unnatural or improbable, that the painting may have been taken from the plate, is combated with some earnestness and success.

At the end of the prolegomena, we find Mr. Chalmers's account of the Rise and Progress of the English Stage, divested of its 'controversial asperity.' We have formerly noticed it: but, whether from repetition, or the want of its seasoning, we find it more than usually dull and insipid.

In the last volume we meet with some additional notes: two we shall transcribe.

'I take this opportunity of expressing my concurrence with Mr. Ritson's sentiments on this subject, and of declaring my opinion that the tradition of Falstaff having been originally Oldcastle is by no means disproved. The weight of real evidence appears to me to be on the side of Fuller, who lived near enough to the time of Shakspeare to be accurately informed, and had no temptation to falsify the real fact. To avoid fatiguing the reader with a long train of facts and arguments, it may be sufficient to rely on two authorities which have been too slightly attended to, if they may be said to be noticed at all. The first is Weever, writing at the very period, who describes Oldcastle as Shakspeare does Falstaff, as the page of Thomas Mowbray, duke of Norfolk, (see vol. vii. p. 123,) a circumstance which could hardly have happened if Falstaff had not originally been Oldcastle. The other is Nathaniel Field, a player in Shakspeare's company, who might have acted in the play himself, who could not be

mistaken, and who expressly refers to Falstaff by the name of Oldcastle. (See p. 95.) Against these testimonies and others what has been opposed? May I not say, conjecture and inference alone? Conjecture, I admit, very ingeniously suggested, and inference very subtilly extracted; but weighing nothing against what is equivalent to positive evidence. REED.' P. 423.

' Vol. XVI. p. 267. JULIUS CÆSAR.

' *He had a fever when he was in Spain.*] This passage Dr. Falconer observes is a true copy from nature, and shows how an ague may produce cowardice, even in Cæsar himself. *Falconer on the Influence of Climate*, &c. 4to. p. 163. REED.' P. 424.

The first of these notes we copy as a confirmation of the same opinion we many years since offered on this subject; and the second, to assign the observation to its original author; adding, at the same time, another person to the list of annotators on Shakspeare; we mean the late Dr. Cullen. We remember hearing this remark in his Lectures, long before the publication of Dr. Falconer's work, and have no doubt of this author having drawn it from the same source, without immediately recollecting to whom he was indebted for it.

ART. XV.—*The Historie and Life of King James the Sext. Written towards the latter part of the Sixteenth Century.* 8*vo.* 10*s. Boards.* Longman *and* Rees. 1804.

TO the excellent author of the History of Scotland since the Union, Malcolm Laing, esq. is attributed the meritorious toil of editing this curious chronicle. It is published from that copy of the original manuscript (now belonging to lord Belhaven) which the historiographer to queen Anne, David Crawfurd of Drumsoy, employed in compiling his Memoirs of the Affairs of Scotland. He used it with unfairness: there are considerable variations between the manuscript and the printed extracts; every circumstance unfavourable either to Mary or to Bothwell, or favourable to their adversaries, being carefully suppressed. In controversies, which have for their basis the interests of religious sects, fraud is too apt to appear pious; but, as the certainty of eventual detection increases with the diffusion of curiosity and the progress of information, these sinister arts begin to be abandoned as injudicious.

This history begins with the murder of Riccio, and the birth of James the First, thereby accelerated, who began to breathe on the 19th of June, 1566. It terminates with the year 1580. Whether it were never finished, or whether, as may be hoped, the second part of the manuscript be still latent in some public or private library, it is interesting for its detail, and valuable for its ingenuousness. The concluding paragraphs will give a sufficient idea of the composition.

'The queene of England perceauing the effairs of Scotland to be bruckle and unstable, shoe first sent in Mr. Randall, hir ambassador, desyring the earle of Lennox expellit from Scotland; and secondlye, the leage betuix France and Scotland to be broken; thirdly, to restore Moirtoun, Angus, and thair friends to thair wontit libertie, as also to restore the Hamiltouns conform to act of pacificatioun, and to conclude, desyring to ratifie the ancient peace and appointment, concludit of before betuix Scotland and England. Thir articles being discust amang the counsall, it was fund that nane of thame was worthe of ane answir or acceptatioun, saving only the last, quhilk was grauntit unto, and the rest refusit *simpliciter*. Secondlye, shoe hade prepaired a number of men convenit at Berwick and Northumberland, under the conduct of the earle of Huntingtoun and the lord Hunsdaill, to haue enterit Scotland with strang hand for the relieff of Moirtoun, and pacifying of the estate of the countrie to thair awn hairts desire. Bot the king, with advyce of his counsall and a great confluence of the nobilitye convenit in Edinburgh, conducit a number of souldiors of hors and futemen, of sick number brauity and bent myndis to resist that immenant force of England, that be the report of the ambassador in his returne, the armie scaillit and cam na farder ben for that tyme. And thairfore to the end the king should seeme to do na thing unaduysedly in that purpois, he directit sir Johnne Setoun his ambassador toward England to demand of the queen whidder she was myndfull to keepe the peace or to break it; bot quhen he com to Berwick, he was retainit thair for ane seasoun, till the queen sould send word, bot he was admittit na farder; for quhat respect it was done, ye may easilye judge.

'Thaireftir capitane James Steward was constitut tutor of Arrane.

'In the moneth of Marche, monseour de Croc was directit ambassador in Scotland from the king of Fraunce, to desire the king to work something for his mother queen Marie's libertie, bot it was thoght prejudicial to his royall estate, and thairfore na maire was performit of that purpois at na tyme thaireftir, becaus it hes not bein the custome of England to let louse onie grip that they haue hade of Scotland at ony tyme, without weyghtie causes tending alwayes to thair awin profite, as may be collectit be the detentioun of king James the First of Scotland, for the space of eighteen yiers.

'During the banishment of Angus, eftir the beheading of Moirtoun, he maid diuers incursions in Scotland, for he enterit with fyre and sword at the castell of Langholme, and took the capitane prisoner; he led him captiue in England, he brunt diuers villages, perteining to the lord Maxwell, and caryet away great prayes of gudes. Thairefter a parliament was haldin in the moneth October, quhair the earle of Angus was foirfault, lord Robert Stewart was creat earle of Orknay, capitane James Steward creat earle of Arrane, William lord Ruthven creat earle of Gowrie, and John lord Maxwell creat earle of Moirtoun. Bot befoir this parliament, in the moneth of August the earle of Lennox was creat duik of Lennox, and publikly proclaimit be herauldis, commanding all the king's (subjects) to esteeme of him in all tyme cuming.

'Capitane James being thus first creat tutor of Arrane, was not

tentent with this simple commodity, unless he were promouit to heicher honors; and therefore he maid himselff first familiar with the wyff of the earle of Marche, quha was great uncle to the king; whereby he obtenit sick fauor, that shoe was quickly gotten with child: and, therefore, to cullor this adulterous fact, a proces of diuorce was intentit be hir againes her husband for impotencie of his persoune, quhilk was sa clearly provin, that separatioun followit betwixt these twa persouns, and the new earle of Arrane and schoe were conjoynit in mariage togedder. Then he aspyrit to the honors of the earle of Arrane; quhilk, againes all law and iustice, was grauntit unto him, although the lawfull earle was neuer declairit culpable of any notorious fact committit againes the persoun of the prince, or the comoun weill. In the mean time, peace and concord was maid in England, in respect of the comon miserie of exile betwixt the nobillmen of Hamiltons and Douglass. At the end of this parliament, sum debaitt fell out betwixt the earle of Arrane and the duke Lennox. This earle was of a proud and arrogant mynd, and thought himselff inferior to na man; for at the entrie of the pallice, as sir Johnne Setoun, quha was then ane of the king's maister stablers, was passing a littell before, the earle strak his hors in the face; bot that matter was soon pacifiet, and the duik was creat capitane of the king's gaird. On the next day of the parliament, the earle hade placet some folkes besyd the knowledge of the duke, quhilk was the caus of sick a new greeff, as the earle was determined to haue slaine him giff he could haue obtenit his intent; for it was then constantly esteemit, that the duke trauellit to corrupt the younng king's mynd from the established religioun; and therefore it was thought that the earle was spurrit a littill to this purpois be some of the ecclesiasticall sort, be reassoun he was esteemit to be sound in relligioun, as the sone of a sincere professor of the ghospel, to wit, my lord Uchiltree. Quherefore the duke came not to the parliament that day, and this comovit the king in sick sort, that he maid the duke remove to Dalkeith, and the earle was commandit to absent himselff: bot quhen he sawe sick apparand disgrace, he trauellit be some mediat persouns to mak satisfactioun, and this was acceptit. So that peace and concord was then maid betwixt thir twa nobills that was neuer broken heirefter; quhereat the ministrie conceavit sick hatred againes them baith that could neuer thairefter be quenchet; and to ratifie the friendship on the earle's accompte, he desyrit the duke to be his gossop, and thus they continewit in Christian fauor.

'At the begyning of the nixt year, becaus the pollitick effaires were all at rest, it pleasit the members of court to give eare to certane informations maid againes a new erectit societie of ministers, callit the Presbiterie; sa that the moderators were sumonit to compeir before the king and counsal, to produce thair buik of minuts and actis, to be seen and considerit; quhilk was the caus of a grit demissioun and uproare, as fell out heireftir, that sa divydit the spirituall estate and temporall estate, as ather of thame haittit uther deidly, as ye shall heir in the awin place.

'In respect of consanguinitye betwix the king and the duke of Guyse, and that he delyttitt in ryding and hunting, thair was some fyne horses sent from France to his maiestie, as princes uses for the

maist part to congratulat ane another, togidder with gun poulder and bullettis for his housis of strength, quhilk the king thankfullie receauit. Bot the ministers of Edinburgh were heauilye offendit thairwith; and not only they for this caus, but many uthers also; and in particular againes the electioun and nominatiun of Mr. Robert Montgumrie to be archbishop of Glasgow; sa that some of the ministrie were banisht, and a certaine minister, at his sermone in Glasgow, was pullit out of the pulpet, and buffittet be the lord of Minto, for bakbytting and sclaundering.

'Amang many honors, that the duik of Lennox was decorit withall, and promouit unto be greatt reattis, thare was ane amang the rest prejudiciall to his estate, for he was promouit to be greatt chalmerlane of Scotland. Bot he consederit nott that the maire men of honor be promouit, ather be thair awn procurement or by intysement of their counsellars, they are the mair narr to ane great fall, becaus invye is the great minister of popular heads: and indeed this office of chamerlane hes sick comissoun to try the inferior estate of the people, quhilk for the maist part is of greater number and pure, and may the les suffer anie kind of punishment in bodye and gudes; and thairfore this was one of the special causses of envye conceavit againes him amang many uthers; besyd all this, the ministrie, as I tauld you before, hade conceauit ane oppinion, that he was a seducer of the king from the establicht relligion, and the nobillitye thoght that this great credence and promotioun with the king and in the court, was so prejudiciall to thair estate, that as they haue bein extraordinar correcters of princes' enormities in Scotland, rather for thair awin particulars than for onie gude zeall they haue born to the commonweill, the nobillitye and kirk concurrit in sick sort togidder, that the ministers first began aforehand to shaw the youth of the king to their audienze abusit to the societie of insolent and godles strangers. Secondly, that the same strangers were unworthily promottit to dignities aboue thair capacities and meritts, and thairby likely to scourge the pure, quhilk has bein ane odious thing in all comon wealthes heirtofore; bot as God, in tyme bygane, hade punisht tyranous people to thair shame and confusion, and hade disapointed all thair intentions; sa they doubtit not now of his wountit mercye, bot he wald executt the lyk in thir dangerous dayes.

'Heirwithall certane unquiett people of the nobillitye, were still devysing thair machinations againes the young king and the new duik of Lennox, and the new earle of Arrane, how they might shift thir three from utheriss seuerally.' P. 284.

On this side the Tweed, we occasionally wish for an accompanying glossary. The author of this history is unknown; but, since he mentions the marriage of king James as a contemporary event, he must have flourished in 1589. There is every appearance of his having continued the narrative beyond the period to which this copy extends. Even in its present abrupt condition, it forms an important accession to the collection of the original historians of British affairs.

ART. XVI.—*Elements of General History, ancient and modern. To which are added a Table of Chronology, and a comparative View of ancient and modern Geography. Illustrated by Maps. 2 Vols. 8vo. 14s. Boards.* Cadell *and* Davies.

THESE very excellent volumes have been some time before us, and we have hesitated so long concerning the degree of attention, not which they deserve, but which it was in our power to bestow, that further delay is inadmissible; and we must at least introduce them to the public and record their merits.

They consist of Elements which were originally intended for a syllabus; but are much fuller than is requisite for that purpose, and form a very clear comprehensive outline of ancient and modern history. A truly philosophic spirit pervades every part of the work; and the arrangement is so excellent and ample, that the student can easily gain, and preserve, a very accurate idea not only of the principal events which constitute the history of each nation, but of the connexion of each with that which forms the principal object in the æra.

As the work consists chiefly of a comprehensive outline, we were in doubt how far we could engage in a general account of it, since it must be obvious that its chief merit consists in the excellency of its plan, and the observations occasionally interspersed. We are now obliged to content ourselves with the delineation of this plan; and we cannot employ better words than those of the author.

'Two opposite methods have been followed in giving academical lectures on the study of history: the one, a strict chronological arrangement of events, upon the plan of Turselline's Epitome; the other, a series of disquisitions on the various heads or titles of public law, and the doctrines of politics; illustrated by examples drawn from ancient and modern history.—Objections occur to both these methods: the former furnishes only a dry chronicle of events, which nothing connects together but the order of time: the latter is insufficient for the most important purposes of history, the tracing events to their causes, the detection of the springs of human actions, the display of the progress of society, and of the rise and fall of states and empires: finally, by confining history to the exemplification of the doctrines of politics, we lose its effect as a school of morals.

'In the following Lectures, we hold a middle course between these extremes, and endeavour, by remedying the imperfection of each, to unite, if possible, the advantages of both.

'While so much regard is had to chronology as is necessary for showing the progress of mankind in society, and communicating just ideas of the state of the world in all the different ages to which authentic history extends, we shall, in the delineation of the rise and fall of empires and their revolutions, pay more attention to the connection of *subject* than that of *time*.

'In this view, we must reject the common method of arranging general history according to epochs or eras.

'When the world is viewed at any period either of ancient or of modern history, we generally observe one nation or empire predominant, to whom all the rest bear, as it were, an under part, and to whose history we find that the principal events in the annals of other nations may be referred from some natural connection. This predominant empire or state it is proposed to exhibit to view as the principal object, whose history therefore is to be more fully delineated, while the rest are only incidentally touched when they come to have a natural connection with the principal.' Vol. i. p. 6.

In pursuance of this plan, our author commences with the Grecian history; for the Jewish belongs to another department of academical education. With the Grecians, that of the Egyptians and Phœnicians is, in the earlier æras, connected; and that of the Assyrians is still more remotely connected with the Egyptian. At a later period, Greece is connected with Persia, and is at last lost in the vast mass of the Roman conquests.

Rome forms the next great historical object, and unites with the history of Carthage, at last with that of the Goths, Heruli, &c., until extinguished by barbarous conquerors.

'In the delineation of modern history, the leading objects of attention are more various; the scene is oftener changed: nations, too, which for a while occupy the chief attention, become for a time subordinate, and afterwards reassume their rank as principal: yet the same plan is pursued as in the department of ancient history: the picture is occupied only by one great object at a time, to which all the rest hold an inferior rank, and are taken notice of only when connected with the principal.

'Upon the fall of the Western Empire, the Saracens are the first who distinguish themselves by the extension of their conquests, and the splendor of their dominion.

'While the Saracens extend their arms in the East and in Africa, a new empire of the West is founded by Charlemagne.—The rise and progress of the monarchy of the Franks.—The origin of the feudal system.—State of the European manners in the age of Charlemagne.—Government, arts and sciences, literature.

'As collateral objects of attention, we survey the remains of the Roman empire in the East; the conquests and settlements of the Normans; the foundation and progress of the temporal dominion of the church of Rome; the conquest of Spain by the Saracens.' Vol. i. p. 10.

This introduces the British history, with which the Norman is soon connected. At the proper period, the Crusades are ushered before us; and the history of the house of Austria, with some collateral events, engage the historian's attention; and, about the time of the First Edward, the history of Scotland becomes a portion of that of England; and from Edward III. to Henry V.

the history of France is also interwoven with it. About the same period, the affairs of the East are introduced; and the æra of the termination of the feudal system of France, and the union of Arragon and Castile into one kingdom, is not very distant.

The history of England is again resumed, with the collateral histories, to the period of the revival of learning at the end of the fifteenth century. The age of Charles V. unites almost the whole of the history of Europe in one view; but it is afterwards so much broken, that we in vain seek for a connecting clue. Each country claims, in turn, the historian's attention. The progress of literature is at different periods examined; and this abstract is concluded by a survey of the state of the arts and sciences, and of the progress of literature, in Europe, during the sixteenth and seventeenth centuries.

From this imperfect outline, our author's general plan may be ascertained; and, in different parts, the histories of other nations, which we have not room to enumerate, are introduced. The comparison of ancient and modern geography is excellent; and the table of chronology (that of Usher) is advantageously arranged. The maps, however, are very indifferently executed.

ART. XVII.—*Women: their Condition and Influence in Society. By Jos. Alex. Segur. Translated from the French. 2 Vols. Small 8vo. 12s. Boards.* Longman *and* Rees. 1803.

THE relative superiority of the two sexes is a question often started, and zealously maintained by the respective partisans of each. It has frequently occurred to us, and we have had occasion to offer our opinions on it: we may here therefore be allowed to give an abstract of our views. The question cannot, we think, be fairly appreciated, nor absolutely decided, unless the education of each sex were, from the beginning, the same. Of those who have passed the same ordeal in their earlier years, it is fair to say that *some* women have equalled, or surpassed, *many* men; but this will not decide the dispute; for, of many women who have had a learned education, we have witnessed the literary exertions of a few only; and these we prize in proportion to their rarity, rather than to their intrinsic excellence. Few women have appeared, who possessed a peculiar strength of mind, powers of correct inductive reasoning, or that originality of thought which leads to discoveries or improvements. Miss Carter was nursed in the philosophy of the Porch; and it has escaped us, if she has distinguished herself beyond its limits. Mrs. Montague can claim only the praise of elegant and polished criticism; miss Woolstonecraft, of applying modern infidelity

and absurd paradoxes to her own sex. Miss Burney and Mrs. Barbauld possess greater and more varied powers. The former is distinguished by an elegant fancy; the latter by a strength of mind and originality of thought, very seldom found among her own sex, yet in a degree which would not perhaps have claimed any very distinguished notice in ours. In fact, we think very highly of this lady's intellectual talents; and if we were to subscribe, without reserve, to the warm encomiums of her friends, it would make but an individual exception to our remark. Female authors are undoubtedly distinguished by an elegant discrimination of what is beautiful or disgusting: their taste is correct; their imagination lively; their language easy, free, and polished: but we cannot allow them strength of mind, deep reasoning powers, nor, in every instance, that firm solid judgement found in the other sex. In arrangement, method, and foresight, they also often fail. This disquisition is not unsuitable to the present work; for the object, if it have any, is the relative superiority of the sexes. M. Segur is politely inclined to give a higher rank to the ladies' intellectual powers than we can allow; yet we think we have admitted all that the best informed of the sex have been willing to claim.

'In the researches which I have made relative to the condition, the morals, the passions, and the influence of an oppressed sex, I have had no intention to weave a cloak for their errors and their foibles; I have merely attempted to unfold to view the virtues and the qualifications with which nature has deigned abundantly to endow them, and which contribute to our happiness, even more than to their own. It seems as if she had decreed the separation of this part of ourselves, with a view to re-union, still more conducive to our gratification, because effected through the medium of our affections, our pleasures, and our pains.

'Women are, if I may use the expression, another soul of our being, which, although enveloped in a separate covering, accords most uniformly with all our sentiments, which they inspire; with all our desires, which they excite and participate; and with all our weaknesses, which they can commiserate, without yielding to their influence. If man be unhappy, he requires of his soul an energy to enable him to support the load of physical sufferings, and of moral evils, still more difficult to sustain. But as this assistance must originate within himself, it necessarily partakes of the dejection which pervades his whole being. Should he resort to his other soul, he then feels how much the women deserve his admiration; these women, who approach him in enchanting forms, and administer an unexpected balm to his sorrows; and who make him sensible, in every particle of his being, that, although they appear distinct from himself, yet they are himself nevertheless. He observes these divinities of the earth unceasingly near him, who make him anticipate consolation, even before it is offered; whom he assents to at once, without waiting for the arguments of persuasion; and who seem to him an asylum against all misfortune.

'But since we are endowed with corporeal strength, the women are born to slavery or submission. Dependent on our passions and caprices; awaiting the arbitrary decrees dictated to them by the forms of government, religion, morality, and the prejudices of men; here, adored as divinities; there, esteemed as companions and equals; and there again, condemned to servitude and contempt; under all these different circumstances we see them still retaining their characteristic distinctions, submitting with inexhaustible patience, and enduring with inconceivable fortitude. Their faults are not augmented under the pressure of distress and humiliation. And which of our qualities do they not possess? One alone, Anacreon says, has been denied them; and that is prudence. But as they are every where led themselves, and never, unless by a temporary usurpation, are able to assume the lead of others, they have less inducement to the exercise of foresight than the men. Their extreme sensibility, too, pleads their apology in this respect. Alive as they are to every impression that can excite their feelings, their situation is little calculated for the calm exertion of foresight; but, being always prepared to yield themselves up to the suggestions of the moment, they not unfrequently pass their lives in alternate action and repentance. Besides, as prudence is the result of reflexion, aided by experience, and reciprocally of experience matured and strengthened by reflexion, how should they attain the qualification?' Vol. i. P. iv.

To this we cannot offer the slightest objection; nor can we deny their prudence and address. Indeed, when M. Segur wishes to demonstrate the equality of the sexes, he rather draws the balance between merits and defects, and makes due allowance for the latter, by the preponderance of other good qualities. Where women fail, much is attributed to education, to the despotic usurpation of men, to custom, and other causes; and it is the design of this work to display the real character of the softer sex, by examining their condition in various ages of the world. At the end of each volume are several little histories, illustrative of the different æras. The tales however, whether interspersed or added, are evidently fictitious. The Egyptian tale has not even the semblance of authenticity. The Moorish tale is pleasing, but not very probable or interesting. In this first volume, the state of women is pursued from Eve to the irruption of the barbarians, and the establishment of the religion of Mohammed.

The second volume offers anecdotes drawn from more modern periods, when women were associated with chivalry; when they were deified and adored. The same principles passed down from the age of Francis I. to that of Louis XIV., and the sex were still goddesses; but at this later period we find them possessing no very striking claims to superiority. Our own Elizabeth, with a strong mind, bred in the school of adversity, had her weak moments. Madame Maintenon was prudent, rather than able: Catharine, empress of Russia, could boast of

an ardent zeal for the welfare of her husband, and his dominions; but that exemplary action of her life—rescuing the Russian army at Pruth—required little judgement or address, as it was only necessary to bribe a Turkish bashaw.

From the second volume we shall give our author's sentiments on the literary abilities of the ladies, as, in this part, his opinions are better connected than in any other. In general they are widely scattered.

'I think I have already observed that their genius is creative only in modifications. Their understanding, more subtle than profound, analyses, defines with more grace than accuracy, with more elegance than logic. A woman has never been known to conceive a fine plan for a tragedy; but if the art of Corneille, of Racine, and of Voltaire, requires a strength of intellect of which women are perhaps incapable, no author, in epistolary composition, antient or modern, has attained, or ever will attain, the enchanting style of madame de Sévigné. A certain class of romances seems also to belong to them. No doubt Florian, in his Galatée, has a singular merit which is his own; but it is not the style of madame Riccoboni; it is not that peculiar charm, that natural grace, at which the most brilliant understanding cannot arrive; insomuch, that if that amiable woman had been desired to give lessons of her art, it probably would not have been in her power to comply with the request. It may be said that she herself was not in the secret of her style.

'Thus, even in literature, the departments for each sex are marked out by nature. All the energetic ideas are denied to the woman; they think, but they can rarely meditate; they bring to perfection, they seize with greater vivacity than we do, all the superficial relations, which they present with a grace that is peculiar to them. As in love they feel better than we, they speak of it with more refinement. Suppose that a woman had conceived the plan of Rousseau's romance; she might perhaps have written some pages of the New Heloise; but would she have attained the sublime and continued eloquence of that work? No. In a word, a woman might die like Julia; but she could not write the letter which describes her last moments. That in which women are essentially deficient is reflection. The mobility of their minds leads them to change from thought to thought, prevents them not only from thoroughly investigating, but even from originating those new ideas which, in the head of a man, arise from those already conceived; and even that rapid facility with which they seize all the engaging details which please them, causes them to abandon the fictions which we shall have culled after them. I imagine I see bees flying from flower to flower, collecting from them the juices which satisfy their wants, and soon, proud of their easy conquest, flying away again, and leaving the flower to the favoured lover, who shall place it in a garland for his mistress.

'I should still have to speak of benevolence, and compassion; to inquire whether we or the women experience, exercise these two sentiments the best. But respecting this question there can be no dif-

ference of opinion. Women, feeling the distresses, which they witness, with greater acuteness and promptitude than we do, must naturally lament them more. We have humanity; they, more tender-hearted, have compassion. The slightest complaint distresses their ear; an insignificant wound shocks their sight. It seems as if their destination on earth were to sooth and succour. Attracted towards the unfortunate, when we are only moved with their cries, they have already afforded relief whilst we still hesitate to fly to their assistance.

'I think I have proved that as mothers, lovers, susceptible and compassionate beings, the women have the superiority over us. I have even mentioned that in affairs for which they seem less adapted, as in the art of governing, some of them have displayed talents which might have done honour to the greatest kings. But these particular examples evince nothing with respect to the aggregate. Every thing tends to recal them to the destination for which nature has intended them, and every thing seems to prescribe to us not to compare ourselves with them, except in the duties and the sentiments which are common to both sexes.' Vol. ii. p. 42.

The anecdotes or histories of this volume are chiefly taken from the dissipated unprincipled period of Louis XIV.—The adventure, however, of the Petite Maison might form a good plot for a comedy.

The third volume chiefly relates to the conduct of women during the revolution; and it must be allowed that the heroism, the resolution, and the tenderness of the sex, were admirably displayed in many instances. The Swedish novel of Zanhilda, at the conclusion, is entertaining and interesting, but it is not in the first rank of similar productions. At the end of each volume, some explanatory notes are subjoined.

On the whole, we find in this work no considerable share of merit. The greater part consists of flimsy anecdotes: the reasoning is weak and inconclusive; nor can we find an apology for the author, except that, in his zeal for the honour of the sex, he checked his own powers, that he might not seem to excel them.

MONTHLY CATALOGUE.

POLITICS.

ART. 18.—*An Answer to Mr. Pitt's Attack upon Earl St. Vincent, and the Admiralty, in his Motion for an Enquiry into the State of the Naval Defence of the Country, on the 15th of March,* 1804. 8*vo.* 1*s.* 6*d.* Ebers. 1804.

A great part of this pamphlet is, in a more important national view, irrelevant to the question. Party-men will only contend whether the exertions of lord St. Vincent's or lord Spencer's board were more active in fitting out ships of war, or procuring seamen? The great questions are, What force is sufficient to oppose the Corsican's flotilla, and of what nature should be the most effectual force? The author contends that line-of-battle ships and frigates are the most proper vessels; but that, *if* gun-boats be necessary, a sufficient number are provided. One objection will in a moment occur: the wind, which alone can impel line-of-battle ships, cannot be commanded; and consequently there are circumstances when boats with sweeps can avoid them. Is the author, too, so little of a seaman, as not to know that a number of gun-boats, in a calm, may *attempt* to board a ship of the line? We believe indeed, that, however glossed over the fact is, that a sufficient number of gun boats were *not* provided; and we know, that, after Mr. Pitt's speech, the orders in the private yards were much more numerous than before. We are acquainted with several contracts made in yards where a king's ship had never been built. This is a virtual confession of some former inattention. We mean not to lessen earl St. Vincent's character, of which we have a high opinion; but, confiding, as he naturally does, in British valour and British seamanship, we apprehend that he too much despised the '*mosquito fleet.*'—Mosquitoes, though they will not kill, may sting.

ART. 19.—*Audi alteram Partem: or the real Situation of the Navy of Great Britain at the Period of Lord St. Vincent's Resignation; being a Reply to the Mistatements of "An Answer to Mr. Pitt's Attack upon Earl St. Vincent and the Admiralty;" also containing the Substance of a suppressed Pamphlet on the same Subject. By an Officer of His Majesty's Navy.* 8*vo.* 1*s.* 6*d.* Budd. 1804.

This most excellent energetic pamphlet seems to speak the language of truth; and indeed some of the facts are so striking and so strongly urged, that no defender of earl St. Vincent can argue the cause successfully, without first effectually removing such powerful impediments. These facts chiefly relate to the errors of earl St. Vincent's board, in not only neglecting the supply of stores, but even selling at the peace a great part of the former stock, which is

said to have found its way into the arsenal at Brest. They relate to the imperfect fitting and manning the fleet, reducing the number of shipwrights, and cramping, in every other manner, the national defence. It is with great pain that we see such facts so forcibly urged; and, should no effectual decisive contradiction appear, they must be considered as admitted. It is in vain to call this a party pamphlet, and to affect contempt. It pretends to facts, and, should they be true, must lead to general condemnation.

ART. 20.—*An Appeal to the People of the United Kingdoms against the insatiable Ambition of Bonaparte, preceded by a Vindication of their Character, with reference to the Peace of Amiens.* 8*vo.* 4*s. sewed.* Mawman. 1804.

This appears to *us* (the Corsican's opinion will probably differ) a calm dispassionate representation of the conduct of England in their negotiations with Bonaparte. It might have been more forcible, had it been less diffuse; but those who will follow the whole tenor of the reasoning, must, we think, be convinced.—The appeal at the end is truly animated and patriotic.

ART. 21.—*A Dive into Bonaparte's Councils, on his projected Invasion of Old England. By Thomas Martyn, Author of a Work on Shells, and other Subjects in Natural History, &c.* 8*vo.* 2*s.* 6*d.* Faulder. 1804.

Our veteran's object is to inspire animation, and prevent dismay or confusion, should the Corsican dare to execute his threats. The chief design of the present publication is to point out the probability, that, with a great attempt near the metropolis, some inferior descents may take place in Devonshire, Dorsetshire and Norfolk, or Lincolnshire.—'Forewarned, forearmed!'—The author's address to the volunteers, in the conclusion, is patriotic and excellent.

MEDICINE, &c.

ART. 22.—*Practical Observations on the Treatment of Strictures in the Urethra, and in the Œsophagus. By Everard Home, Esq. F. R. S. Surgeon to St. George's Hospital. Vol. II.* 8*vo.* 7*s. Boards.* G. *and* W. Nicol. 1803.

We have formerly noticed this subject, and had occasion to speak, with respect, of our author's plan of arming a bougie with caustic, a method which we can now praise from our own experience. Mr. Home gives many instances of its utility; and his remarks on the most successful method of introducing bougies demand our commendation. The practical observations on the distinctions between those diseases which, though apparently general, arise from these strictures alone, and diseases seemingly of the urethra only, but which have in reality a more distant or a more common source, merit considerable attention. Many substances taken into the stomach will produce an irritation so great on the urethra, as to resemble the effects of stricture. One of these is ginger. Gout sometimes produces a similar effect; but this cause is not mentioned by Mr. Home, probably because it

has been supposed to act on the neck of the bladder. The local stimuli in the neighbouring parts are more generally known as causes of such irritation.

The effects of long continued stricture are next noticed; but these we need not enlarge on; nor indeed, in a popular work, would it be proper. We may mention, however, a singular case of a rupture of the bladder, in consequence of a total suppression of urine from stricture. Various causes of stricture are next enumerated; and these are followed by an account of other diseases which it has produced. A very singular symptom of stricture is a fit of ague; and indeed so acutely sensible is the internal surface of the urethra, that introducing a catheter will often bring on shivering. In one very curious case, detailed by the patient with peculiar simplicity and propriety, the armed caustic when it acted on the contracted part would very generally bring on a fit of ague; a circumstance that might lead to some important pathologic consequences. One unexpected effect of stricture is erysipelas; and another, equally peculiar, is a diseased state of the surface of the tongue. Various other consequences or concomitancies are here enumerated; and, on the whole, we consider this work as a practical one of peculiar utility on the subject of which it treats.

Strictures in the œsophagus are not so varied in their effects or their symptoms. The true stricture is produced by an expanding fold of the inner membrane, nearly opposite the cricoid cartilage. A thickening of the membrane of the œsophagus, and an ulcer in this part, resemble in their symptoms the true stricture. An ulcer is usually situated on the posterior part of the gullet, which lies on the vertebræ of the neck. The true stricture is relieved and often cured by a bougie, sometimes without the assistance of the caustic, but occasionally requiring that the bougie should be armed. If the tongue be protruded, and kept steadily at its utmost extension, with a recumbent chin, the parts are fixed, and the instrument can be introduced with more ease.

'When a bougie is passed with a view to determine the nature of the complaint, and it passes down to the distance of eight inches, measuring from the cutting edge of the front teeth in the upper jaw, the surgeon may be satisfied that it has gone beyond the usual seat of stricture; and if it is brought back without any resistance, he may conclude, that the aperture of the œsophagus considerably exceeds the size of the bougie which had been used. But if the bougie stops at the distance of 6 and ½ inches, or even lower, he is to retain it there with an uniform steady pressure for half a minute, so as to receive on its point an impression of the surface to which it was opposed. If the end of the bougie retains its natural form, or nearly so, and there is an indentation like the mark of a chord on its side, whether all round or only partially, he may decide that the disease is a stricture; but if, on the other hand, the bougie passes without any difficulty to the distance of 7½ inches, and when brought back the point has an irregular jagged surface, it is equally clear that the disease is an ulcer on the posterior surface of the œsophagus.

'Where strictures of the œsophagus have been of long continu-

ance, ulceration takes place on the side of the stricture next the stomach. This may arise from different causes which are not at present ascertained; among the number may be the efforts in retching, which frequently come on, and must strain those parts already deprived of their natural actions, and of the benefit of the secretions by which they are lubricated in a healthy state. When such ulceration takes place, the characters of the original disease are lost; and when the ulceration has extended upwards, the stricture itself is destroyed. A bougie passed under such circumstances will, in general, have its point entangled in the ulcer; and when so skilfully directed, as to go down into the œsophagus, it will meet with a difficulty while it is passing from the ulcerated termination of the sound œsophagus, and again where it leaves the ulcer and re-enters the sound œsophagus below; and in its return there will be two parts at which a resistance is felt. This may mislead the most accurate observer, and create a belief in his mind that there are two strictures; whereas in fact there is none, but an ulcer of some extent, and a power of contraction in the upper and lower extremities of the œsophagus, where they terminate in the ulcer.' Vol. ii. p. 400.

Some observations on a stricture in the rectum conclude the volume.

Art. 23.—*The modern Practice of Physic, which points out the Causes, Characters, Symptoms, prognostic morbid Appearances and improved Method of treating the Diseases of all Climates. By Robert Thomas. M. D. 2 Vols. 8vo.* 17*s. Boards.* Murray.

We greatly regret that accidental circumstances should have delayed our noticing this work. We have read it with great satisfaction, and think it a very concise, but judicious, abstract of the practice of medicine. Our author follows the order of Dr. Cullen: his descriptions of diseases are clear and characteristic, his remedies appropriate and well chosen. As these volumes chiefly contain the common doctrines, we need not enlarge on them. Dr. Thomas has practised in the West Indies; and his description of the yellow fever is peculiarly accurate. He disapproves of bleeding, and prefers the use of calomel. We find a very good remedy for the malignant angina. Two small tea-spoonfuls of Cayenne pepper, with a tea-spoonful of salt, are infused in half a pint of boiling water, with as much vinegar, for an hour. The dose is two table-spoonfuls every half hour. We have more confidence in this remedy, as we have often experienced the good effects of biting the corns of black pepper.—Some neat formulæ are added in the margin: but these offer nothing particularly new or important.

Art. 24.—*Medical Ethics; or, a Code of Institutes and Precepts, adapted to the professional Conduct of Physicians and Surgeons,* 1. *In Hospital Practice,*—2. *In private or general Practice,*—3. *In relation to Apothecaries,*—4. *In Cases which may require a Knowledge of Law. To which is added an Appendix; containing a Discourse on Hospital Duties; also Notes and Illustrations. By Thomas Percival, M. D. &c. 8vo.* 5*s. Boards.* Bickerstaff. 1803.

We have already noticed this work in its earlier state, when it was not

in the strictest sense a publication; and it then received our warmest and most unreserved commendation. We have again read it, with additional pleasure. Some notes and illustrations are added; and, if our memory do not deceive us, the part which relates to forensic medicine is at least enlarged.

ART. 25.—*A Treatise on the Cow-pox, containing the History of Vaccine Inoculation; and an Account of the various Publications which have appeared on that Subject in Great Britain, and other Parts of the World. By John Ring, Member of the Royal College of Surgeons. Part II.* 8vo. 13*s*. *Boards.* Carpenter. 1804.

In this second part, Mr. Ring continues his history of vaccination to May 1803, and gives a very particular account of the practice in every part of the world. The extent of this new mode of preservation from the small pox is truly astonishing; and its success has hitherto been unexampled, and, we believe, uninterrupted. These annals will, at a future period, be more interesting than at present, since the facts are now within our memory and our reach. At a future period, they may not be so easily attained.

ART. 26.—*Anthropology; or the Natural History of Man: with a comparative View of the Structure and Functions of animated Beings in general. By William Blair, Member of the College of Surgeons, &c.* 8vo. 5*s*. *Boards.* Longman *and* Rees. 1803.

This little work, intended by the author as a *syllabus* for his lectures, displays a very considerable and comprehensive knowledge of the whole system of nature. Mr. Blair's views are extensive and correct; and, from this outline, we have formed a very advantageous idea of his course. A work of this kind admits not of particular observations or extracts: it can be best understood by those who have an opportunity of hearing the author's illustrations.

ART. 27.—*A General System of Nature, through the three grand Kingdoms of Animals, Vegetables and Minerals, systematically divided into their several Classes, Orders, Genera, Species and Varieties, with their Habitations, Manners, &c. Translated from Gmelin's last Edition of the celebrated Systema Naturæ by Sir Charles Linné. Amended and enlarged by the Improvements and Discoveries of later Naturalists and Societies, with appropriate Copper-plates. By William Turton, M. D. Author of the Medical Glossary. Vol. V.* 8vo. 12*s*. 6*d*. *Boards.* Lackington *and* Co.

The first volume of the Vegetable Kingdom, the fifth of the translation of the System of Nature, extend to the end of the thirteenth class, polyandria. The translator has executed his task with sufficient fidelity, and has now indulged us with a few of the original references; yet, on the whole, these seem to be partially selected, and sometimes arbitrarily introduced. The references to Jacquin's Icones Plantarum, and occasionally to Wildenow's enlarged edition of the Species Plantarum, render, however, this translation more valuable than those of the preceding volumes. To these Dr. Turton has also added references to the later works of English naturalists. The plates are illustrative of the different parts of a vegetable.

ART. 28.—*An entire new and original Work, being a complete Treatise upon Spinæ Pedum, containing several important Discoveries. Illustrated with Copper-plates. By Heyman Lyon, Chiropedist.* 8vo. 10*s.* 6*d.* *Boards.* Longman *and* Rees.

The author may with great propriety call this an *original* work, for we believe no other exists on the subject. Numerous, however, are the formulæ, in various authors, for these painful excrescences, since *spinæ pedum* means only *corns*. The author distinguishes different kinds of these spines, some of which are callosities only, thickenings of the cuticle: and these are the corns which have given reputation to so many different applications. The true corn will not, he thinks, be cured without extraction: and he is probably right. The credit of the operation has been sullied by its being often unsuccessful. It certainly requires, in many cases, a repetition, though it may at last succeed. In many instances, however, it succeeds on the first trial; and the corn never returns.

POETRY.

ART. 29.—*The Works of Samuel Butler. With a Preface, biographical and critical. By Samuel Johnson, L.L. D. And Remarks, by J. Aikin, M. D.* 2 *Vols.* 12mo. *Small Paper* 14*s.* *Large Paper* 1*l.* 4*s.* *Boards.* Kearsley. 1808.

We have already had occasion to remark with applause the progress of Dr. Aikin in the re-publication of Johnson's edition of the English Poets. Yet we should have preferred a less entire re-impression. The minor poets are hastening to the pool of oblivion.

> 'Come vogliono alzar per l'aria i voli,
> Non han poi forza, che'l peso sostegna.'

Their reputation would now be favoured by the suppression of their feebler productions. An anthology of their beauties would be handed about more than such huge basketfuls of flowers and weeds. Nor are the latter poets, whom Johnson preferred, equal to their elder predecessors, whom he omitted.

Butler himself would not suffer by severe abridgement; although we are far from maintaining that he ought not to be preserved entire. He had much learning, considerable wit, and little fancy; which is possessing the attributes of a poet in the inversely-desirable proportions. His works abound more with good sense than with good lines, and owe to the matter, not to the form, what power of amusing they retain: but of this matter there is always too much: like dilute liquids, it palls on the taste, and spills its mawkish exuberance above, about, and underneath the pots provided for its reception. Let any man draw his pen only across all those passages in Hudibras which are wholly useless to the narrative, and which contain no valuable thought, no picturesque description, and no posture-masteries of diction; and he will have obliterated the greater half of the poem. Butler's best works are his prose works: the *characters*, though rather literary than ethic, are more stimulant than those of Theophrastus.

Dr. Johnson's criticism on Butler's verses is surely a model of just

appreciation and precise expression. We do not sympathise with Dr. Aikin's apologetic remarks; probably because we cannot detect the arguments on which they are founded. These remarks constitute the chief peculiarity of the present edition.

ART. 30.—*Nugæ poëticæ. By F. Sayers, M. D. 8vo. 1s.* Cadell *and* Davies. 1803.

These *Poetic Trifles*, as they are modestly entitled, consist partly of translations from the learned languages, and partly of original compositions of a comic or satiric cast. This circumstance probably induced the author to avoid including them in the recent republication of his poems.

From the exquisitely well translated epithalamium of Catullus on the marriage of Peleus and Thetis, we shall extract the episode of Ariadne.

'Entranc'd in woe see Ariadne stand,
Alone, abandon'd, on the sea-dash'd strand,
Fresh from her couch where floating dreams of night
Had spread their painted visions to her sight,
She fondly trusts that still they mock her view,
And scarce believes her misery is true;
Mean time her lover, hastening from the shore,
Skims the green waves, and plies the dripping oar;
Fixt to the earth, she views with streaming eyes
The distant sail, and deeper pangs arise;
The glittering fillet of her golden hair,
Her thin-spun veil light-dancing in the air,
The slender zone her snowy breast that binds,
Fall at her feet the sport of eddying winds;
Nor veil nor zone attract her fixed sight,
Deep-plung'd in grief, she marks but Theseus' flight;
With him her soul still strives the waves to ride,
Cleaves to his lips, and lingers by his side.
Thrice-wretched woman! hated be the hour
When first thy lover trod the Cretan shore!
When first, self-doom'd, he fearless rush'd to save
The youth of Athens from th' untimely grave.
In Minos' glittering courts the hero stands,
A towering god amidst his blooming bands,
Fair Ariadne sees him, sees and loves,
O'er every charm her youthful fancy roves,
Her heart drinks deep th' intoxicating fire
Of giddy passion and of warm desire.
Fair son of Venus, dear, tormenting boy,
Who light'st, 'midst human woes, the lamp of joy,
How could'st thou, cruel, plunge so deep thy dart,
And triumph fiercely o'er a virgin heart?—
Soft is the lustre of her pensive eyes,
Her labouring bosom heaves with frequent sighs,
Her hurried slumbers unknown terrors break,
And livid paleness creeps across her cheek;

But most, when Theseus braves the doubtful fight,
Her sinking spirits sicken with affright,
To every aiding god, in deep despair,
She vows her gifts and breathes the fervent prayer—
Her prayer is heard—As raging storm-winds sweep
The pine uprooted from the rocky steep,
Dash the firm oak to earth, and rapid bear
Its twisted branches in the whirling air:
Thus with resistless force the youth assails
The blood-stain'd monster; now no more avails
The chilling terror of his hideous form,
He bends, he flies before th' impetuous storm:
In vain he flies; the hero swift pursues,
With glowing heart th' auspicious fight renews,
With sinewy arm quick ends the glorious strife,
The monster falls, and groaning yields his life;
Thro' the dark maze the victor tracks his way,
And the thin clue restores him to the day—
But let us turn from scenes of brighter hue,
Nor tell how swift the golden minutes flew,
Whilst Ariadne, borne to Naxos' shore,
Liv'd but to love, till that detested hour,
When the false youth forsook his blooming bride,
And broke the sacred bonds which love has tied.
From her pale lips indignant accents burst,
Whilst her heart shudder'd at the deed accurst;
Now with fleet step she climbs the mountain-brow,
And wistful gazes on the deep below,
Now wildly rushes 'midst the weltering surge,
And calls on Theseus from the ocean's verge;
Dash'd by the frothy waves, forlorn and faint,
Mixt with deep sobs, she breathes the fond complaint:
" Perfidious man, for thee I left my home,
" Faithful to follow where thy steps should roam,
" For thee forsook a tender mother's arms,
" And blushing doom'd to thee my virgin charms;
" Could no soft ties that cruel bosom move?
" No fond endearments win thy constant love?
" Was it for this thy solemn vows were sworn?
" Vows that are now become thy jest, thy scorn?
" Fondly I hop'd, to Hymen's temple led
" By sportive trains, to share thy nuptial bed—
" But every hope and every joy is dead—
" Base is thy sex, ye woo but to betray,
" Nor oaths nor gods impede your daring way,
" Still, still ye flatter, till enjoyment cloys,
" And the false tale that won us, then destroys;
" But thou art doubly base—'twas I who spar'd
" Thy life, thy glory—what is my reward?
" For this thou leav'st me on a desert land,
" Ling'ring to perish, where no pious hand

" The last sad duties to my corse shall pay—
" Of wolves, of vultures I am doom'd the prey,
" Ah! did a Lybian [*Libyan*] tygress give thee birth?
" Or raging ocean cast thee upon earth?
" Whence, whence thy monster-race, that thus repays
" The gift of life? the boon of gilded days?
" What if, obedient to thy sire's command,
" Thou fear'd'st to lead me to thy native land,
" Thy wife confest; ah! why for ever leave
" Her who had followed as thy humblest slave?
" Her to whom every office had been dear,
" That serv'd thy wants to ease, thy life to cheer?
" But why unheeded to the wandering air
" Thus pour my woes and breathe the fruitless prayer?
" Far o'er the swelling waves the bark is fled,
" And all around is desolate and sad;
" Denied to me the wretch's last relief,
" Unheard I mourn, unpitied sink in grief.
" Thou potent god! ah! would thy thundering hand
" Had dash'd the traitorous vessel on the strand!
" Would the deceitful youth who veil'd by art,
" By graces veil'd the treachery of his heart,
" Had sunk unheeded in the heaving sea,
" Nor doom'd this faithful breast to misery!—
" Where shall I turn me? see the wide spread main
" Forever bars me from the Cretan plain,
" Or would a parent's arms receive a child,
" Lost to all shame, by kindred blood defil'd?
" No, wretch,—go seek thy faithful lover's breast,
" Fall at his feet and sue to be carest—
" Distracting thought!—where'er my eyes are cast,
" No hope is seen—the hour of joy is past;
" Thick o'er my heart increasing horrors roll,
" And death alone can calm my struggling soul;
" But ere these limbs shall fail in wild affright,
" Ere my dim eyes shall close in endless night,
" I hail the Furies with a holy dread,
" And call down vengeance on the perjurer's head."—
She ceas'd—in wrath th' appalling sisters rise,
Jove bows assent, and rocks the solid skies;
Earth trembles, ocean heaves, and heaven's bright flame
Quivering confirm the mandate he proclaims.' P. 3.

The most original, most humorous, and most remarkable poem contained in this pamphlet, is certainly the fragment inscribed Jack the Giant-killer. It narrates a ludicrous popular tale of the English, in a manner so closely resembling that of Homer, that almost every line seems a translation of some passage in the Iliad or Odyssey. It would convulse a pedant with laughter. The picturesque circumstantiality of description, the undress honesty of character, and the talkativeness of Homer are perfectly hit off, or rather parodied in this composition, which has for its object to satirise or caricature the analogous tone of narration employed in the Luise of Voss, and

the Herman and Dorothea of Göthe. We enjoy the satire. We do not feel the viciousness of the manner satirised. Why should not the style of the Odyssey be applied to the delineation of the manners of common life? Is the behaviour of the heroes there at all of an heroic cast? or has not this style again been successfully applied to common subjects by Theocritus in his Idyls? Is bucolic scenery and ordinary nature never to be copied by the poet, as if he took a pleasure in his topic? Gay has lessened the effect of his pastorals, by accompanying them with a perpetual sneer at the manners and personages he is describing: this destroys the sympathy and consequently the interest, of the reader. It is the merit of the Homeric style to be peculiarly plastic; to be applicable with equal felicity to comic or tragic narrative, to low or lofty description, to the jests of buffoonery, or the dialogues of the gods. While our author affects to be laughing at this Homeric kind of writing, as practised by certain moderns, we trust he is really teaching the art of introducing it into our literature with effect.

The sonnets, songs, and epigrams, include several satiric imitations of modern writers. Perhaps the following is one of the most fortunate and ridiculous.

'TO MY GREAT UNCLE, JOSEPH WIGGINS, ESQ.

'How did I love my dear great-uncle Joe,
He was so good to me—upon his stick
He'd make me ride a horse-back—oit, gee-o!
O! he would teach me many a monkey trick.

'Full often would he give me halfpence bright,
And stuff my pockets too with pippins sour;
Did tart, or cake attract my youthful sight,
Uncle would pay for all I could devour.

'But he is gone—and I no halfpence see,
Around the fruit-stall wistful still I go,
Nor tart nor cake, alas! is made for me—
I'll sit me down and weep for uncle Joe.

'But he will come not should I ever weep;
No matter—I shall cry myself to sleep.' P. 33.

We have chiefly to find fault with the thinness of the pamphlet, and the inconsiderable accumulation of new compositions.

MISCELLANEOUS.

Art. 31.—*A General History of Inland Navigation, foreign and domestic: containing a complete Account of the Canals already executed in England, with Considerations on those projected; abridged from the Quarto Edition, and continued to the present Time. By J. Phillips. The Fourth Edition.* 8vo. 10*s.* 6*d. Boards.* Taylor. 1804.

To expatiate on the utility of communications by water would be now useless or impertinent; again to repeat our commendation of this history of inland navigation, unnecessary. Many of the less important parts of the quarto edition are, in this more compressed form, omitted; and the history of canal navigation is continued to the æra of the present publication—the end of last year.

ART. 32.—*Observations, chiefly lithological, made in a five Weeks' Tour to the principal Lakes of Westmoreland and Cumberland.* 8vo. 3s. Ostel. 1804.

The result of this little hasty glance leads us to regret that the author's stay had not been longer. He is well acquainted with natural history, and has pursued the works of nature in other countries besides Great Britain; but he had little time to spend in each place, so that his remarks are short, rapid, and miscellaneous. His observations on jade, and on granite, show him to be well acquainted with the subject of mineralogy; and his description of the contents of the principal mountains, from Mr. Hutton of Keswick, contains some excellent hints for future mineralogical travellers. On the whole, this will be an entertaining little work for the philosopher, and should form a part of his package in his travels to the lakes; for it contains, independent of the mineralogical remarks, an account of some less common plants, and some of the birds of this mountainous region. The contrast between the lakes of hills and of lower countries is ingenious, and in some measure new.

ART. 33.—*Flowers of Literature; for* 1803: *or characteristic Sketches of human Nature and modern Manners. To which are added, a general View of Literature during that Period; Portraits and biographical Notices of eminent literary Characters. With Notes, historical, critical, and explanatory. By the Rev. F. Prevost, and F. Blagdon, Esq.* 8vo. 6s. *Boards.* Crosby *and* Co. 1804.

This is the second volume of a work whose first appearance we hailed with applause. In the continuation, we find some changes which do not always claim our approbation. As a compilation, it possesses all the merit of its predecessor; but the titles of the works, from which the different passages are selected, appear only in the index, which, for a collection—the companion of an idle, listless hour—is often inconvenient.

The frontispiece is adorned with the portraits of Dr. Darwin, Mr. Cooper, miss Seward, Mr. Pratt, and Mr. Colman, junior. Of each, a slight biographical sketch is prefixed. All, however, is fulsome praise; and, in some parts, we are reminded of the poet's decision—

'Praise, undeserv'd, is censure in disguise.

The introduction, containing 'a general and rapid view of the state and progress of literature foreign and domestic for 1802 and 1803,' is divided into classes. These contain the 'novellists,' the 'dramatists,' 'biographers,' 'writers of memoirs,' 'historians,' 'tourists,' and 'poets.' The list, under each head, is very incomplete; and, together, they cannot even fill the department of *polite* literature—for where are the critics? where the essayists?—In the characters of the different authors, we find the same mawkish flattery which distinguished the lives. Censure is sparingly interspersed; and the castigation of folly and indecorum is so mild, as to lose its poignancy and effect. When seated in the critical chair, our authors are unwilling to abdicate the throne; for we have at the end a slight character of the works from which their pages are principally selected. In short, we can praise only their compilation—by far the greater part of the work—which will amuse, sometimes not unprofitably, an idle hour.

APPENDIX

TO THE

SECOND VOLUME

OF

THE THIRD SERIES

OF THE

CRITICAL REVIEW.

Vol. II. *No. V.*

ART. I.—*Klopstock's Werke. Vol. III. to VI.* Leipsic.

Klopstock's Works. (Continued from our last Appendix, page 492).

WITH the third volume begins the Messiah, an epic poem of twenty books in hexameter verse. Several attempts had already been made in Christendom to employ the gospel history as the fable of an epopœïa. Of these, Vida's Christiad (of which one English translation by Cranwell appeared in 1768, and another by Granan in 1772) is the most successful: it excels in distribution of story; it is marred by paganism of ornament. Klopstock displays more propriety than Vida in the Judæan costume of his allusions and phraseology, and more sublimity in the colossal cast of his characters and imagery. He has gained by the study of Milton and of Young; but Young seems to have misled him into the pursuit of hyperbole and the indulgence of rhapsody: he is continually forgetting the business of his poem, that he may give way to religious apostrophes; he tires, which Vida does not, by excess of superfluous anecdote and contemplative pietism. The future poet may abridge him into excellence, as Dryden contracted the Palamon of Chaucer.

The world possesses as yet only two epic poems, which delight alike in every country, in every language, in every age: the Iliad and the Jerusalem Delivered. Virgil but feebly pleases those who can recur to Virgil's sources: he is, with many readers, the substitute; with none the companion, to Homer. Milton, Camoens, Klopstock, are classics only in their

native land. Ariosto's is a book of tales, full of pleasant passages, but without drift or wholeness of design: all is episode. The action of the Oberon wants grandeur; the characters are few and not heroic: yet it approaches nearer to the idea of a European and consistent classic, than any other narrative poem composed since Tasso's. 'The epopœïa, in its highest sense,' says the critic Sulzer, 'ought to have (1) unity of action, and (2) majesty of action; (3) it should adhere to the epic in contradistinction to the historic and to the dramatic method of delineation; (4) the leading persons and actions should be prominently pourtrayed; and (5) it should preserve a very pathetic but not wholly enthusiastic tone of narration. Every poem which has these requisites deserves the name of epopœïa.'

This name will assuredly not be denied to the Messiah of Klopstock; but it may better be discussed in what degree it meets the preconceptions of the critic, after a concise analysis, than while the reader is wholly a stranger perhaps to the nature and splendour of its contents. The opening has thus been translated into Latin by the celebrated Lessing.

'Quam sub carne Deus lustrans terrena novavit
Crimine depressis, cane, mens æterna, salutem,
Infelicis Adæ generi dum fœderis icti
Sanguine reclusit fontem cœlestis amoris.
Hoc fatum æterni. Frustra se opponere tentat
Divinæ proli Satanas: Judæaque frustra
Nititur. Est aggressus opus, totumque peregit.

'Ast, quacunque pates, soli res cognita Jovæ,
Quæ jam mersa latet tenebris, arcesne poësin?
Hanc in secessu amoto rumore loquaci
Oranti, omnicreans Flamen, mihi redde sacratam!
Hanc, plenam igne pio, mansuris viribus auge,
Et mihi siste deam, tua quæ vestigia carpat!
Hanc latebris gaudens, qua tu petis ima Jehovæ,
Armet, scrutator Flamen, sapientia vivax!
Ut mihi pandantur nebulis arcana remotis,
Messiam ut dicar digno celebrare volatu.

'Qui vos nobilitat, miseri, si nôstis honorem,
Dum terras adiit salvatum conditor orbis,
Tendite vati animos. Huc tendite, parva caterva
Nobilium! Dulci queis non est carior alter
Fratre Deo, placido vultu quos læta sonantes
Opprimet usque animis revolutus terminus ævi,
Hymnum audite meum! Vobis sacra vita sit Hymnus!

'Haud procul urbe sacrâ, quæ se caligine fœdans
Quassabat stupido delectus calce coronam,
Quondam sede Dei, sanctorum matre parentum,
Sacrilegis fusi manibus nunc sanguinis ara,
Haud procul hac, sese Messias plebe removit,
Tunc cultrice quidem, sed non pietatis honore,

Quem sine labe videt cordis penetralia scrutans,
Intrat secessus. Hic gressibus obvia turba
Substernit palmas! illic Hosanna resultat!
Frustra. Rex titulo, nec rex cognoscitur ulli,
Nec, quod vibratum verbum patris ore benigno
Certa salus aderat, tenebris sentitur operto.
Labitur ipse Deus cœlo. Pollentia verba,
Denuo "claratus clarabitur!" æthere missa,
Integra præsentis Jovæ documenta ministrant.
Ast qui te capiat, Numen, mens sordida spectans?
Hæc inter propius Jesus accedere patri,
Qui populo iratus, demissa voce per auras
Nequicquam attonito, superas remearet ad oras,
Divinam mentem nullo cogente novatum,
Terrigenas, caram gentem, sibi morte piandi.

'Auroram versus sanctam supereminet urbem
Mons, qui culminibus divinum sæpe patronum
Condiderat, veluti templi penetralibus imis,
Sub patris aspectu nocturna silentia longis
Ducentem precibus. Montem contendit in illum;
Nec comes ire negat vatum monumenta Joannes
Visurus, placidam divini imitator amici
Ut noctem sacris orans duraret in antris.
Illinc Messias superat fastigia. Flamma
Protinus en cinctum! veniens de monte Moria
Quæ placabat adhuc, usti sub imagine, patrem,
Spargit oliva gelu circum, dum mollior aura
Ora, velut Jovam prodenti murmure, lambit.
Messiæ famulans aulæ cœlestis alumnus,
Æthereis dictus Gabriel, sub tegmine cedri
Halantis cessans voluit secum ipse salutem
Instauratam orbi cœlique tropæa, redemptor
Obvius ut patri tacito pede præterit illum.
Speratum Gabriel non nescit surgere tempus;
Obstupet, exultat, suavis vox excidit ore:

'Num, divine, patri supplex elidere somnum
Gaudes, an fessis mulcentem admittere membris?
Ibo immortali capiti, sis, strata paratum.
En viridans proles cedri sua brachia tendit,
Ambrosiusque frutex tendit. Propullulat imo
Monte silens muscus vatum monumenta pererrans.
Hic, divine, tibi, concedas, strato parabo.
Instantes operi quis languor colligat artus!
Quo mortale genus tolerans dignaris amore!

'Dixit. Ad hunc Jesus clementia lumina torquet,
Stans gravis in summo montis pulsantis Olympum.
Hic Deus. Hic orat. Terris jam magnus ab imis
Auditur clangor, volventes infima plausus
Antra strepunt, pulsu vocis commota potentis.
Haud vocis quæ dira polis trepidantibus, igne

Nubibus abrepto tonitrusque fragore, precatur;
Sed blandæ illius, quæ nil nisi spirat amorem,
Quâ telluri olim paradisi forma redibit.
Circuitu nigrant per amœna crepuscula colles,
Non secus ac hilares hortus jam cingat Eoüs.
Quæ Jesus, altâ tantum vi numinis ipse
Atque sator penetrant. Homini datur istâ referre.

'Tandem, summe parens, lux fœderis atque salutis
Advenit: æternum sacra lux majoribus orsis,
Orso ipso primo, socia quod prole patrâsti,
Surgens, illa mihi radiis resplendet iisdem,
Queis olim vastam seriem penetrantibus ævi
Resplendens avidis oculis prærepta placebat.
Primâ labe vias obstructi pandere cœli,
Tunc tribus unus erat, quod nôsti, fervor amoris.
Regnantes per inane silens nudumque creatis,
Pulsi ardore sacro, quod nondum traxerat auras,
Sede genus celsâ contemplabamur egenum.
Heu miseras gentes! Heu quondam morte carentem
Effigiem nostri, nunc cuncto crimine fœdam!
Vidi infelices! Vidisti me lacrymantem!
Tunc tu: Rursum homines formemus imagine divâ!
Sanguinis hinc natum est fœdus penetrabile nulli,
Et typum ad æternum repetenda creatio mundi.
Scis, divine sator, testantur sidera cœli,
Huic operi immenso quoties ego sponte dicatus
Flagrârim numen miseris involvere membris;
Heu! quoties, tellus, te multo sidere mixtam
Spectavi exultans! Et tu sacra terra Canæa,
In clivo quoties fusuro sanguine sacri
Fœderis humenti, rorantia lumina fixi!
Nunc quæ pertentant animum mihi dulce trementem
Gaudia!'

The introduction, or annunciation, of an epic poem usually consists of an exposition and an invocation: the simpler it is—the less attention it solicits—the humbler an expectation it raises—the better. Had Klopstock's annunciation contained the first seven lines only, it would have possessed these requisites. His exposition of the subject is tolerably neat, and sufficiently full: but if he chose to invoke only his 'immortal soul,' he should not have talked, in other subsequent addresses to his inspiring dæmon, of the Muse of Sion. The long apology to the Holy Ghost for the undertaking, and the homiletic adjuration to his audience to *sing the eternal son by a godly life*, are superfluous and flat.

Of Klopstock's first book the most prominent scene is the oath, which Jehovah and Jesus administer to each other on mount Moria, to perform and accept the atonement. Its effect is thus described:

'While spake the Eternals
Thrill'd thro' nature an awful earthquake. Souls, that had never
Known the dawning of thought, now started, and felt for the first time.
Shudders and trembling of heart assail'd each seraph; his bright orb,
Hush'd as the earth when tempests are nigh, beside him was pausing.
But in the souls of future Christians vibrated transports,
Sweet foretastes of immortal existence. Foolish against God
Aught to have plann'd or done, and alone yet alive to despondence,
Fell from their thrones in the fiery abysses, the Spirits of evil;
Rocks broke loose from the smouldering caverns, and fell on the falling:
Howlings of woe, far-thundering crashes, resounded thro' hell's vaults.'

This passage is versified in Klopstock's own metre: he substitutes at will trochees to spondees throughout his hexameters; and it is an epitome of his powers and his failings. The idea of all worlds in the universe stopping on their axles, to the alarm of the directing seraphs, is the insuperable of sublimity. Had this grand thought been presented by itself in simple singleness, it would have compelled a pause of awe. It would have seemed to bear that relation to the universal God, which the Olympus bears to the Greek Jupiter; and the passage might have challenged comparison with the nod of Jove in the first book of the Iliad. But of all the other imaginable effects which present themselves to the mind of Klopstock, he cannot refrain from recording any one, even the childish mysticism of dating the new birth of souls unborn; although, as it excites no picture in the mind, it was every way unfit for the purposes of the poet. The frontispiece to the third volume represents this interview of the first and second persons of the Trinity.

The second canto opens with a purposeless dialogue between Adam and Eve. Next occurs a possession; in which Samma, the insane, or demoniac, person, dashes to pieces against a rock his young son. Jesus comes by, exorcises and banishes to hell the evil spirit, who turns out to be Satan himself. This episode contains pathetic passages; such is the tender lamentation of Joel, such is the horrid death of Benoni: but it is too tragical for the occasion. Jesus, by curing the possessed man, without raising to life the unfortunate boy, leaves an imperfect impression of benevolence; and appears, from the whole dialogue, to have more at heart the conflict with Satan than the service to man.

Satan's arrival in hell, his reception there, the assembly of the fallen angels, the resolution to effect the death of God in the person of Jesus, the protest of Abbadona, and the dispatch of Satan and Adramelech on the impious errand, constitute the

first truly epic scene. It is worthy of the rival of Milton, and would, no doubt, have formed the incipient scene, had not Milton already begun with a council of devils. The volcanic landscape of Klopstock's hell is wisely confined to natural appearances: he builds no hall of fireworks, nor compresses the inherent colossality of his devils; but he aggrandises the nature of the surrounding scenery to their dimensions. The eruption of a volcano announces the return of Satan (whose arrival is copied from Milton's tenth book), and convenes the inmates of the abyss:

'Like huge islands uptorn from their deep seats,
Came loud-rushing, resistless, the princes of darkness to Satan;
Countless as billows advancing to burst on a mountainous sea-shore--
Follow'd the rabble of spirits in thousands of thousands successive.
Stalking, they sang of their deeds to endless infamy sentenc'd,
Proudly striking their splitten, by thunder splitten, and hoarse harps,
Now dishallow'd and vocal to death-tones only. So mingle
Yells from the slaughter-field, where perish and murder the wicked,
Scatter'd abroad by the north-winds, roaring that ride in the midnight:
Echo hears, and aloud more wildly rebellows the bellow.'

This description is good, except the penultimate line. Why should north-winds, rather than south-winds, scatter the din of battle? The winds of midnight are of all others least likely to scatter it. But where stimulant ideas are excited, poets often forget to consider whether they naturally associate and belong to the place assigned them. If Klopstock's theatre surpass, his speeches fall short of Milton's: they abound less with arguments and maxims; more with flights of eloquence and writhings of emotion. They describe well the enkindled mind of the speakers; but they want drift, tendency to attain an end, and rather resemble soliloquies than addresses. Satan's speech is too expanded; the ironical narrative of Christ's infancy, however, is well placed: Adramelech's speech has been enfeebled in this final edition; the original blasphemy of it Klopstock could not abide even in his devil: Abbadona's speech contains much fortunate heroic parody.

The third book introduces Jesus and the twelve disciples at the foot of a mountain, surrounded by their several guardian angels. Selia, a seraph, drops abruptly from the sun, and asks from these angels a delineation of their respective wards. This affords an opportunity of offering a description of their various characters; an idea apparently drawn from that of the Grecian chiefs, given by Helen to Priam, on the tower of the Scæan gate. But how artificially is the imitation introduced, and how tediously executed! These are not the physical creations of a

poet, visible, audible, and active, but the moral portraits of a historian who sums up the characters he is interring.

The approach of the tempter to Judas Iscariot is illustrated by a simile of exquisite finish and beauty:

'So at the midnight hour draws nigh to the slumbering city
Pestilence. Couch'd on his broad-spread wings lurks under the rampart
Death, bale-breathing. As yet unalarm'd the inhabitants wander;
Close to his nightly lamp the sage yet watches; and high friends,
Over wine not unhallow'd, in shelter of odorous bowers,
Talk of the soul and of friendship, and weigh their immortal duration.
But too soon shall frightful Death, in a day of affliction,
Pouncing, over them spread; in a day of moaning and anguish:
When, with wringing of hands, the bride for the bridegroom loud wails—
When, now of all her children bereft, the desperate mother
Furious curses the day on which she bore, and was born—when
Weary, with hollower eye, amid the carcases, totter
Even the buriers. Till the sent death-angel, descending
Thoughtful on thunder-clouds, beholds all lonesome and silent,
Gazes the wide desolation, and long broods over the graves, fixt.'

These lines, particularly those comprehended between—*as yet unalarm'd the inhabitants wander*, and *amid the carcases totter even the buriers*—form a most striking and pathetic picture of the distress resulting from a pestilence: but, as they are introduced by the *allegoric* personifications of Death and Plague, they ought not to be terminated by the *mythologic* personification of an angel of death: the machinery should have been consistent. Nor ought the main figure of a simile to resemble so nearly the object of comparison, as an angel of death resembles Satan.

The fourth book convenes the Sanhedrim; in which Caiaphas the high-priest, and Philo a pharisee, press for apprehending Jesus, but Nicodemus and Gamaliel for tolerating him. Judas is finally introduced, and his testimony purchased by the prevailing party. This scene is, we think, the finest in the whole work: it has dignity, purpose, struggle, warmth, and nature. The orations have loftiness, variety, and force; the men are strongly impassioned and characteristically discriminated; and the whole transaction strictly belongs to the main business of the poem.

It is succeeded by the insipid episodical Platonic love-story of Cidli and Semida; and by the Passover, during which Jesus instituted a supper commemorative of his mission. This farewell meal abounds with tenderly pathetic circumstances; and the whole book is bespangled with many admirable similies: the exclusive daring of Philo is nobly compared:

‹ So when on mountains unclimb'd encamps tremendous a nigh storm,
One of the black huge clouds, most arm'd for destroying, advances
Bulging alone: while others but seise on the tops of the cedars,
This from the east to the west shall enkindle centennial forests,
Fire the haughtily-towering league-long cities of monarchs,
Burying homes of men in ashes and ruin, with thund'rings
Thousandfold.'

German hexameters rendered word for word seldom slide into English so well as these.

With the fifth book is introduced the visit of Omnipresence to Christ in the garden, his agony and bloody sweat. The journey of the Almighty is announced by *ten-thousanders* (so Klopstock calls the thunders which are heard at his setting off); and is measured by sun-miles, the distance from sun to sun. The inhabitants of the star Adamida see the godhead passing by. This star and our earth are twin planets, made at one time, and stocked at one time with similar Adams and Eves. In Adamida the forbidden fruit has not been gathered: it is already peopled brimfull with immortal men, women, and children, whose paradisial plenty, poetic piety, and patriarchal pleasures, are elegantly depicted. Criticism willingly winks at the inconsistencies, in favour of the attractions of this description of Eden retained. Abbadona, a penitent fallen-angel, who comes to behold the agony, although an episodical, is an interesting personage: he is always the most welcome of the supernatural beings. It was this worship of Christ by Abbadona, which Angelica Kauffman selected for the subject of the picture she painted and presented to Klopstock in token of her admiration.

The fourth volume opens with the sixth book of the Messiah, in which the arrestation of Jesus takes place. The apparition of a death-angel to Philo, when he threatens the capital punishment of Jesus, with the words—‹ I appoint to meet thee in the valley of Benhinnon; there shalt thou see my face again'—is a well-projected parody of the genius appearing to Brutus; but it is not fortunately executed. It wants, like almost every transplantation of Klopstock's, conciseness, simple grandeur, and paucity of impressive ornaments. Too much is said by the angel; too many things about him are described; nor is the second appearance better managed in the thirteenth canto.

The seventh book narrates the penitence and suicide of Judas, tragically and sublimely. The interference of Portia, the wife of Pilate, at the solicitation of Mary, the mother of Jesus, to obtain the release of the son, is conducted with nobleness, tenderness, and propriety. ‹ The mother of the Uncreated' displays ‹ a loftiness admired even by angels.' The

scourging, the crowning with thorns, and the sortition of the garments, are hurried over with prudent rapidity.

In the eighth book the crucifixion is effected. An eclipse—produced by the miraculous interposition of the star Adamida, which Uriel is ordered to guide between the sun and the earth—gives rise to a celebrated description:

———'Earth grew still at the sinking twilight; the twilight
Gloomier; stiller the earth. Broad ghastly shadows, with pale gleams
Streak'd more dimly and more, flow'd troublous over the mountains.
Dumb withdrew the fowls of heav'n to the depths of the forest;
Beasts of the field stole fearful to hide in the loneliest caverns;
Even the worm slunk down. In the air reign'd death-like silence.
Man, slow-breathing, look'd at the sky. The gathering darkness
Now was night. The star stood still (so Uriel guided),
Quenching the sun-light wholly. In horribly visible midnight
Veil'd were the world's wide fields. Sound was not. But Jesus
Hung on the cross, mute: mixt with his blood slow trickled the death-sweat.
Struck as with judgements of God earth lay. More struck to the inmost,
Stands not a friend by the corse of his far hence early departed
Friend: nor the man, that feels in its wholeness the loss of the noble,
Over the patriot's urn, who leaves unended a great deed;
Long unmoving he hangs on the holy ruin, and weeps not—
Shudders of anguish seise him at once. So broke on a sudden
Earth from its stillness, and quak'd. And with it Golgotha too quak'd
Up to the crosses summit. Now flow'd from the wounds of the victim
Faster the life everlasting, the streaming blood of atonement.
When the night-wrapt cross, with Golgotha, quak'd—overshadow'd
Deeper blackness the temple, and thee, O Jerusalem. Angels
Even beheld now first their pure light fade into evening.'

Of this passage, which a French writer not unaptly compares with the mystical sublimity of the Mahabharat, the finest portion is surely the episodical simile—the patriot mourning over a hero's urn. This sketch is wondrously beautiful; especially the

'Long unmoving he hangs on the holy ruin, and weeps not;
Shudders of anguish seise him at once.'

It is full of all that fine feeling for which Klopstock is pre-eminent: but it is misplaced. As a simile, it resembles too little the object of comparison; and, as a decoration, it mars the contiguous matter. The feelings of the heart are more stimulant than the scenery of nature: we forget the darkness,

which ought to be the object of attention, for this patriot mourning over a hero's urn. Here, the final delineation cannot be eclipsed: but if European religion should one day be appreciated at Benares by this poem, the divine sufferer himself might not appear so interesting a figure, as this patriot mourning over the hero's urn. Thus Poussin, after completing a classical landscape, often detaches attention from the prospect by some pathetic groupe in the foreground.

The ninth and tenth books consist of disjoined anecdotes of men and spirits, who come to view the crucifixion. Abbadona's approach in the disguise of an angel of light is borrowed from Satan's visit to Uriel, in Milton, and was worth borrowing. On the whole, these two books, and especially the latter, have as few prominent beauties of style as of conception. These beauties terminate when Jesus 'bowed his head and died.'

The fifth volume commences with the eleventh book of the Messiah; in which the mystical Christ separates from the dead body of Jesus, and hovers into the holy of holies. The veil of the temple rends; an earthquake is felt; and many bodies of the saints, which slept, arise. Not only crowds of individuals, who partake this select resurrection, are separately enumerated; but the whole process of revivification is repeatedly described with fatiguinguniformity: it is detailed with most elegance in the following instance:

'While yet Rachel spake, arose at her feet from the still grave
Softly aspiring a cloud, such as roses inchalice, an odour
As of a vernal bower, that scatters the snow of its blossoms.
Rachel's glory illumin'd the swimming vapour with lustre,
Golden and bright, as on morning-clouds are the fringes of sunshine.
Curious follow her glances the heaving mist; she beholds it
Hovering, shapeless as yet: it ascends, sinks, glitters, approaches
Nearer and nearer. She thinks on the ever-changeful creation,
Aye to remain unfathom'd in small as in great;—nor imagines
Yet how nearly akin is the floating radiant cloudlet,
Nor into what thy voice, Atoner, is soon to transform it.
Sudden the word Omnipotent sounds. Her angel is present.
Rachel swoons—she seems into tears of ecstasy melting,
Flowing adown some shadowy valley, or airily floating
Over a bank of flowers to pause, and awake on the fragrance
Newly created. At last she awakens indeed, and is conscious
Now that her soul has receiv'd its immortal and glorified body,
Heavenward gazes enraptur'd, and thanks the giver of life, God.'

The subsequent ejaculation, or hymn, is by no means comparable with this beautiful introduction. Joseph and Benjamin meet, and exult in an affectionate dialogue. The three martyrs of the fiery furnace, Azariah, Misael, and Hananiah, arise together. The resurrection of Isaiah, of Job, succeeds,

but without giving rise to songs of praise worthy of such bards.

The scene then reverts to the place of crucifixion. The dead body of Jesus is pierced by the centurion. The thief, on receiving the death-blow, passes into a state of beatitude. Moses, and other spirits of the mighty dead, visit Calvary.

The burial of Jesus is contained in the twelfth book. Its tediousness is seldom relieved by eminent passages; yet a graceful sketch is given of the angel Chebar. The grief of the Saviour's mother is neither well shown nor well veiled. Klopstock's attempt at a concentration of pathos into a single exclamation, about *the bloody crown*, is quite unsuccessful; it has nothing of the *Ventrem feri* of Agrippina, or the *So I am* of Cordelia, or the *Ist Hermann todt?* of his own Thusnelda. The filial tenderness of Jesus in recommending, while on the cross, to his beloved disciple the care of his parent, in the all-expressive and affectionate words *Behold thy mother*, had been narrated in the ninth book by Klopstock, with the moving simplicity of the gospel. Mary has now come to the sepulchre.

'She wrung her hands, and tottered and fell to the earth. They held her as they could, and sunk with her.'

They raise her up. She turns on John the red dim eye. *Behold thy mother!* were the words she should have uttered, to recall that parting with her dying son, and to mark the impotence of consolation in woe like her woe. Grief ever dwells on the last words of its object.

This is bold criticism—to suggest amendments in a Klopstock, and where the delineation of feeling is concerned. You, poets of sensibility! who kiss in tears the pages of the Messiah, and pray to Genius for such inspirations, pronounce, if it be rash.

The thirteenth book is filled with visits of pilgrimage, made at the holy cross and at the holy sepulchre by the celestial loiterers, the angels, patriarchs, and prophets. A hymn in dialogue, sung by Isaiah and Daniel, arouses and disappoints expectation. The moment of the resurrection—whether it be ill-prepared, whether the profusion of antecedent miracles diminishes its relative impression, whether it be described with a too rapid or promiscuous circumstantiality—does not excite so much surprise and joy as in the simple records of the Gospel.

The fourteenth book displays the astonishment of Mary Magdalen and different disciples on finding the sepulchre empty, and details the progressive revelation of the resurrection. Probably the often-quoted interview with Cleophas is the best part of this book, as it was highly valued by the poet himself. Much deference is always due to the opinion of an author concerning

his own compositions: he may over-rate the whole: but the relative excellence of the parts he is peculiarly likely to indicate with precise justice.

Apparitions of the re-vivified abound in the fifteenth division: it forms a dull collection of incoherent legendary anecdotes. The spiritual eclogue between Eve and the mother of Christ is peculiarly infantine. In the story of the seven sons martyred by Antiochus Epiphanes, a speech of their mother commands admiration, by the surprising turn of its forceful pathos.

The sixth volume unfolds a new society of spirits—those dead since the atonement. Anecdotes, and again anecdotes, fill the whole sixteenth book, which has neither progression, nor business, nor purpose. Souls come, as the poet himself says,

'—— now thick-rushing from the clouds, now drizzling.'

Antediluvians are delivered from purgatory in the seventeenth; which also includes conversations of the friends of Jesus in the garden of Lazarus.

In the eighteenth and nineteenth cantos the flagging wings of the poet are again exerted. Adam beholds, in dream, the last judgement, a process improperly begun before. There is some boldness of fancy in the decoration, some vigour of language in the description, of these visionary scenes. The pardon of Abbadona is read with eager joy. Yet too many individual cases are tried; almost all uncohering and episodical, disconnected with each other, or with the reward and punishment of the persons of the epopœïa. In Milton's vision of Adam, the representations are selected with more discretion, although tricked out with less pageantry. To this prophetic intervention succeed the apparitions of Christ in Galilee; and to them the ascension.

Hosannas, sung by successive festoons of angels at every soar of the interminable ascension, occupy the whole twentieth and concluding book. Even manna tires at last; and of these hallelujahs there are so many, that one would suppose the author had contracted for editing the whole psalter of the cherubs. The hymns are composed in various lyric metres: they are too carefully selected from the Jewish prophets, as they contain accounts of the plagues of Egypt, and the taking of Babylon, which have not even a mystical connexion with the present topic. They are seldom intersected by descriptive passages. We cannot but wish for a few of the picturesque, aërial, playful, angelic groupes of Ceva:

' Strepit æthere aperto
Læta phalanx, pennisque supervolat, arvaque inumbrat:
Pars florum manibus plenis effundere nimbos
—— alba super velamina: pars pedes ire:
Ille equitat croceas nubes, hic cruribus exit
E mediis nebulis, hic summis prominet alis:
Mille alii variis nectuntur in aëre nodis.'

At length Christ is seated at the right hand of the Father.

I. The plan of the Messiah was evidently not struck out at a single effort; it is all a picemeal soldering, instead of having been melted in one cast; and was printed as it was written, five books at a time, after intervals of years. Hence the fable wants proportion, cohesion, interest, and unity. Where there is no wholeness, there can be no care for the one great end. Nor does all the topical application of the poet overcome this constitutional imperfection of his work. The crucifixion, and the resurrection, ought to be the focuses of expectation, the centres of attraction, along the whole orbit of his cometary course: but we lose sight of them, for a galaxy of minute anecdotes, and a zodiac of mythological apparitions. What the action wants of extent as to time, the poet has endeavoured to supply by extent as to space, and beckons spectators from every cranny of the universe. He seems aloof and adrift in a crowded atmosphere of spirits and angels, where every little groupe is discoursing, and occasionally veers to look at the crucifixion going on: but instead of selecting the mightier business for record, he thinks every character in the throng worth describing, and gets bewildered in the infinitude of his task. No epopœia exists, from which so many passages and personages could be struck out without mutilation. Distracted by this multiplicity of subordinate objects, the curiosity excited concerning each is inconsiderable. That headlong participation in the pursuits of the heroes, which vociferates with Hector for fire, is nowhere felt by the reader of the Messiah.

Every secondary incident should have found a place only in as much as it tended to advance, or retard, or influence, the grand catastrophe. An anxiety about the chief business of the poem would thus have been inspired and maintained. As it is, the parts withdraw attention from the whole: we see not the forest for the trees. Instead of bearing down on the point for which he is bound, and sailing with full canvass toward his main destination, Klopstock is continually veering. Beautiful or sublime as the islands and rocks may be which he thus brings into view, they indemnify not for his forgetting the voyage. We as willingly begin with the second book as with the first: as willingly stop after the eighth canto as after the tenth. The multiplicity of pietistic rhapsodies would weary even Saint Theresa. The thousand and one episodes of the second half of the poem have interrupted many a reader, and one translator (Mr. Collier too), in his determination to travel to the end. The Calvary of Cumberland, as well as the Christiad of Vida, has more neatness and roundness of fable, more simplicity and drift of plot, more apparent unity of

action.—There is, also, a Spanish Christiad, by Diego de Hojeda; but it does not merit peculiar criticism.

II. In majesty of action, it has been contended by the German critics, the Messiah excels all past, all possible epopœias. Yet, perhaps, it is neither so natural, nor so just, to estimate the greatness of a deed by the rank of the personages, or the importance of the interests involved, as by the degree of passionate and intellectual effort called forth. If the actors in this hierodrama were all gods, their task might be incommensurate with their powers; and it would then appear to want majesty. Milton's war of the angels is, for this reason, less grand than a battle of Homer's men. The siege of Leyden, and the rebellion of North America, decided important interests of the human race: still, the characters employed being in every-day nature, the interest excited by them is too feeble for the poet's end. The capture of Jerusalem was a more important event than the skirmishes before Troy; but the personages engaged not being of so heroic a mould in Tasso as in Homer, the action of the Iliad is held to be the more majestic. In short, for the action of a poem to be great, its heroes must be great men; and these can only be created by their peers.

Let the philosopher weigh deeds by their consequences, and be as content to attain his ends with an army of dwarfs, as with a host of giants. The poet must choose the latter process, and single out, for exclusive conspicuity, the leaders and chieftains of his crowd. By the gifts of nature—strength of body and strength of mind—his heroes must prevail: if magic or mysticism be to cut the knot for them, assuredly they will disappoint. Homer's divinities, although they adorn and aggrandise, do not in reality influence the action of the Iliad; there is always a quantity of human effort at work, equal to the imputed effect on human affairs. But in Klopstock almost every effect is without an adequate cause; mysterious decrees of the hero in one capacity ordain his passive task in another; and we are tempted to inquire whether he want the sense, the power, or the will, to release his favourite souls from purgatory, without this apparently needless parade of painful crucifixion. Indeed, one fault or misfortune of Klopstock is his hyperorthodoxy. Those doctrines of the theologists, which wander furthest from common and natural sense, are precisely the ideas which he most delights to embody, and officiously to present in all the palpability of his poetic sculpture. The identity of different persons of the Godhead, the pre-existence of the unborn, the migrations of omnipresence, are scarcely marvellous enough for his transubstantiating fancy. His very luxury consists in

> 'Explaining how perfection suffered pain,
> Almighty languish'd, and Eternal died;
> How by his victor victim Death was slain,
> And earth profan'd, yet bless'd, with deicide.'

By endeavouring to sublimate his Jesus into a Jehovah, he unhumanises the most lovely of characters, and greatly lessens the sympathy, the personal attachment, the impassioned adherence, which a being more like ourselves might have inspired. The God man of Klopstock thus deprived of his humanity, is in point of pity, a loser: the temptation, the agony, the crucifixion, are no burthens to omnipotence: the resurrection no miracle, no triumph, no recompense.

The attempt to elevate other characters into fit companions for the Omniscient, produces on all the disciples a similar uninteresting effect: exalted above the pitch of human nature, they insensibly become aliens to our regard. They act and speak rather as the puppets of cherubim and seraphim, than as living, feeling, irritable sons of clay. Klopstock has been more successful in delineating the manners of Philo, Caiaphas, Pilate, and the other enemies of Jesus, than in pourtraying those of the disciples. His fancy tends, exclusively, to the heroic; and heroic manners are better suited to the Pharisee, the high priest, and the governor, than to the honest Galilæan fishermen. We lament that the poet has not introduced Paul among the enemies of Jesus: to have sown the seeds of his conversion would have excited interest.

III. Klopstock does not adhere with severity to one method of delineation; he frequently deserts the epic for the dramatic form, and, instead of introducing his speeches narratively, prefixes initials, merely, to the alterations of the dialogue. Indeed, those short speeches which abound in the Messiah could not have been employed at all, if always ushered in with a whole hexameter, like Homer's

Him thus answer'd again the king of men, Agamemnon.

Yet this licence has not conferred vivacity, because the speeches are mostly contemplative, not active; the effusions of bystanders, not the declarations of agents. We learn every body's opinion of what is going on, but that of the concerned. The sentiments of the personages, although often superfluous and unmotived, are, however, strictly appropriate: they have moral and local aptness; they wear the guise of the person and the country. No flower of Hebrew origin escapes the preserving care of Klopstock; but he never offends, as Milton sometimes does, by a misplaced paganism of imagery and illustration. Whatever he transplants loses wholly its raciness; yet this very precaution excludes some sources of variety. And he is too apt to loiter over his amendments, until he forgets the motive for undertaking them. In completing a picture for a simile, he will overshade the point of comparison, so that his ornaments resemble arabesques—the arabesques of Raphael, in-

deed—one cannot guess, at the branching point, in what the volute is to terminate. Sulzer is, perhaps, too anxious for the established formalities of manner: he warns his poet against sinking into the historical style: the attempt to narrate every thing splendidly is not less dangerous. In a long work, things must be related, which, although necessary to the story, are not adapted to interest. It is better to bury such parts in a plain shroud, than, by drawing attention, to secure disappointment: it is better to be, in such places, concisely historic than trailingly epic. The readers of the Messiah are always kept on the stretch: with a back-ground more modest, the radiant passages would have acquired a bolder relief. An innovation against which Sulzer forgot to warn, and which Klopstock hazards with good effect, is the interruption of hexameter uniformity, by the introduction of lyric metres, where hymns of the angels occur.

In the art of wording, Klopstock is no mean proficient. His epithets are chosen judiciously: they are often new, always impressive, not idle or too frequent, and usually adapted not merely to the substantive in general, but to the peculiar point of view in which it then attracts notice; so that they are what the Germans call *hitting* epithets, in contradistinction to such as miss their aim;—to use an analogous idiom, they all *tell*. Nor is his command and selection of phrase inferior to that of single words; but he often misapplies his opulence, and prodigally squanders an exquisite passage on the decoration of an insignificant episode.

Superfluity is, indeed, the leading character of his style. He appears to consider a liberal prolixity as the most radiant proof of genius, and to disdain any of the self-denying calculated retrenchments of taste. What Jeremy Taylor was in homiletic eloquence, Klopstock is in epic poetry. Both have expanded into a great book the life of Christ. Both delight alike in the ecstasies of piety, and the marvels of mysticism; they are continually ascending from the ground of fact into the pleroma of hypothesis, extolling the simplest sentiments to rhapsodies of inspiration, and consecrating the veriest accidents into primordial dispensations and mysteries of Providence. Both indulge a fickle, abrupt, interstitial style, which betrays every repose of the pen. Layers of affecting plainness and affected bombast, of scholastic jargon and oriental sensualisation, succeed each other without blending. Yet to both belong tongues of angels. Their words are sweet as manna, pleasant as nard, luxuriant as the bowers of Eden. But they pluck where they should cull. From their basketfuls of every-hued iris, roses, and jasmine, might have been woven a garland for hovering seraphs to wave in triumph over their hero. They prefer to scatter the indiscriminate plenty beneath his foot-fall. Bishop

Taylor is, indeed, one of the English writers who has most contributed to tinge the mind of Klopstock: Milton, Young, and, if we mistake not, Mrs. Rowe's Letters from the Dead to the Living, are also of the number; but it is not always as interesting, as it may be meritorious, to track this enthusiastic writer in his own snow.

IV. It is not easy to separate, or rather we have not abstained from confounding, observations on the characters of this epopœïa, with those which, according to Sulzer's imprecise plan of analysis, ought merely to have respected the majesty of its action. What can we now add? That human beings are most interesting when they are most human; that, as the restraints and artifices of education, in private life, form praiseworthy characters, which, while they extort admiration, elude sympathy; so the hyperboles of poetic idealisation usually terminate in portraying faultless monsters, which one is surprised not to fancy, without being surprised into fancying. Surely the disciples and their master might have been busied in a manner to render the plot of the sanhedrim against their safety an object of greater solicitude and odium. The author of the Odyssey would have described, in picturesque detail, those familiar patriarchal employments of the Galileans, which no native Sannazarius had painted, their unaffected manners, their easy hospitality, their generous industry, their sweet equality. Knowing that a hero is still great in the cottage of a swineherd, he would not have feared to involve his personages in the humble every-day business of life, to repeat their table-talk, to introduce their domestic distresses, and to make us acquainted with their personal peculiarities and foibles. He would thus have founded a strong anxiety for their safety. Magdalen, a saint so feelingly worshipped by the southern sects of the Christian world, is scarcely heeded in the Messiah:—only on the superhuman beings is attention suffered to repose. Those characters which, like Philo's, are prominently drawn, soon cease to mingle in the action: those which, like the disciples, continue in the action, are not prominently drawn.

V. But if, from such general animadversion on the plan and manners, we turn to a particular examination of the perpetual beauties of style and composition, to whom may not Klopstock confidently be compared? There is usually a wide-winged colossal sublimity in his imagery, which outsoars all precedent, which is worthy of Young, now that he is expanded into a seraph. There is often a tenderness yet a poignancy in the pathos, which reminds us of Euripides, and recalls to us Tacitus. There is, at times, a fullness of expression, a polish and a force of diction, as if obtained by the joint use of Tasso's file and Milton's hammer. But short efforts suit Klopstock best. He darts too high to fly long. His lyric, therefore, surpass

his epic undertakings. In the perfection of minute parts he especially excels. Produce his comparisons, and Aikin will tremble for the similes of Milton—his descriptions, and Delille will question the inimitability of Virgil—his lyric passages, and Lowth might weigh them against the reliques of Isaiah. The bishop, however, would find him wanting; for those odes of Klopstock, which really approach the best Hebrew remains, do not form parts of the Messiah. And, after all, what are fine passages, and beauties of detail—numerous and intense as they may be? Miniatures at best—miniatures by Van der Werff, which to the grace and beauty of the Italian unite the truth and finish of the Flemish school: but they must not be hung against the walls of the Sixtine chapel. We want to view the Last Judgement of Michael Angelo—away with such rabbit's-hair pencilling! whereas the pictures of Milton are the frescoes of that wall.

From the twenty thousand lines, of which the Messiah consists, a prudent author would have expunged about one half, for feebleness, repetition, or irrelevance: so that the mass of excellent composition, which is chiefly to be sought between the second and eighth cantos, does not exceed that of the Paradise Lost, supposing it curtailed in like manner of what the critics censure for extravagance, ignobleness, or pedantry; such as Satan's journey, the angelic war, Michael's narrative, and other thinly scattered passages, which may collectively amount to one sixth of the whole. Poetry, like ore, is estimated not by the coarseness, but by the proportion of its alloy; and is never valued for its bulk but for its richness. If Milton, therefore, contain about one sixth, and Klopstock one half of dross, the latter is the inferior specimen.

Some German critics have called Milton the Homer, and Klopstock the Virgil, of modern religion. The comparison will not bear a very close inspection. Homer is unquestionably the greatest genius that ever undertook epic poetry: but he is not the polished artist. His observation is ubiquitary; his invention is unprecedented and inexhaustible; his style is omnipotent; but it is unambitious, garrulous, and at times slovenly, rising and sinking with his subject. He resembles those shapely human bodies, that grow up in the ruder stages of society—which have every exertion at command, combining the strength of Hercules and the swiftness of Hermes—but which, when unmoved by passion, spread in listless indolence. Virgil, with very inferior talent, exerts a greater degree of art; his whole capital of idea is borrowed; he is entirely the poet of precedent, an industrious gleaning translator. His style is level, neat, and elaborate, never precipitous, never low. He resembles his contemporary Pylades the dancer, who only showed himself in attitudes worthy of Apollo; who, by trained dex-

terity, could imitate with applause the gait of force or speed, but without possessing the native vigour to excel in either.

The intellectual powers of Milton surpass those of Virgil. There is more energy, more soul in his diction, in his personages; what he writes stimulates more during perusal; but he is a poet of the same sort. He, too, composes by means of his reading: he, too, collects and selects his descriptions and comparisons, his maxims and characters, from the works of his predecessors. His style is more condensed, thoughtful, harsh, and unequal than Virgil's; but it is also the attentive style of a toiling artist, who is pursuing a different idea of perfection.

Klopstock belongs to quite another class of composers. Poets draw from nature, from art, and from idea. They may owe their materials chiefly to observation, chiefly to reading, or chiefly to reflexion. They may delight in describing the phænomena of their experience, in compiling the treasures of their study, or in exhibiting those substitutions of the fancy, which the senses sometimes, and sometimes books, have suggested. Homer is surely of the first, Milton and Virgil of the second, but Klopstock of the third of these classes. He is the poet of *reflexion*, in the stricter sense of the word: he copies idea; he draws from the picture in his own imagination, even when he derives the hint of it from any preceding writer. His plagiarism is never occupied, like Milton's, in mending the passage which he means to borrow, but the scene which he means again to describe. In whatever he transfers, therefore, the point of view, the colouring, the locality, the distribution changes; circumstances vary, and personages thicken on his canvass. This practice of second-hand painting is unwise: such sketches are apt, as artists say, to want *the solid*. And, in fact, the scenery of Klopstock is always illuminated by a moony twilight, a misty glory, an intangible rainbowy lustre, which diminishes the impression of reality. To dream sights is the felicity of poets; it is remarkably that of Klopstock; he oftener looks within, and seldomer without, for objects than any other son of fancy. The vivid hues of his decorations, on returning to the narrative, melt into thin air; spectres cluster about his fact, and dissolve it into phantasm. His mountains seem as it were clouds, his groves empyreal palm, his cities suburbs of some new Jerusalem: his gorgeous palaces, his solemn temples, all exhalations, the fabric of a vision.

Religious zealotry and German nationality have occasionally bestowed on the author of the Messiah excessive applause; yet, when every allowance is made for what is temporary and local in opinion, enough of merit no doubt remains to place his work among the lasting monuments of mighty minds. Posterity will station him, we think, nearer to Macpherson in rank and quality, than to any other of the distinguished

epic poets. Both err by a too frequent recurrence of analogous imagery, and by an unvarying, long-drawn plaintiveness of tone; both delight by a perpetual majesty of style, and by the heroic loftiness and purity of the manners of their personages. Is it not glory in the highest to be the Ossian of Zion?

The foregoing remarks will perhaps be accused of needless severity, but surely not of blindness to merit. Literary art has declined in Great Britain, partly for want of sharper criticism. By welcoming mediocrity with politeness, and genius with unqualified worship, both are soothed into contented repose too soon, and rest satisfied with efforts below their strength, and below their duty. Reputation is not so cheap an acquirement in the manhood of literature, as in its infancy. It is no longer enough to rival the eminent *domestic* models; a competition with the classics of Europe must be begun, if this nation be to recover its relative rank in literature. But the last infirmity of noble minds is no more, either in the active or the literary world. More applicable now than in Spenser's time is the affecting plaint of Calliope:

'For they to whom I used to apply
The faithful service of my learned skill,
The goodly offspring of Jove's progeny,
That wont the world with famous acts to fill,
Whose living praises in heroic style
It is my chief profession to compile;

'They, all corrupted through the rust of time,
That doth all fairest things on earth deface,
Or through unnoble sloth, or sinful crime,
That doth degenerate the noble race,
Have both desire of worthy deeds forlorn,
And name of learning utterly do scorn.

'Ne do they care to have the auncestry
Of the old heroes memoriz'd anew;
Ne do they care that late posterity
Should know their names, or speak their praises due,
But die forgot from whence at first they sprong,
As they themselves shall be forgot ere long.'

ART. II.—*Versuch einer Teutschen Synonymik, &c. Halle.* 1802. *Attempt at a German Synonymy. By J. A. Eberhard. Halle.* 6 *vols.* 8*vo.* 2*l.* 12*s.* 6*d. bound.* Imported by Bohn.

THE word *synonym* is compounded of the Greek preposition συν *cum*, and ὄνομα *nomen*: it means therefore a *fellow-name*. Those words are termed *synonymous*, which describe the same things by other names. To *synonymize* is to express one thought in different terms. *Synonymy* is the use of synonyms.

Some languages, like the Greek and German, are self-derived. When they have occasion to designate fresh objects, they do it by joining, in a new and definitive manner, terms already in use. They have been taught, for instance, to name the elements of modern chemistry by internal resources: *oxygen*, *sauerstoff*. In such languages, no two words are equipollent, no distinct expressions have quite the same signification.

Other languages, like the English, have been formed by the confluence of several tongues. Some Gothic dialect, the Caledonian probably, forms the basis of the English language; and the French, which with the Italian and Spanish may be considered as a Latin dialect, has mixed with it so abundantly, that it depends on a writer's choice whether the northern or southern diction shall predominate. In such languages, many words are wholly equivalent; when the radical meaning is one, and the metaphorical application analogous, any distinction is merely oral. *Freedom*, *happiness*, are Gothic terms; *liberty*, *felicity* are Latin terms, which are not merely similar, but identical in meaning.

Cicero, the greatest artist in composition, willingly employed himself in the discrimination of synonyms. He thus analyses the substantives *labor* and *dolor*.

'Interest aliquid inter *laborem* et *dolorem*; sunt finitima omninò, sed tamen differt aliquid; *labor* est functio quædam vel animi vel corporis gravioris operis vel muneris; *dolor* autem motus asper in corpore..... Aliud, inquam, est *dolere*, aliud *laborare*. Cum varices secabantur Cneio Mario, *dolebat*; cum æstu magno ducebat agmen, *laborabat*.'

He thus distinguishes the adjectives *gratus* and *jucundus*. In a letter to Atticus, who had sent him bad news, he says:

'Ista veritas etiamsi *jucunda* non est, mihi tamen *grata* est.'

And in another letter, announcing the death of his daughter Tullia, he writes:

'Amor tuus *gratus* et optatus; dicerem *jucundum*, nisi hoc verbum ad tempus perdidissem.'

He thus discriminates the verbs *amare* and *diligere*.

'Quis erat qui putaret ad eum amorem quem erga te habebam posse aliquid accedere? Tantum accessit, ut mihi nunc denique *amare* videar, antea *dilexisse*.'

Again:

'Quid ego tibi commendem eum quem tu ipse diligis? Sed tamen ut scires eum non a me *diligi* solùm, verùm etiam *amari*, ob eam rem tibi hæc scribo.'

Quintilian, who lectured on rhetoric at Rome with an applause which his printed Institutes rather account for than justify, has occasionally digressed to examine synonyms. In the sixth book, c. 3., for instance:

'Pluribus autem nominibus in eâdem re vulgò utimur: quæ tamen si diducas, suam propriam quamdam vim ostendent. Nam et *urbanitas* dicitur: quâ quidem significari video sermonem præ se ferentem in verbis et sono et usu, proprium quendam gustum urbis, et sumptam ex conversatione doctorum tacitam eruditionem: et denique cui contraria sit rusticitas. *Venustum* esse quod cum gratiâ quâdam et venere dicatur, apparet. *Salsum* in consuetudine pro ridículo tantùm accipimus; naturâ non utique hoc est; quanquam et *ridicula* oporteat esse falsa. Nam et Cicero, omne quod salsum sit, ait esse Atticorum, non quia sunt maxime ad risum compositi; et Catullus cum dicit

'*Nulla in tam magno est corpore mica salis;*

hoc dicit, nihil in corpore ejus esse ridiculum. Salsum igitur erit, quod non erit insulsum; velut quoddam simplex orationis condimentum, quod sentitur latente judicio velut palato, excitatque, et a tædio defendit orationem. Sane tamen, ut ille in cibis paulo liberalius aspersus, si tamen non sit immodicus, affert aliquid propriæ voluptatis: ita hi quoque in dicendo habent quiddam, quod nobis faciat audiendi sitim. *Facetum* quoque non tantum circa ridicula opinor consistere: neque enim diceret Horatius facetum carminis genus naturæ concessum esse Virgilio. Decoris hanc magis, et excultæ cujusdam elegantiæ appellationem puto. Ideoque in epistolis Cicero hæc Bruti refert verba,

'*Næ illi sunt pedes faceti, ac deliciis ingredienti molles.*

Quod convenit cum illo Horatiano

Molle atque facetum Virgilio.

Jocum verò accipimus, quod est contrarium serio. Nam et fingere, et terrere, et promittere interim jocus est.

'*Dicacitas* sine dubio a dicendo, quod est omni generi commune, ducta est: propriè tamen significat sermonem cum risu aliquo incessentem. Ideo Demosthenem urbanum fuisse dicunt, *dicacem* negant.'

The first book, expressly consecrated to the discrimination of synonyms, is a Greek work of Ammonius, the son of Hermias, who flourished in the sixth century. The original edition of this treatise is appended to a Greek dictionary, printed at Venice in 1497; but it was edited with the works of other grammarians at Leyden by Valkenaer in 1739; and published apart at Erlangen in 1787, by a namesake of the author, under the title Αμμωνιου περι ὁμοιων και διαφορων λεξεων.

Among the *Auctores Linguæ Latinæ*, collected and edited by Dionysius Gothofredus, there is a chapter on synonymy, picked from ancient grammarians. Several moderns, Ausonius Popma, Richter, Braun, have compiled, in this department of Latin

philology, additional materials. Dumesnil is the most celebrated.

The first regular treatise of the moderns exclusively consecrated to the comparison of synonyms, we believe to be that of the abbé Girard; the publication of which obtained for him a seat among the academicians of France. His first edition is dated 1718, his enlarged edition 1747. His work is generally known: it is executed with elegance. The refinements of usage he detects with sagacity, and records with perspicuity; he seldom errs in the valuation of a word, and seldom fails in communicating exactly his estimate; but he omits to analyse the causes of his results, and never seeks in historical etymology for the reasons which attach to the several synonyms different sets of accessory ideas. This work was republished in 1776 with additional articles by Beauzée: other supplementary matter occurs in the Encyclopédie. A distinct treatise on French synonyms, by the more careful Roubaud, appeared in 1787 at Berlin.

Of Girard's work Dr. Trusler published in 1766 a partial abstract. Those words, which were common to the French and English languages, and which retained in both the same relative value, were numerous enough to supply a large stock of translated articles: these were interspersed with original definitions of some contiguous terms peculiar to ourselves. This neat and useful work attained a second edition in 1783: it will not be superseded by the subsequent but inferior attempt of Mrs. Piozzi.

In 1783, also, was printed at Berlin a second edition of Stosch's Essay toward defining German words of like meaning. Without the elegant precision of Girard, without his dexterous choice of examples, which makes instruction both amuse and tell, the German synonymist has produced a work of fuller and sounder information. It is voluminous, it is heavy, it is scholastic, it is diffuse, it is too metaphysical; but it frequently explains the reason of the profusely collected facts. Without the etymological method of Stosch, it is impossible to appreciate usage; to discern how much is unalterable in habit; or in what direction we may slide into untried propriety. So much of meaning as inheres in the radical and primary signification of a word is immortal; but that which has accrued from casual application may die out and disappear.

Eberhard, the author of the volumes before us, has greatly improved on the previous labours of Stosch, by abridging and condensing them; by studiously consulting the dictionary of Adelung for corrective and additional matter; and by the composition of numerous articles wholly new and very instructive. Yet even Eberhard falls short of the possible perfection of a synonymist. He reasons too much *a posteriori* from usage; too

little *a priori* from etymology: he oftener supplies the *what* than the *why* of practice, and sharpens instinct instead of unfolding reason. He is a neater not a clearer writer than Stosch; his matter is ampler, not purer; his instances are more lively, not always more convincing: he excels Stosch in taste of redaction and comprehension of terms.

'The greatest beauty of writing' (says our author in his preface, p. xxxiv.) 'is *precision* of expression. It is essentially connected with correctness of thinking; for who can transfer his thoughts with entire exactness of contour, and significancy of accessory ideas, who does not form them definitely, and who cannot find up among the whole mass of kindred terms, the *only* word which represents the very shade and shape of the idea in his mind?

'The beauty of precision derives from many sources: partly from a gratification of the reason, which lies at the bottom of most pleasures of the mind. This feeling is produced by that just harmony between thought and expression, the result of a rational choice, which leaves nothing to blind chance, but is decided, even in the least things, by the best motives.

'To this sympathy with an author's judicious and perpetual exertion of intellect, may be added the exercise of personal penetration, as another source of our delight in precision of style. Whatever renders remarkable to us a hitherto unobserved difference between terms, bestows new powers of definition, and gives, as it were, a lesson in the art of drawing to the mind. Lessing, who, in the fullness, grace, and vividness of his imagery, is equalled or excelled by other stylists, surpasses them all in precision: and this gives to his most fugitive essays and unmethodised productions, nay to every private letter, a charm which others vainly emulate.'

The study of synonymy is well adapted to teach precision of expression, and, by a necessary consequence, accuracy of thinking; it exercises the penetration, and improves the critical skill; and it tends to diminish and settle those verbal disputes, which, in theology, morality, science, indeed in all the branches of philosophy, have so often divided men into factions, for want of understanding each other.

We should willingly translate some specimens of this copious and excellent work: but the parallel words of different languages seldom agree so exactly as to allow a transfer of definition. The first article will suffice to show how untranslatable for any practical purpose such materials are.

'*Aas* (carcase). *Luder* (carrion). Both these words describe the remains of dead bodies; the first not of beasts only, but of men. One may say: The dead were left so long on the field, that beasts of prey dragged about the *carcases*. The body of man is after death but a *carcase*, the nourishment of worms. *Carrion* is only applied to the remains of dead animals: hence it is a less noble expression than *carcase*.' Eberhard.

'*Aas* (carcase) being derived from *to eat*, originally meant any body destined for the food either of man or beast, and is so used in Luther's bible, (Gen. xv. 10 and 11). Now it is used only for the food of beasts, and is not applied to butcher's meat, but is used of human bodies. STOSCH.' *

The words are arranged in the alphabetical order of the most generic terms in the series; the articles extend through six octavo volumes: a sufficient index facilitates reference and completes the work. To those who know only their own language, the study of synonymy may be necessary, if they aspire to write it with purity and propriety. But to the etymologist, it is in a great degree useless: he will write with more precision who keeps in view the radical meaning of his terms, than he who seeks an authority for every application of them. Without etymology, accuracy may acquire correctness, but will not attain precision.

ART. III.—*Bragur. Vol. I.—VII.* 8*vo.* Leipsic. 1802.

THIS periodical work, conducted by Frederic David Gräter, respects the mythological and philological antiquities of the Gothic nations; and contains a number of original antiquarian dissertations interesting to the whole north of Europe. A table of the contents will best explain its plan.

'Vol. I.—The Death-song of Regner Lodbrog—Dissertation on the Nornies—Translations from the older Edda—Dissertation on the Valkyries—Two Songs from the Havamal—Dissertation on Valhalla and its Heroes.

Vol. II.—Werdomar's Dream—On the Spirit of northern Poetry and Mythology—On the Minstrels of the Germans—Tyrfing, a Romance—Cosmogony of the Edda—Halli and Leikner, a Romance—Small Poems—Notices of Manuscripts, and other philological Matter.

Vol. III.—Sayers's Descent of Frea, from the English—On Druids, Bards, Skalds, Minstrels, Minnesingers, and Mastersingers—Spirit of northern Poetry and Mythology continued—Tyrfing continued—Extracts from the Edda—Small Poems—Philological Varieties.

Vol. IV. Spirit of northern Poetry and Mythology continued—On Mastersingers—Rhapsody on German Antiquity—On early Scottish Poetry, from the English of Tytler—On German popular Poetry—Miscellanies.'

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* In our language, on the contrary, no expression is more common than that of a *carcase*-butcher. REV.

The fifth and sixth parts are deficient in the set transmitted to us. The seventh contains

'Eric the Wanderer—Tyrfing continued—On the human Sacrifices of the ancient Germans—Miscellanies—On the Employment of northern Mythology by the Orator and the Painter—On the Conversion of the Followers of Odin to Christianity—Poems—On proper Names—Spirit of northern Poetry and Mythology continued.'

From this catalogue of the matter translators may be able to judge how far it can be made to yield any tributary materials employable here: an entire translation is out of question; but there are disquisitions which throw light on the conduct and credulity of our forefathers, of which patriotism would enjoy the detail, and taste approve the importation. One of these, that we may do our part in assisting to domesticate foreign information, shall here be translated.

'ON ANCIENT NORTHERN LITERATURE.

'All that the Scandinavians and Icelanders have written in their native languages, concerning their fabulous or real history, may be included under the denomination of ancient northern literature. From this, the Anglo-Saxon and Old-German literature should be separated, as both these would be too defective, without the religious and Christian writings they contain, to throw any very important light on the manners, opinions, deeds, and origin of our forefathers. The northern literature is, besides, rich enough to deserve being considered as a separate branch of study.

'The oldest works consist merely of poems. Somewhat later occur histories and historical romances, both called *sagas* when in a metrical form. Lastly come the annals, chronicles, and law-books.

'The poems of the skalds are chiefly to be sought in the sagas. The manuscripts of these ancient northern works were at first preserved in Iceland; but the largest collections of them now subsisting are those in the Danish libraries of Kopenhagen, and those in the Swedish archives at Upsal.

'Sweden first began, under Gustavus I., to collect northern manuscripts; and this was pursued with increased zeal under Gustavus Adolphus. In the year 1661 Jonas Rugman, a native of Iceland, who studied at Upsal, was sent, at the expense of Sweden, and by the recommendation of Olaus Verelius, into Iceland to obtain manuscripts, which form the principal basis of the Upsal collection. Animated by his example, his countryman Thormoder Torfveson (or Torfæus) went over Iceland for a similar purpose. He had letters from Frederic III. to the bishops Bryniolf Svenson (Suenonius) and Gisle Thorlakson (Thorlacius), who were commanded to assist him in collecting Icelandish records.

'In the year 1666, on the proposition of the chancellor count Magnæus Gabriel de la Gardie, it was resolved to found an antiquarian college at Upsal, whose president was to be the national

chancellor for the time being. A year afterwards it received instructions to draw up and put to press whatever might seem conducive to the explanation and preservation of Gothic or Scandinavian antiquities. For this purpose a hall of meeting was set apart, and an engraver and a type-founder engaged by the institution. Another expedition to Iceland was proposed, and Peter Salan appointed for the voyage; but this was relinquished: and a native of Iceland, Gudmunder Olson, was induced in 1680 to undertake the task of translating such manuscripts as were in the ancient dialect of his country. His brother Helge Olson was called to his assistance, and returned in 1683 to Iceland, in search of further manuscripts. He brought many to Sweden. In 1685 the antiquarian college was transferred from Upsal to Stockholm.

'This antiquarian zeal of the Swedes at length drew the attention of the Danes; and king Christian V. published an edict prohibiting the exportation of manuscripts from Iceland, or the sale of them to foreigners. At the same time Thomas Bartholin (Bartholinus) was delegated to Iceland, with introductions to the governor Heidemann, for the purpose of making a collection of Icelandish antiquities.

'About twenty years later, the celebrated Arnas Magnusen (Magnæus), professor of antiquities at Copenhagen, went with Paul Widalin to Iceland, and made so careful a search for ancient northern manuscripts, that it is not probable any thing of consequence should henceforth be discovered. In this way was obtained the largest collection of Scandinavian manuscripts that had yet been made; which, during the professor's life, were in his own custody, and on his death, in 1730, became the property of the university of Kopenhagen, in whose library they were deposited. This truly zealous antiquary bequeathed all his property for the support of antiquarian studies; and set apart an annual stipend for two persons, who were to consecrate their labours to the translation, annotation, and edition of these manuscripts, under the inspection of a committee appointed by the heads of the university. In 1760 this foundation was completed, and ratified by the king.

'As soon as the more celebrated scholars of Denmark got to the head of this institution, (Luxdorf, Suhm, Langebeck, Finnsen, Kall, and Mollmann, were on the committee in 1772,) its beneficial effects were perceived. Long ago some sagas had been printed in Iceland, among which those dated Skalholt are peculiarly scarce. Others appeared in Sweden and Denmark, under the care and inspection of Olof Rudbek the elder, Verel, the two Peringskiolds, Renhielm, Biörner, Salan, Brockmann, Thorarin Erichson, Mortenson, Resen, and others, whose application and celebrity were considerable. But all these editions are inferior in critical merit, to those which have appeared under the auspices of the managers of the Magnæan institute.

'The first work edited by them was the Kristni-Saga: the latest, which has reached the writer, the Edda of Sæmund. Luxdorf, Suhm, Thorlakson, Kall, and Baden, were then the overseers of the institute.

'It is well known how much northern literature is indebted to

Suhm. Not only his personal learning and taste have been industrious in scattering light over the different branches of northern history, antiquities, and mythology; he also assists, with a more than princely liberality, the editors and the publication of northern documents. His own voluminous collections (of which the selling price is fifty dollars) he is perpetually presenting to any man of letters, introduced to him as a person delighting in northern palæosophy. To him the curious are indebted for the beautiful editions of Island's Landnama-bok, the Orkneying a Saga, the Vigaglums Saga, and many more.

'An English scholar of eminence has lately acquired rank among the promoters of septentrional literature, by the edition of some sagas, the reverend James Johnstone, late chaplain to the British embassy in Denmark, and now of Megara Cross in Ireland.'

The following chronological list of the editions of northern sagas may be convenient both to authors and collectors.

'1594 Norske Kongers Krönicke, &c.—Kopenhaven. A Chronicle of northern Kings to the Year 1263, edited by Jens Mortenson, preacher at Slangerup.

1633 Snorre Sturlesens Norske Kongers Chronica, &c. A Chronicle of northern Kings, by Snorro Sturlesen; edited by Ole Worm (Olaus Wormius). The translator's name was Peter Clausen, and he was employed in 1599. The work did not appear until after his death.

1658 Halfdani Nigri Historia, Latine versa a Thorarino Erici.—Hafniæ.

1664 Gothrici et Rolfi Westrogothiæ Regum Historia; e MS. edidit Olaus Verelius.—Upsaliæ. A double title-page; one in Swedish is prefixed.

1665 Edda Islandorum; Resenii. Hafniæ. Containing also
Philosophia antiquissima Norvego-Danica dicta Voluspa; Resenii.—Hafniæ.
Ethica Odini, vocata Haavamal; Resenii.
Olaf Tryggwasons Saga; edidit Verelius.
A Swedish version accompanies the Icelandish text.

1666 Herrauds och Bosa Saga; af Olao Verelio. Icelandish and Swedish. Printed at Upsala.

1670 Norlands Chrönika; a Scandinavian Chronicle and Glossary, translated by Jonas Rugman, at the instigation of Grotius; and probably printed by Peter Brahe, at Wüsinsborg.

1671 Hervarar Saga; Olai Verelii. A second edition was made in 1674, with an Appendix of Notes by Rudbek, Professor of Medicine. 4to.—Upsaliæ.

1673 Woluspa; Resenii.—Hafniæ.

1675 Sanct Olaffs Saga; af Johann Hadorff. Printed at Stockholm, and ornamented with an engraving of St. Olave.

1676 Thorstens Vikingsons Saga; edited by Rudbek, at Upsal.

1680 Thorstens Vikingsons Saga; a second edition, superintended by J. J. Reenhielm.

1687 Gotländinga Saga; by Hadorff.—Stockholm. A Swedish version; and the laws of Gothland are appended.
1688 Sagan Landnama. 4to.—Skalhollte.
1688 Schedæ Ara Presiz Froda um Island.—Skalhollte.
1688 Christendoms Saga. 4to.—Skalhollte.
1688 Grönlands Saga. 4to.—Skalhollte.
1689 Saga Ofafs Tryggvasonar. 4to.—Skalhollte. The five foregoing Articles were all edited by Bishop Thorlakson (Theodorus Thorlacius), dedicated to Christian V., and printed by Henry Kruse.
1690 Fragmentum Msti. Runici Hialmars och Ramers Saga; edited by Lucas Halpap, with a vernacular interpretation.—Upsal.
1691 Historia Olai Tryggwæ Filii; edited by Reenhielm.—Upsal.
1693 Fortissimorum Pugilum Egilli et Asmundi Historiam; illustravit Petrus Salanus. 4to.—Upsalæ.
1694 Sagann af Sturlauge hinum Starfsama; af Gudmund Olofsson, Regio Translatore Linguæ antiquæ.—Upsalæ.
1695 Illuge Grydar Fostres Historia; af Gudmund Olofson.—Upsalæ.
1696 Aræ Multiscii Schedæ de Islandia; was begun to be printed at Oxford, under the inspection of Christen Worm, afterwards bishop of Sielland, but never completed. It was sold with a new title-page dated 1717 or 1716.
1697 Heimskringla: sive Historiæ Regum septentrionalium a Snorrone Sturlonide conscriptæ, quas Notis illustravit Jo. Peringskiold. 2 vol. folio.—Stockholmiæ.
1697 Kœtilli Hœngi et Grimonis Hirsutigenæ Historia; in Latinum translata per Islefum Thorlevium.—Upsalæ. The volume contains two other sagas not noticed in the title-page—Historia Orvari Odde, and Historia Hedini et Hugonis.
1699 Thorsten Vikingsons Saga by Rudbek.
1710 Historia Hialmari Regis Biarmlandiæ; edited by John Peringskiold.—Holmiæ.
1715 Wilkina-Saga; also by Peringskiold.—Stockholmiæ.
1719 Sogubrot; also by Peringskiold.—Stockholm.
1720 Hialmters og Olvers Saga; by Peringskiold.—Stockholm.
1722 Asmund Kappebanes Saga; by the same.—Stockholm.
1732 Grönlands Saga; with a Danish version; by A. Bussæus.—Kopenhaven.
1733 Arii Froda Schedæ; also by Bussæus.—Havniæ.
1737 Nordiska Kämpa Dater; edited by Eric Julius Biörner. Folio.—Stockholmiæ. This volume contains a great variety of sagas.
1746 Hyperboreorum Edda Studio Johannis Groanson. 4to.—Upsalæ.
1750 De Yfverborna Atlingars eller Suiogöthars ok Nordmänners Patriarkaliska Lära; edited by Goranson. 4to.—Stockholm. This volume contains the Voluspa, and is in fact a continuation of the preceding.
1756 Monumens de la Mythologie et de la Poésí des anciens Scandinaves; par Mallet. 4to.—Copenhague.

1756 Nokrer Marg-Frooder Sögu-Thatter. A Collection of Sagas edited by Biörn Marcusson, and printed in quarto at Hoolum.—There is also an octavo collection of Sagas printed the same year, at the same place, by the same editor: containing different materials, of which the precise title is unknown to the compiler of this catalogue.

1757 Snorre Sturlesen's Norske Kongers Krönike, edited by Peter Clausen. 4to.—Kiöbenhaven.

1762 Sagan om Ingwar Widtfarne; edited by Nils Reinhold Brockman. 4to.—Stockholm.

1763 Five Pieces of Runic Poetry.—London.

1768 Speculum Regale; edited by Halfdan Einersen. 4to.—Soröe.

1770 Northern Antiquities. 2 vol. 8vo.—London.

1772 Sagan af Niali Thorgeirssyni; edited by Olaus Olavius. 4to.—Kaupmannahaven.

1773 Kristni-Saga. 8vo.—Hafniæ.

1774 Islands Landnama-bok; edited anew by Johannes Finnæus. 4to.—Havniæ.

1774 Annales Biörnonis de Skardsa. Vol. I. Edited by Olaus Olavius.

1775 Ditto. Vol. II. Edited by Magnus Ketilson. 4to.—Hrappseyæ.

1775 Sagan af Gunnlaugi Ormstungu ok Skalldrafni. 4to.—Hafniæ.

1777 Bodvarsynes Rumur af Hervoru Angantyrsdottur. 3 vol. 8vo.—Hrappseyæ.

1777 Heimskringla edr Noregs Konunga-Sögor: the chronicle of Snorre Sturleson edited by Gerhard Schöning. Havniæ. Many sagas are appended.

1777 Sæmund's Edda, by J. Schimmelman. Stettin.

1778 Hungurvaka.—Hauniæ.

Aefi og Minning Magnusar Gislasonar.—Kopenhaven.

1779 Danske Sange af det äldste Tidsrum; edited by Sandvig.—Kopenhaven.

1780 Orkneyinga Saga; edited by Jonas Jonæus.—Hauniæ.

Rymbegla; edited by Stephanus Biörnonis.—Hauniæ.

Anecdotes of Olave the Black; edited by the Rev. James Johnstone.—Copenhagen.

1782 The Norwegian Account of Haco's Expedition against Scotland in 1263; edited by J. Johnstone.—Copenhagen.

1782 Lodbrokar-Quida; edited by J. Johnstone.—Copenhagen.

A Fragment of Ancient History; by the same.—Copenhagen.

Eigils-saga.—Hrappsey.

1783 Forsög til en Oversättelse af Sæmund's Edda; by B. C. Sandvig. 8vo.—Kiöpenhaven.

1785 Hervararsaga; edited by S. Biörnonis.—Hafniæ.

1786 Viga-Glums Saga; edited by G. Petersen.—Hafniæ.

1787 Eyrbyggia-Saga; edited by G. J. Thorkelin.—Hafniæ.

Ion Loptsön's Encomiast; edited by John Erichsen. 4to.—Kiöpenhaven.

Edda Rhythmica vulgo Sæmundina dicta. 4to.—Hafniæ.

To these may be added

'Knythinga Saga; sive Historia Cnutidarum Regum Daniæ Islandice et Latine. pp. 268; of which the date cannot be ascertained.'

The introductory discourse to the foregoing essay is the work of F. D. Gräter, and the appended catalogue of Erasmus Nyerup.

The antiquary who should undertake the elucidation of the Gothic age of British history, the settlement of the Picts, Saxons, Danes, and Scandinavians, would hardly consider his duty as accomplished, without an attentive perusal of almost all the documents here enumerated. Yet how is he to obtain access to them without visiting the collections of Kopenhagen and Upsal? It is much to be wished, therefore, that a more compendious form of consultation were contrived; and that a republication of the best edition of each saga were made in one economically printed set of folios. From the number of second and third impressions of the same document, which occur in the list, it is probable that the stock of original materials is nearly exhausted: this, therefore, is the fit time for a complete compilation. Such a work would be welcomed by all the greater libraries of Europe: and who so proper for the task as Mr. Nyerup?

To the scattered cultivators of a given branch of inquiry, it is convenient to find in one specific place the notice of whatever is going on in Europe in that department. We wish therefore that Mr. Gräter would include in his plan the republication of minute but instructive tracts, such as Schloetzer's Isländische Literatur und Geschichte; and the analysis at least of works of art so impressive as Ewald's Death of Balder. Snorre Sturlesen's life, promised in one of the volumes, occurs no doubt in the deficient portion of our set. Some attempts might be made to reduce mythology to history, and to ascertain the time of Odin; but the chief use of old songs is to supply a theme for new ones. Translations and epitomes of those most remarkable for romantic adventure, are therefore among the most welcome contributions.

ART. IV. *La Guerre des Dieux, &c.* Paris. 1802.

The War of the Gods; a Poem in ten Cantos. By E. Parny.

THE *Chansons Madegasses* of this voluptuous poet are elegant and pleasing productions: in his new work he oversteps the utmost limits of decency. When a book is so obscene that it cannot be enjoyed without moral degradation, and so profane that it cannot be circulated without religious infringement, yet

so popular as to have passed through half a dozen editions, it becomes a fit object of epitomisation, in order that curiosity may rest content with the strainings, without groping for the grease in the serse. This must be our apology for giving any account of this fanciful but licentious epic poem, the fable of which is in part borrowed from a celebrated dialogue of Wieland on the abolition of paganism by Theodosius.

I. The first book opens with an assembly of the Olympian divinities.

'De Jupiter on célébrait la fête;
Et tous les dieux, grands, moyens et petits,
Devant son trône ayant courbé la tête,
Dinaient au ciel, où de leur souverain
Ils partageaient le délicat festin.
Leur nourriture est friande et légère;
Quelques Eurus envoyés sur la terre
Leur apportaient le parfum des autels;
Sur des plats d'or on mangeait ambroisie.
Et l'on buvait, dans l'agate polie,
Ce doux nectar qui fait les immortels.
Comme ils buvaient, arrive à tire d'aile
L'oiseau divin qui porte Jupiter.
Maître, dit-il, dans les plaines de l'air
Placé par toi, je faisais sentinelle.
Mes yeux sont bons: ils ont vu tout là-bas
Des étrangers d'assez mince apparence,
Au maintien humble, aux cheveux longs et plats,
Baissans leur fronts jaunis par l'abstinence,
Marcher sans bruit, de côté, pas à pas,
Les mains en croix sur leur maigre poitrine,
Et par milliers franchir à la sourdine
Le mur sacré, qui cerne tes états.
Partez, Mercure, allez les reconnaître,
Dit Jupiter, et sachez leurs desseins.
Minerve alors: Ces gens là sont peut-être
De nouveaux dieux devenus nos voisins.
Le croyez vous, ma fille? Je le crains:
'A nos dépens l'homme commence à rire,
Et nos excès prêtent à la satire:
Nous vieillissons, je le dis sans detour:
Notre crédit baisse de jour en jour:
Je crains Jésus.'

At length Mercury returns with the requisite information:

'On va très vite alors qu'on a quatre ailes.
Voilà Mercure, il entre, et sur son front
On lit déjà de facheuses nouvelles.
Ce sont des dieux.—Se peut-il? Quel affront!
Ce sont des dieux bien reconnus, vous dis-je,
Chez lez Romains plus que nous en credit.
Sans dignité, sans grace, et sans esprit,

Leur prompt succès me parait un prodige.
J'ai lu pourtant leur brevet sur velin
En bonne forme, et signé Constantin.
Par cet écrit, Jupiter, on t'engage
'A respecter Jesus-Christ, et sa cour;
Et la moitié du céleste séjour
De ces Juifs doit être l'apanage.
Au dernier mot de ce facheux recit,
De toutes parts s'éleve un cri de rage:
Tombons sur eux! Au combat! Au carnage!'

A milder counsel, however, prevails: by the advice of Apollo, the new divinities are invited to an amicable repast, which the Muses enliven with song; the Graces, and Hebe, and Cupid, with dance. After the repast, the Virgin Mary strays into the apartment of Venus, and tries on the cestus.

'Et des amours la cohorte légère
Soudain se montre, et l'entoure, et lui dit:
Jeune maman, par quelle heureuse adresse
'A vos attraits ajoutez-vous sans cesse?
D'étonnement d'abord elle rougit,
Puis se rassure, et tendrement sourit
'A ces enfans qui l'avaient alarmée.
L'un sur ses mains verse l'eau parfumée
Qu'un autre essuie, ils sément sur ses pas
Le frais jasmin et la rose nouvelle;
Puis avec grace ils unissent leurs bras,
Et sortent tous en chantant: Qu'elle est belle!'

II. The second book thus describes the empyreum, or paradise of the Christian divinities. Veiled in the obscurity of a foreign language, it can be transcribed.

'Un beau milieu des nuages ouverts
Sur un autel environné d'éclairs
Du triple Dieu la grandeur est assise.
'A ses genoux, ou bien à leurs genoux,
La Vierge occupe un tabouret modeste.
Le doux Jesus, du bon ordre jaloux,
Devant l'autel range la cour céleste.
Au premier banc brillent les *Seraphins*,
Du haut trio contemplateurs fidèles.
Ces clairs flambeaux, ces lampes éternelles,
Brulent toujours devant le saint des saints.
Le pur amour sans cesse les consume,
Le pur amour sans cesse les rallume.
Plus bas on voit des visages très ronds
Et tres vermeils, des cheveux courts et blonds,
De beaux yeux bleus, des bouches aussi belles,
De frais mentons d'où s'echappent deux ailes,
Mais point de corps; ces minois enfantins,
Ces têtes là, se nomment *Cherubins*.

Nous les aimons ; nos peintres de village
Dans leurs tableaux en font souvent usage.
Viennent après les *Dominations*,
Trônes, *Vertus*, *Principautés*, *Puissances*,
Esprits pesans, grosses intelligences,
Qu'on charge peu de saintes missions.
Du ciel ensuite arrivent les guerriers ;
Les généraux, colonels, officiers,
Connus là-haut sous le titre d'*Archanges*,
Le sabre en main, conduisent leurs phalanges.
Sous les drapeaux les *Anges* réunis
Sont par Jesus inspectés et bénis.
De gaze fine une robe légère,
Un casque d'or à panache flottant,
Un bouclier, un tranchant cimeterre,
De ces guerriers forment l'accoutrement.
Du paradis la milice innombrable
Obéissait au valeureux Michel,
Qui sous ses pieds a terrassé le diable.
Pour suppléans, il a ce Gabriel,
Beau messager, que la Vierge Marie
Toujours protège ; et l'adroit Raphaël,
Qui sut jadis, avec un peu de fiel,
Désaveugler le bon homme Tobie.
Plus bas enfin on voit tous les *Elus*
Dans le parterre ensemble confondus.'

To these mansions, and to this assembly, the Olympian deities are in their turn invited : mysteries, which represent the fall of man and the incarnation, are performed in pantomime for the amusement of the guests.

III. The next book opens with a mythos, or religious allegory, which, however loosely connected with the poem, may deserve transcription, as it seems to reveal the author's universal tolerance.

' Abandonnant la terrestre demeure,
Un jour, dit-on, six hommes vertueux,
Morts à la fois, vinrent à la même heure
Se présenter à la porte des cieux.
L'ange paraît, demande à chacun d'eux
Quel est son culte ; et le plus vieux s'approche
Disant : Tu vois un bon Mahometan.
' *L'Ange.*
' Entre, mon cher, et tournant vers la gauche,
Tu trouveras le quartier musulman.
' *Le Second.*
' Moi je suis Juif.
' *L'Ange.*
' Entre et cherche une place
Parmi les Juifs. Toi qui fais la grimace
A cet Hebreu, qu'es tu ?

'*Le Troisième.*
'Lutherien.

'*L'Ange.*
'Soit; entre, et va, sans t'etonner de rien,
T'asseoir au temple où s'assemblent tes frères.

'*Le Quatrième.*
'Quakre.

'*L'Ange.*
'Eh bien! entre, et garde ton chapeau.
Dans ce bosquet les quakres sédentaires
Forment un club; on y fume.

'*Le Quakre.*
'Bravo!

'*Le Cinquième.*
'J'ai le bonheur d'être bon catholique;
Et comme tel, je suis un peu surpris
De voir un Juif, un Turc, en paradis.

'*L'Ange.*
'Entre, et rejoins les tiens sous ce portique.
Venons à toi: quelle religion
As-tu suivie?

'*Le Sixième.*
'Aucune.

'*L'Ange.*
'Aucune?

'*Le Sixième.*
'Non.

'*L'Ange.*
'Mais cependant quelle fut ta croyance?

'*Le Sixième.*
'L'ame immortelle, un Dieu qui recompense
Et qui punit; rien de plus.

'*L'Ange.*
'En ce cas
Entre, et choisis ta place où tu voudras.'

From this digression the author returns to the business of the poem, and narrates the circumstances which were to interrupt the apparent harmony of the rival celestials.

'Trop négligés dans leur petit domaine
Les dieux payens subsistaient avec peine.
L'encens manquait. Leurs rivaux plus heureux
Escamotaient les terrestres prières,
Les hymnes saints, les offrandes, les vœux,
Et les parfums là-haut si nécessaires.
Gens affamés n'entendent pas raison.
Peu satisfaits de leur maigre pitance,
Quelques Sylvains, d'un appetit glouton,
Pleuraient un jour leur première abondance.

Leurs poings fermés, leurs regards menaçans,
Sur les Chrétiens se détournaient sans cesse.
Ils déclamaient contre l'humaine espèce ;
Quand tout à coup un nuage d'encens
De leur humeur adoucit la tristesse.
Bon, dit l'un d'eux, celui-là vient à nous ;
De sa vapeur d'avance je m'enivre.
Comme il est gros ! Amis, rassurez-vous ;
Pour quelque tems nous aurons de quoi vivre.
'A bien diner à tort il s'attendait.
Quarante saints, qu' un ange commandait,
Au paradis convoyaient ce nuage.
Il s'approcha des Sylvains étonnés,
Et passa juste à deux doigts de leurs nez.
Ce qui n'était qu'un simple badinage,
Au sérieux fut pris par ces pandours.
De Jupiter l'ordre est précis ; n'importe ;
'Acoups de sabre ils tombent sur l'escorte.
L'escorte a peur ; elle crie au secours :
En attendant, les coups pleuvent toujours.
L'ange, privé de ses ailes rapides,
'Apied s'enfuit ; on houspille les saints ;
Tout se disperse ; et déjà les Sylvains
Sur le convoi portent leurs mains avides.
Du paradis accourent par bonheur
D'autres Chrétiens qui leur font lacher prise.
D'autres payens arrivent par malheur,
Qui des premiers soutiennent l'entreprise.
Trente contre un ces Chrétiens combattaient ;
Plus aguerris ces payens les frottaient ;
Et la victoire est encore indécise.
Mais j'apperçois Samson.'

Nor does Samson conduct himself in a manner unworthy of his reputation ; he routs, with the jaw-bone of an ass, the pagan army.

' Samson triomphe ; et le parquet céleste
Des dents qu'il brise est déjà parsemé.
Par un courier intelligent et preste
De ce dégât Hercule est informé.
'Ace recit le vaillant fils d'Alcmène
Repond, J'y cours : et quittant les remparts,
D'un pas rapide il traverse la plaine,
Et des Chrétiens étonne les regards.
Tel qu'en hurlant une hyène sauvage,
De qui la faim aigrit encore la rage,
Du Gevaudan abandonne les monts :
Le feu jaillit de sa rouge prunelle ;
L'effroi, la mort, descendent avec elle
Sur les troupeaux épars dans les vallons :
Tout fuit, enfans, chiens, bergers, et moutons.
Des Philistins le vainqueur intrépide,

Se promettant un triomphe de plus,
Seul attendit le vainqueur de Cacus.
Impunément on n' attend pas Alcide.
De prime abord, au héros des Hébreux
De sa massue il porte un coup affreux.
Brave Samson, ton casque est mis en pièces ;
Ton crâne saint, frappé si rudement,
Est ébranlé sous ses croûtes épaisses ;
Ton large front s'incline forcément ;
Ton œil se trouble & voit mille étincelles ;
Sur tes grands pieds un moment tu chancelles ;
Un seul moment. Ce n'est rien ! Ce n'est rien !
Il dit : ce mot fait rire le payen.
O du Très-haut assistance imprévue !
De la machoire un coup miraculeux
En mille éclats a brisé la massue.
Le fier Samson relève un bras nerveux :
Le fier Alcide au visage lui lance
Le court tronçon qui formait sa défense,
Et brusquement le saisit aux cheveux.
'A cet aspect tous les Chrétiens pâlissent,
Et leurs clameurs dans les airs retentissent :
Maudit payen ! il va les arracher.'

And in fact Hercules plucks the fatal hair from the head of Samson, and then wins an easy victory. Judith and Apollo, Michael and Mars, are also brought into conflict. Night adjourns the combat.

IV. In an episode, the amours of Saint Germain l'Auxerrois, and of Sainte Genevieve, favourite saints of the Parisians, are narrated. A nocturnal sally of Priapus and the Fauns threatens the eleven thousand virgins with violation ; but the pagans are taken prisoners, desert to the enemy, receive baptism, and assume the monastic dress.

V. A troop of Bacchanals seduce with love and wine angels and others of the faithful. Moses disperses them. It is impossible to extract from this canto a decent passage.

VI. The devils of the Christian creed attempt possession of Tartarus, and expel Pluto and the Furies : Charon takes his boat upon his back, and Cerberus slinks away howling. The entrance of the demons is thus described by Pluto :

' D'un œil avide ils cherchaient le Lethé :
Car le passé, dit-on, les importune.
On leur montra ce fleuve souhaité.
Tous aussitôt, d'une ardeur peu commune,
Sautent dans l'onde ; et l'implacable dieu,
Qui les poursuit, change cette onde en feu.
En blasphémant ils gagnent le rivage ;
Dans l'Elysée ils vont se rafraichir.
L'un présentait au souffle du Zéphyr
Ses bras rotis, et son rouge visage ;

L'autre s'étend sous un humide ombrage ;
L'autre tout nu se roule sur les fleurs,
Et les dessèche : on entend leurs clameurs.
Ces noirs démons dans ce frais paysage
Couraient épars, & des legérs ruisseaux
Leur soif ardente allait tarir les eaux.
Soudain le Styx gronde, bouillonne, écume,
Avec fracas s'élève sur ses bords ;
Et sous des flots de soufre et de bitume
Il engloutit notre enfer, et nos morts.'

This recital determines Jupiter to retreat toward the north, and to seek the assistance of Odin, and other heathen divinities.

VII. The seventh canto narrates many vain attempts of the Olympians to recover their ascendency among mortals.

VIII. Next occurs a scene in empyreum, wherein Gabriel, by means of a magic lantern, exhibits to the elect the progressive popularisation of Christianity.

IX. Minerva returns from her embassy to Valhalla ; and brings, to the aid of Jupiter, Odin, Heimdal, Thor, the Valkyries, and other divinities of the Goths.

X. In the general battle which ensues, Odin cleaves Michael in twain ; the wolf Fenrir endangers the lamb, and Jove's eagle the dove of God ; the elect tremble, the saints run, the angels pray ; the apparent defeat of the Christian divinities is complete ; when it is announced that not valour, but cowardice, if approved by man, was to win the victory.

' Ici l'on plaide, et l'on juge là-bas :
L'homme a jugé ; bien ou mal, il n'importe :
De Constantin voici l'edit fatal :
Dès aujourd'hui, payens, on vous supprime.
' Il n'avait pas menti ; sur notre terre
S'exécutait la sentence sévère.
En ce moment de ces pauvres payens
On renversait les temples, les statues ;
Au préalable on confisquait leur biens ;
On insultait leurs prêtres dans les rues ;
Et ce seul cri rétentissait dans l'air:
Vive la croix ! au diable Jupiter ! '

Had this lively poet, instead of endeavouring to win from the author of the Pucelle the prize of obscenity and profaneness, contented himself with selecting the beautiful without the licentious features of paganism ; and had he preferred a respectful to a blasphemous personification of the objects of Roman-catholic worship ; there were enough of the fanciful in the structure of his fable, and enough of the picturesque in the colouring of his style, to have rendered his book commendable : it must now be banished to the sofa of libertinism and the closet of impiety.

ART. V.—*Annales de Chymie. (Continued from Vol. XXXIX. p. 530. Second Series.)*

Annals of Chemistry. No. 133—138 *inclusive.*

WE are reminded, by an early occurrence in this number, of the third volume of the Analyses of Klaproth, which we had intended to continue, but which must now be omitted, as an English translation has appeared; and the first article we shall notice in the volume before us, the forty-sixth of these Annals, is entitled 'Conjectures on Stones fallen from the Atmosphere. By Eusebius Salverte.'—The various opinions on this subject we have formerly stated. M. Salverte joins with those who suppose the stones to be formed in the atmosphere, by a union of their ingredients previously volatilised.

'We know that every metal may be raised in vapour; and that hydrogenous gas can dissolve the least volatile bodies, as iron, charcoal, &c. Suppose that in the burning process of a volcano, or in the less perceptible but more constant one of the decomposition of organic bodies, the iron and nickel are sublimed by heat, and carried off with the hydrogenous gas, which dissolves them: this aërial solution will then rapidly rise to the higher regions of the atmosphere. A stratum of hydrogen, as I have elsewhere shown, exists in these regions, and is continually renewed, in consequence of the decomposition of water, producing the greater number of phænomena which accompany thunder, and auroræ boreales of every kind. In storms, that is, when the equilibrium is established, with an explosion, between the electricity of the earth and of the atmosphere, what must happen? The hydrogen inflames, and forms one of those luminous meteors which constantly precede the fall of stones. The burning gas abandons the metal which it had dissolved, reducing that which was oxidated. The violent heat produced at the moment melts the metal, and the attraction of its molecules unites it in masses more or less considerable, which, falling on the earth, preserve for a time a portion of the caloric, developed during their formation. The surface, which, in its passage through the atmosphere in a state of ignition, was alone able to absorb oxigen, is slightly oxidated. The internal parts consist of the pure metal.'

This opinion, not on the whole improbable, nor feebly supported, is, nevertheless, liable to many objections, which we cannot at present enlarge on. We preserve the facts for other speculators. In the 135th number, to which we step on to unite the kindred subjects, M. Vauquelin has published the analysis of many of these stones, whose nature is uniform, and entirely similar to those analysed by Mr. Howard. The iron is whiter, approaching nearer in its appearance to tin, than the iron found in mines; it is also harder, and forged with greater difficulty. M. Vauquelin objects, with great force of argument,

to every theory offered; and observes that these substances seem to enter the atmosphere horizontally, though in their fall they really describe a curve. However hostile to our first conceptions, he thinks that there is no direct proof against their coming from the moon.

'Memoir on Cutaneous Aërial Perspiration. By M. Trousset.'—Many physiologists have supposed that there is no such thing as aërial perspiration; and, if there be, that it merely consists of a small portion of fixed air. Such was the opinion of count Milly in 1777, of Priestley and Fontana in a subsequent æra. Ingenhouz supposed it to be azotic gas; Fourcroy, that it had no existence. M. Trousset has, however, found it to be azotic gas; and thinks that this was really the air collected by count Milly, and mistaken by him for fixed air. He adds various satisfactory reasons for the different opinions of other naturalists.

'Observations on the Decomposition of Acetite of Lead, by Zinc in its Metallic State. By L. A. Planche.'—The powerful attraction of zinc for oxygen has been often the subject of notice; and the very pleasing experiment of suspending a piece of zinc in a solution of acetite of lead, when the latter metal resumes its brilliancy, and attaches itself to the zinc in an arborescent form, called by Dr. Black the arbor Saturni, is often exhibited in courses of chemistry, and in the chemists' windows. Our author has examined this experiment with some care, and improves it in many respects. With distilled water the process is quicker, but the *tree* less elegant, from the more rapid crystallisation of the lead.

The first memoir of the 134th number is an abstract, by M. Adet, of an American work, by Robert Harn, junior, entitled 'A Memoir on the Blow-Pipe, and the Means of supplying it with Air.'—To employ the breath is inconvenient; nor can the instrument, by this mean, convey oxygen. Bellows are also inconvenient on other accounts; and our author thinks that the gazometer of Lavoisier is the only commodious instrument; but this apparatus is too costly for ordinary use; and hence Mr. Harn substitutes a different one, which he styles the hydrostatic blow-pipe, as its action depends on hydrostatic principles. Even this, however, appears by far too complicated; and to give an idea of it requires the assistance of the plate. It is, nevertheless, convenient in this respect, that heat may be produced by the combustion of oxygenous and hydrogenous gas; and that oxygenous or atmospheric air may be supplied at will. In the combustion of the two former gases, explosions are prevented by a very ingenious contrivance. Mr. Harn has completely melted barytes, alumine, and silex, by exposing them to an aërial flame, on supporters of silver or charcoal. The products of the fusion of the two last were alike, and had

the appearance of a white enamel. Melted barytes resembled a mass of the colour of ashes, which, after long exposure to the aërial flame, offered some yellow, brilliant points. If it be certain that barytes is an earth, these brilliant points can be only particles of the silver supporter, or of the extremity of the pipe which conducts the flame. Lime and magnesia were melted with much difficulty; not on account of their refractory nature, but from the difficulty of keeping them in the flame. In small portions, however, they became a black glass. 'Perhaps,' adds M. Adet, 'this blackness arises from some iron; since, in great heats, iron unites with calcareous earths. Similar black glass is always found among the scoriæ of melted iron, in which limestone is employed. A small mass of platina was melted into a flattened sphæroidal button, as fluid as mercury.' The author thinks that gold, silver, and platina, boil on melting, for the charcoal was gilt in the proximity of the melted metal: in some cases he thinks he saw marks of oxidation in these particles. Iron, when melted, seemed to combine with lime, magnesia, and alumine; but it does not appear whether these be solutions or combinations. Plumbago was melted by this aërial flame; and the melted mass dissolved lime. A kind of charcoal is found in Pennsylvania, which burns with difficulty, but, when exposed to a strong heat with a free current of air, burns freely, without smoke, flame, or ashes. Magnesia and lime, exposed to the aërial flame on this coal, showed marks of fusion. The first of these substances appeared in the form of a glass globule; the other was a brownish semi-vitreous mass. This machine costs, in Philadelphia, twenty dollars, (about 4*l.* 10*s.*); but, without the improvements, or rather in the state of a common blow-pipe, less than twenty shillings.

'An Account of the Composition and Use of Chocolate. By M. Parmentier.'—This short 'Notice' comprehends some information valuable to the valetudinarian who depends on chocolate as a part of his diet. It points out the source and the means of detecting numerous impositions, and on the whole gives a concise and valuable account of the preparation, in language which we cannot shorten. Chocolate is often adulterated with lime and iron, as it is ground on a marble table, with an iron pestle. It is adulterated more designedly with meal, with isinglass, gum arabic, &c.; and these our author enables us easily to detect. The adulterations with lime and iron appear to be at least innocent.

'Memoir on the Means of rendering the System of Tournefort more perfect. By M. Guiart, the younger.'—Botanists have always very highly esteemed the method of Tournefort; and our author's plan renders it more natural, as by this mean the system is reduced more nearly to the classification of Jussieu,

improved by Ventenet. Our author suppresses the distinction of trees and shrubs, and comprises the twenty-two classes of Tournefort in sixteen; the last class including the cryptogamiæ. Three grand divisions are established; the first including those flowers which have two envelopes, a calyx, and corolla; the third, those which have one only; the second contains the compound flowers. A more minute account of the whole system would detain us too long.

'Conjectures on the Formation of Ice in the Cavern of the Grace-Dieu. By M. Cadet.'—This cavern offers a singular anomaly: the ice is more plentiful and solid during the summer, and almost wholly wasted in the winter season. This appearance our author explains from the cold produced by the evaporation from the thick foliage around during summer.

'To the Editors of the Annals of Chemistry, on a new Spring of Petroleum.'—This spring was discovered at Amiano, a town in the state of Parma, near the confines of Liguria. It appears to be of considerable purity, its specific gravity being, to that of water, as 83 to 100; and to that of olive oil as 91 to 100. It is employed with advantage in lighting the city of Genoa; and the necessary precautions, which are useless to us, are detailed in this paper.

'Abstract of a Memoir, by M. P. S. Simon, of Berlin, entitled "Galvanic Experiments to determine the Quantities of Oxygen and Hydrogen which are separated on the Decomposition of Water."'—The experiments in this memoir are not very consistent; but on the whole it appears that these gases are separated in the proportion of 1 to 2.527 with respect to their bulk, and of 85 to 15 with respect to weight. There was no increase of heat. The author adds that he has collected many observations, which seem to show that the Voltaic column is adapted to change the state of different substances in a way that has been supposed to require the existence of a considerable heat.

'Chemical Observations made by Larcher Daubancour and Zanetti the elder, on different Animal Fluids submitted to the Galvanic Influence.'—This paper is less interesting, since there were no standards to ascertain what might be the comparative effects of a change of temperature and rest only. The fluids employed were, the urine of an adult just voided; 2dly, the recent urine of a child; 3dly, the urine of a child after standing twenty-four hours; 4thly, the bile of a sheep; 5thly, of a calf; 6thly, of an ox; 7thly, milk; 8thly, blood. In each there was some coagulation and precipitation. In the urine, the writer thinks the precipitation was not owing to decomposition, but that the Galvanic fluid produced a partial separation of its salts, without any other change. Of course he advises the Galvanic power to be avoided, while the bladder is full.

He suspects, also, that the precipitation of the bile is owing to a partial decomposition; since he obtained, separately, a small portion of its resinous and alkaline parts, with a small quantity of albumen. These experiments, however, are less valuable for the reasons assigned; to which we may add, that, from the detail of the experiments, the Galvanic power appears to have been very weak.

'Experiments to show the Presence of the Prussic Acid already formed in some Vegetable Substances. By M. Vauquelin.'—The taste and smell of bitter almonds, the kernels of peaches, apricots, &c. resemble so much those of the Prussic acid, that the suspicion of its being formally contained in these substances was sufficiently obvious. In fact, it had been discovered by M. Schrader of Berlin; and M. Vauquelin, by these experiments, has confirmed the discovery. The Prussic acid, however, is not exactly in the same state as in calcined blood, since it precipitates the iron of a green colour; which shows that it is oxygenated. The bitter taste, &c. is, however, probably not wholly owing to this acid; since so little of the Prussian blue can be precipitated, and the liquor afterwards seems to have lost little of its bitterness. Perhaps, as the author remarks, the acid may not be in a proper state to continue with the iron; or, at the moment of adding the sulphuric acid, a part may be redissolved in the fluid. The deleterious nature of the Prussic acid may account for the injuries arising from the bitter kernels of the fruits just mentioned, though these have been greatly exaggerated.

The first memoir of the 135th number, which we shall now notice, is 'An Extract of a Letter from Dr. Carbonnel, a Spanish Physician, to M. Deyeux, on a new Process, by Means of which a Stone-coloured Pigment may be obtained which resists the Injuries of the Air.'—This process has been often published. It consists of quicklime mixed with the serum of blood, for which some English artists have, with advantage, substituted milk. It destroys, however, the brushes so fast, that, though convenient for dispatch without leaving any smell, it is far from being œconomical.

'Memoir on Opium, read to the Pharmaceutic Society. By M. De Rosse, Apothecary at Paris.'—The different results, and some unexpected ones, in the various analyses of opium that have been undertaken, induced the author again to engage in a similar work, with opium of the best quality, as some of the chemists seem to have employed the drug in an adulterated state. By repeated solutions and evaporations, a resin, with an oxygenated extractive matter, was produced: some saline parts were conspicuous; but no salt in any considerable proportion could, in this way, be obtained. The purest extractive

matter that could be procured by these means, was still a compound.

A solution of the precipitate from alcohol in water produced, on evaporation, a foliated saline substance, which appeared to be sulphate of lime and sulphate of potash. There seems to have been also another salt, whose nature has not yet been ascertained. There is, moreover, in the watery solution a vegetable matter, which, after having been precipitated by alcohol, is no longer soluble in water. This the author styles the oxygenated extract. Alkalis, either mild or caustic, produced a copious precipitate from a solution of opium, which M. Proust considered as a pure resin. It is, however, a combination of lime and vegetable matter, with a small proportion of alumine. The acid which appears in some of the precipitates, is in small quantity, and seems to be the acetous.

The 'merc' of opium, that is, the part insoluble in cold water, when washed, still retains the peculiar taste of the opium, though the solution loses it as soon as it is in the slightest degree warmed. When this 'merc' is exhausted by repeated infusions of alcohol, it appears to contain only the remains of vegetables, some sand, and small flints. Boiling water will still extract a little fæcula, mucilage, and gluten. The parts which the alcohol dissolves are resin, some salts, and an oily matter. The proportions of these different substances, which Baumé gives, are sufficiently exact, except with respect to the salt and oily matter. Our author found that a kilogramme of pure opium contained about forty grammes of salt, and thirty of oil; that is, two pounds troy contained ten drachms of the former, and about seven and a half of the latter. The essential salt of opium, when pure, is white: it crystallises in rectangular prisms, with rhomboidal bases, often connected in little hoops. It is void of taste or smell, insoluble in cold water, and requiring 400 parts of boiling water for its solution, again falling down when the solution is cold. It does not redden the tincture of turnsol. It is soluble in twenty-four parts of boiling, and near 100 of cold, alcohol. The former solution is precipitated by water, in an opake white powder. It dissolves in all the acids, and is precipitated by an alkali. Caustic alkalis somewhat increase its solubility in water; and the acids, when not in excess, precipitate it. Æther and volatile oils dissolve this salt, with the assistance of heat; but, on cooling, it again falls down in a liquid oily form; and the salt crystallises at the bottom of this liquid. Other properties of this saline substance are added; with some variations, when obtained by different preparations. Our author, however, considers this as a new substance in vegetables; and, by some experiments on dogs, thinks that its effects are the same as those of opium.

The dose was from about ten to fifteen grains. The inconvenience which these animals experienced, was relieved by vinegar; which, in the author's opinion, acts as a counterpoison to opium, by the solubility of its essential salt in acids. It is in the salt then that the virtue of opium is supposed to reside. Of the oily parts of opium he does not speak; and the best preparation he leaves to be determined by the result of future researches. He seems to prefer the extract, procured from a very dilute solution in cold water, by means of the carbonat of potash.

'A Treatise on the Means of destroying Infection in the Air, of preventing Contagion, and checking its Progress. By L. B. Guyton-Morveau. 2d Edition.'—The abstract of this second edition is by M. Adet, and is abundantly full and complimentary. The author, resuming the name of Morveau, still argues in favour of the nitrous acid for the purpose of destroying contagion; though he admits that the oxygenated muriatic acid is stronger, and may be employed with safety. The second edition differs from the former by containing a reply to a very judicious criticism of Dr. Odier, of Geneva, chiefly relating to the method of procuring the nitrous acid free from the orange-coloured fumes.

'Means of remedying some Inconveniences arising from the Inequality of Fire in Distillations in the large Way. By the chevalier Edelcrantz.'—This article contains only some obvious remarks on the process of distillation, and is by no means interesting.

'Application of the Fire of Stoves to the Preparation of an Extract of Opium by a long Digestion. By M. Barrier, Apothecary at Pontarlier.'—The extract of opium, alluded to in the title, is a preparation recommended by Baumé; and the digestion is ordered to be continued for six months. This, as M. Barrier asserts, is enough to frighten the chemist; and he has, in this paper, described a boiler which may be adapted to a common stove. If one winter be not long enough, he adds, the process may be resumed the following one.

'Analysis of the Mineral Waters of La Chapelle Godefroy, near Nogent on the Seine. By MM. Cadet and Salverte.'—This spring rises on the left bank of the Seine, at half a league west of Nogent. It is a chalybeate, containing, in a pint, carbonate of lime 3.63, and carbonate of iron 3.03, grains. The authors describe, at some length, the qualities of the surrounding soil, in order to explain the source of these impregnations.

'A Report of a Stratum of Bituminous Wood, read to the Ligurian National Institute. By M. Majou, Public Professor of Chemistry, &c.'—We lately mentioned a spring of petroleum, discovered on the north of the Appennines, which gives light to the new Ligurian republic, while the present stratum

affords heat. We suppose all these blessings will be attributed to the superintendence and presidentship of Bonaparte. The present stratum was found about fifteen leagues distant from the petroleum spring. Castel Nuovo is a district of Lunigiana, on the confines of the Italian republic. In the plain of this country, at half a league from the mouth of the Magra, is the stratum mentioned. It is surrounded by calcareous and argillaceous strata of different thickness, and inclined in very different directions. It is evidently an alluvial country, formed by waters, which have destroyed some ancient woods, one of which the author supposes, with reason, to have been the *lucus sacer* of the ancient Luna. It retains all the characters of wood; and its specific gravity, to that of distilled water, is as 1235 to 1000. Its properties are those of charcoal; and sulphurated iron, in grains, is found between the strata. It inflames easily, and gives a stronger heat than the charcoal of oak. Its cinders contain potash, oxid of iron, lime, and magnesia.

The first article of the 136th number, the first of Vol. XLVI., is 'A Letter from Van Marum to Berthollet, containing an Abstract of Experiments to show that violent Conflagrations may be extinguished by very inconsiderable Quantities of Water, by Means of portable Pumps.'—M. Van Marum tried the utility of the anti-incendiary liquor of Aken, a Swede, with some effect; but soon found that small quantities of water, well directed, would be equally useful. The ingredients of Aken's fluid we shall transcribe from the paper before us. It consists of forty pounds of sulphat of iron, thirty of alum, mixed with twenty pounds of red oxid of iron (colcothar) and 200 of clay. The proportion of water is not mentioned. Van Marum's success with common water consists in pouring it only on the wood which is inflamed; and then, in succession, on that which is catching fire: the vapour that arises prevents, in his opinion, the access of atmospheric air, and thus extinguishes the flame. The portable pumps are designed for the more easy and exact direction of the water. Several instances of the advantages of this plan are subjoined.

'Report read to the Society of Pharmacy, at Paris, on a Memoir communicated by the elder Dubuc. By MM. Desprès, Bouriat, and Boullay.'—The object of this memoir is to show the necessity of ascertaining, with greater precision than has been hitherto done, the strength of the spirit used in pharmaceutic preparations. He employs spirit of 38, 32, 26, and 20, of the areometer, we suppose Baumé's, which he numbers 1, 2, 3, 4, respectively; and his experiments are made on jalap, aloë, ipecacuanha, bark, and squills. To extract the largest proportion of jalap, the strongest spirit is necessary; but N° 3 will extract a large proportion of the gummy resin, which

will be better fitted for delicate habits, and form the basis of a good vinous tincture. For aloë he advises the strongest spirit; and a still stronger tincture may be made by previously digesting it with water, before the strong spirit is applied. For ipecacuanha the weakest spirit is recommended; and he advises the ipecacuanha wine to be prepared from this tincture. His syrupus ipecacuanhæ is formed by boiling two ounces of the root in twenty of boiling water. It must be filtered after twenty-four hours' infusion. A pint of this liquor, and two pounds of white sugar, may be boiled to a syrup; and, when half-cold, four ounces of the tincture made with the spirit N° 4. The tincture of bark should, he thinks, be prepared from the weakest spirit; and from this, also, he would prepare the wine; but not the syrup, as it would become turbid. After cold water has taken up as much of the bark as it can dissolve, spirit will still extract some resin: so that Baumé was mistaken when he said that cold water would dissolve all the resin, the extractive matter, and the gum of the bark; and that maceration was preferable to ebullition. He distinguishes two extracts; one prepared by strong decoction, which extracts all the active parts of the bark; the other prepared by hot water poured on bark deprived of its resin by spirit. The spirit, adapted for separating the different principles of the squill in their best state, is the weakest, *viz.* N° 4. With this he recommends the preparation of wine of squills; from its remains after evaporation, an extract of squills; and, with honey, a *mel scilliticum*. The memoir concludes with four new formulæ, *viz.* for the liquid laudanum of Sydenham, tartar emetic, the butter of lead, and the unguentum nitratum; but these formulæ add little to our pharmaceutic knowledge.

The commissioners, in their report of this memoir, are a little severe; but as we have passed some of the objectionable parts without remark, we shall only add their remarks on one or two of the passages that we have noticed. Baumé, they observe, is not censurable for want of precision, as he and every other pharmaceutist by *eau de vie* mean spirit from 18° to 20°; by spirit of wine of alcohol, from 30° to 32°; and by rectified spirit of wine of alcohol, from 36° to 38°. Baumé, in particular, has in many preparations employed the precautions which Dubuc recommends. These commissioners advise only two different degrees of strength, *viz.* from 18° to 20°, for roots, stalks, barks, gums, resins, extractive juices, &c.; and from 36° to 38° for pure resins, natural balsams, &c. In more compound preparations, however, these two classes should not be mixed. They remark, respecting the tincture of jalap, that Baumé was aware of M. Dubuc's distinctions; and they add, that, though the weaker spirit extracts a larger quantity of ingredients, yet of the whole a less proportion is pure resin. We

suspect, however, from some experiments, that a proportion of the gummy matter is necessary to sheath the acrimony of the resin; since a tincture made with pure resin is too active and drastic for general use. They show that M. Dubuc has not correctly given the idea of Baumé, respecting the extract of bark; but his error is not very important. Their syrup of ipecacuanha is made by pouring six pints of cold water on six ounces of ipecacuanha. This infusion is continued twenty-four hours, the fluid decanted, and two other effusions of cold water repeated for the same time. These three infusions are mixed, and made into a syrup with twelve pounds of sugar. One ounce of this syrup is equal to twelve grains of the root. On the whole, however, they highly commend the memoir, and order it to be referred to the committee who are preparing their new Dispensatory.

'A Biographical Account of J. F. Clouet, member of the National Institute.'—M. Clouet was a chemist of considerable ability and character; but we cannot with advantage offer any abstract of this sketch.

The first article of the 137th number is entitled, 'New Observations on the Use of Acid Fumigations to purify Infected Air and check Contagion, with the most simple Methods of completely attaining this Object. Extracted from the Correspondence of M. Guyton on this Point.'—These communications are chiefly intended to support the efficacy of acid fumigations, particularly the oxygenated muriatic vapours, to which the author gives a decided preference. Perhaps our readers will be pleased to find a description of the purifying bottle, which, on opening the stopple, exhales an atmosphere of pure air, or rather of oxygenated muriatic gas.

The bottles, which must be rendered portable, should not exceed the capacity of four and a half centlitres, or forty-five cubic centimeters (about two and a quarter cubic inches, somewhat less than an ounce and half). They are adapted to a case of hard wood, closed with a screw. Into this bottle are put three grammes (forty-five grains) of black oxid of manganese powdered, but not fine; and passed only through a coarse sieve. To this are added 7.5 cubic centimeters, or three-fourths of a centlitre, about one-third of a cubic inch, one and seven eighths drachm of pure nitric acid of 1.40 specific gravity, about 39.0, according to Baumé's areometer; and an equal quantity in bulk of muriatic acid of 1.134, nearly 17°: about two-thirds of the bottle are empty; which is necessary to prevent its bursting. The author adds a plan of an apparatus for purifying hospitals; and reflects somewhat severely on Dr. Smith, who has appropriated to himself a discovery which M. de Morveau thinks exclusively due to the French chemists.

'Preparation of a Lute proper for all Chemical Operations

where Luting is required. By M. Paysse.'—This lute is simple, and is said to be very efficacious: it is composed of the yolks and whites of two eggs, with half their weight of well slaked lime, applied on a piece of cloth.

'Observations on the Hypericum Foliatum (St. John's Wort). By M. Baunach.'—The juices of this plant are chiefly resinous; but the flowers and tops are filled with grains, which dissolve in water and alcohol, tinging them of a blood-red colour, and in vinegar, to which it gives a most beautiful crimson hue. Some slight hints of the management of this vegetable substance in dyeing are added, for which we must refer to the work. It is also remarked, that the juices contain a large proportion of tanin; and that the precipitate, formed by the addition of sulfate of iron, greedily absorbs oxygen, thus changing to the nature of a resin. Our author could not draw over any oil by distillation in a separate state.

'Memoir on the Nature and new Properties of the Prussic Acid. By M. Curaudau.'—It appears from our author, that the Prussic calcination contains only two principles of the radical; viz. azote and carbon. The third is afterwards added; and in this first process our author seems to have discovered a new agent, which he calls carbonated azote of potash. This substance immediately decomposes water; and thus favours the oxygenation of the carbon, and the union of the hydrogen with the azote and carbon. The union of this radical with different substances will of course obtain different names. The hydrogen is not originally combined in a sufficient proportion to form ammonia, but acquires it by a further action and decomposition of water. A part of the radical may be decomposed, by constantly moistening the Prussic calcination with a solution of sulfate of iron at its maximum of oxygenation; and the radical only becomes an acid from the union of the oxygen, furnished by some metallic salt necessary to its formation.

'On the best Method of Preparing the Gummy Extract of Opium. By Leroux.'—This method is much shorter and more convenient than Baumé's. It consists in making a solution of opium in warm water, which is evaporated, and the opium left of the consistence of a soft extract. This is dissolved in alcohol of from 30° to 32°, and the resin precipitated by the addition of water. The purification is repeated two or three times in the same way; and, from a pound of opium, five or six ounces of a gummy extract are procured. By this preparation the French physicians think that they avoid the usual stupefying and other injurious effects of the opium.

'A Chemical Examination of the Truffle Lycoperdon Tuber L. By Buillon la Grange.'—This excellent paper contains a full account of the history and properties of the truffle. We

shall only give an abstract of the chemical experiments, as in these the chief novelty consists. The taste and smell of truffles are very volatile: but no fæcula can be extracted from them as from other vegetables, since the matter, obtained by the common processes, does not form glue with water, and is sparingly dissolved in it; since caustic alkalis do not change its nature, and the nitrous acid converts it into a reddish jelly. Truffles, even when fresh, contain an ammoniacal salt, which is more abundant when they begin to putrefy. Distilled without addition, they afford an acid liquor, a black oil, carbonat of ammonia, carbonic acid gas, and carbonated hydrogen gas. The coal contains magnesia, phosphat of lime, iron, and flint. The albumen of truffles may be obtained by maceration in water of 30°. By means of nitrous acid, may be obtained nitrous gas, carbonic acid, azotic gas, oxalic, malic, and Prussic acids, a fatty matter, and the bitter principle of welter. Fermented with sugar, they afford carbonic acid, and alcohol. Truffles therefore form a particular class, and may be styled, in the author's opinion, 'animalised vegetables.' Some experiments by Robert and Antoine follow, which, on the whole, support the same conclusions.

'A new Process for the artificial Formation of Alum, without the Assistance of Evaporation, by M. Curaudau,'—does not admit of abridgement.

We reserved our account of the report of the commissioners appointed to examine an excellent paper of M. du Buisson, on the Basalts of Saxony, until it was concluded in the 138th number. The paper itself has appeared in our language; and, with the report of the commissioners appointed to examine it, the whole subject is brought at once within our view. It will be obvious, however, that we cannot enlarge on it. M. Dubuisson's opinion is, that basaltic columns are of aqueous origin. They were formerly attributed to volcanic explosions; and we have remarked, in the progress of our journal, the gradual change of opinions on this subject. The commissioners premise a short history of these opinions, and intersperse some criticisms on M. Dubuisson's observations. They still lean a little, we think, to the doctrine of the volcanists, but, on the whole, acknowledge the justice of the author's observations. The description of the various basaltic chains in Saxony is peculiarly curious; and these columns, resting on beds of coal, roakken, &c., show decidedly, that they cannot have been of volcanic origin. Whether the basalts of Sicily and Vivarais be of the same nature, is still disputed.

M. Guyton, in a subsequent article of this number (138th), describes a pyrometer of platina, calculated to measure the highest degree of heat in furnaces. It consists of a bar of pla-

tina, placed in some refractory clay. He is now engaged in some experiments, to compare its motions with the pyrometer of Wedgewood.

'Philosophic Observations on the Causes of the Imperfections of Evaporating Furnaces, and a new Mode of constructing them, so as to burn œconomically every Species of Combustible. By M. Curaudau.'—This useful article cannot be abridged.

'A Memoir on the Vinous Fermentation. By M. Thenard.'—This ingenious young chemist seems to have made a very important step in the theory of vinous fermentation. He examines the chemical nature of ferments, and finds that they are of an animal nature, particularly containing azote and carbon, with hydrogen. The carbon attaching the oxygen of the sugar, breaks the equilibrium; and the separation of air, with all the phænomena of fermentation, and the known consequences of the formation of new substances, ensues. The azote, however, is involved so intimately, as to escape detection, till it again appears in consequence of the last stage, the putrefactive process. Ferments have so strong an attraction for oxygen, that they decompose the air of the atmosphere with great rapidity.

'Experiments on Gum Kino. By M. Vauquelin.'—This substance is well known in England, from the account of it given by Dr. Fothergill in the 'Medical Observations.' It dissolves sparingly in cold, but copiously in warm, water, leaving a small insoluble residuum. The solution in warm water is slightly acid, and turbid when cold; depositing a reddish-brown sediment. The concentrated solution is copiously precipitated by mild alkalis, which are redissolved by larger quantities of water. Caustic alkalis also precipitate the gum, and, in excess, redissolve it; rendering the red colour more intense. Strong glue forms, with the solution, a rose-coloured coagulum; but, in a proper proportion, these substances saturate each other, and the fluid above is almost colourless. Though this shows the presence of tanin, no black colour ensues on adding ferrugineous salts. Gum kino precipitates acetite of lead, emetic tartar, and nitrat of silver, more copiously than the infusions of tan or bark, which render it a better antidote to those poisons than any other substance. The mineral acids precipitate coagula of different densities; and the green colour of the precipitate from iron leaves only, after some time, a blackish brown: this colour, however, is very solid. Alcohol dissolves gum kino readily, and becomes very slightly turbid on adding water: the precipitates from alcohol are the same as from water. This indifference to spirit and to water seems to arise from an intimate union of the gum and resin; yet with care a pure gum may be separated. M. Vauquelin

found that gum kino would tan leather; yet on this subject we need not enlarge, as we have so lately noticed Mr. Davy's labours.

ART. VI.—*Nouveau Dictionnaire Historique, &c.* Lyons.

New Historical Dictionary. By L. M. Chaudon, and F. A. Delandine; eighth Edition, revised, corrected, and considerably enlarged. 13 *Vols.* 8*vo.* 6*l.* 6*s.* Imported by Payne and Mackinlay. 1804.

THIS is a new edition of the only collection of general biography which has been for many years attempted in France. The last edition was published in 1789, in nine volumes: the present, printed in the same type and size of page, extends to thirteen, and contains apparently an addition of four volumes; but the chronological tables, which make part of the first volume of the edition of 1789, are here placed after the work, and compose one entire volume. The biographical *additions*, however, are so considerable as to evince much care and research on the part of the editors. We believe, indeed, there are more names in it than in any work of the kind extant (with the exception of the English part): but it must be remarked that many hundreds, perhaps we may say, thousands of these names, are either insignificant or misplaced. As the dynasties of all nations have been searched for materials, we may be certain there are many emperors, kings, sultans, &c. whose memoirs belong alone to the page of more detailed history, and cannot by any means be rendered interesting on the very small scale laid down for this work. It is also to be observed, that all the personages of mythology are here recorded, who certainly belong to a very different department of literature. In a work which professes to give an account of men 'who have rendered themselves celebrated by talents, virtues, crimes, or errors, from the beginning of the world to the present time,' it is somewhat ludicrous to find considerable spaces filled up by the *biography* of Cupid and Venus, Jupiter and Mercury, &c. These redundancies, however, do not attach exclusively to the edition before us. They formed part of the original plan of the first editors, from which their successors have never thought proper to deviate: and probably, in France, the plan may be popular, however repugnant we may think it to the distinctions that ought to be preserved between the departments of biography, history, and mythology. In reality, it may pave the way to the apotheosis of the present emperor—the only honour of which he can now be ambitious.

If our readers wish to know upon what principles, religious or political, the present edition has been conducted, we can assure them that they will find the principles of the old editions faithfully preserved, and judiciously pursued in the additional

part. The sentiments of the old court, and the old religion, are expressed with freedom, yet, in general, without bigotry or intemperance. There having appeared no edition of the Dictionary during the revolutionary periods, the editors had nothing to alter or erase because offensive to the existing religion and government of France. It is well known, that, at this time, no encouragement is given in France to revolutionary sentiments, and none to open attacks on the established faith, and that the sufferings of dethroned and decapitated monarchs are allowed their full impression on the tender feelings. The lives of Louis XVI. and Marie Antoinette are written here, as any fair and impartial Englishman might have written them; and the crimes of the demagogues are exposed to a contempt to which it would not, for any useful purpose, be necessary to make any addition. All this we approve, as we approve every appearance of return to regular government and social order; but how far it is calculated, in point of consistency, for the existing meridian of Paris, is a question we shall not at present discuss.

The revolution, however, has been of eminent service to this work. Nothing of the kind, indeed, was ever better calculated to supply a biographer with materials; of which our editors have amply availed themselves. By far the greater part of the additions are the lives of those who fell sacrifices to the various factions which usurped the government at different periods. It is a most singular feature in French history, that, for several years, scarcely a person of any distinction died a natural death.—And, as part of the plan includes men eminent for their *crimes*, no little judgement appears in making a selection from such copious materials, that shall not extend the volumes beyond reasonable bounds. On the principles of our English biographers, the admissions may still, perhaps, appear too numerous; and it may be thought that valuable characters are degraded by the company they are made to associate with. But this work is not a temple of Fame, nor have the French learned to subdivide their biographies. They have no compilations corresponding with our 'Annals of Newgate,' or 'Tyburn Chronicle.'

Among the victims of the revolution, were many distinguished for their literary talents; and perhaps we cannot afford a more fair or favourable specimen of the general manner in which Messrs. Chaudon and Delandine have executed their task, than by extracting the lives of a few of these.—

'Bailly (Jean Sylvain) born at Paris, September 15, 1736, was the son of James Bailly, keeper of the royal pictures: his ancestors were eminent painters. His life affords a memorable instance of the vicissitudes of fortune, at one time full of renown, at another covered with misfortunes. It affords a fresh proof that a man of letters, tranquil and happy, should avoid the vortex of those political revolutions which elevate men to the clouds only that they may be pre-

cipitated into the abyss. The sweetness of temper and docility of Bailly made him the idol of his family, who would not check the pleasures of his infancy by hard studies. He learned no Latin; and the little he picked up in the course of his labours, was no more than he found necessary in a particular research. We may say, to the honour of our language, that Bailly acquired no knowledge from the rubbish of ancient languages, and that he was obliged for none of his treasures to foreign sources. The father of Bailly, (says an elegant writer, Cit. Lemontey) a painter and a poet, a man of wit and pleasure, whose *vaudevilles* enlivened the Italian stage, and whose sallies recommended him to every company, loved his son dearly: but he viewed him only as his probable successor in the office of keeper of the pictures at the Louvre; and he directed his education to that point. Chance, however, led him to a course of education of a more serious nature. A mathematician, of the name of Moncarville, had a son whom he wished to put under the instructions of Bailly the father, while he himself, in return, gave young Bailly some lessons in mathematics. This exchange of paternal care between a man of learning and an artist has somewhat patriarchal in it, which one could wish to see oftener imitated.

'After learning what Moncarville could teach, Bailly had for his master the father of the celebrated Clairaut. The literary success of one of his friends inflamed his imagination; and at the age of sixteen years, he composed two tragedies. The first, entitled *Clotaire*, is taken from the early ages of our history, when grossness of manners did not prevent a refinement in crimes. A certain prophetic spirit guided the pen of our young writer, and made him depict, in that tragedy, the features of the dreadful catastrophe which awaited himself. In it he describes the death of a *mayor* of *Paris*, who was *massacred* by the *people*. The subject of his other tragedy was Iphigenia in Tauris, which was afterward handled with success by Guimond de la Touche. The comedian La Noue, however, advised Bailly to renounce the drama, exposed the dangers and mortifications he might meet with, and urged that the sciences were his proper destination, and would lead him to celebrity. Bailly having met with the Abbé de la Caille, of the Academy of Sciences, a great astronomer, who had just returned from the extremity of Africa, where he had surmounted every obstacle in the execution of a literary project, the Abbé became his friend and guide, and imparted to him a taste for his pursuits. Accordingly, in 1763, our young astronomer presented to the Academy of Sciences, his Observations on the Moon, and the following year he published a long work on the Zodiacal Stars. In 1766, appeared his Essay on the Satellites of Jupiter, with tables of their motions. In 1771, he published a Memoir on their light; the talents displayed in this last publication placed him in a rank with the ablest astronomers. In 1775, he published the first volume of his History of Astronomy, ancient and modern; and in 1787, his History of Indian and Oriental Astronomy, 3 vols. 4to. These two works present us with learned researches, a number of happy ideas, and immense erudition. The style is uncommonly elegant, and such as Fontenelle alone affords an example of in scientific matters. Some objections which Voltaire offered to him on the phi-

losophy of the Bramins, whom he believed the inventors of all sciences, occasioned him to publish, in 1779, two interesting works on the Origin of Sciences, and on the Atlantis of Plato. The author here attributes all our arts to an ancient people, originally of the North, inhabiting at first the heights of Eastern Tartary; a people who disappeared from the globe by some revolution of nature, and left to other nations only the elements of their knowledge, some traditions and obscure remembrances. From this destroyed people, the arts passed to the Chinese, the Indians, the Chaldeans, and finally to the Greeks, who transmitted them to us. Thus, according to this system, the East, to which we believed we owed every thing, invented no science, and was merely the depositary of others.

'Bailly amused himself with literature during his astronomical labours. He was admitted into the French academy for his eloges on Charles V., and on Moliere, and into the academy of Rouen for that on Corneille. The academy of Berlin rewarded his eloge on Leibnitz. We owe to him also those on Cook, Caille, and Gresset. Such various talents, the graces of his style, and his prudence, occasioned him to be admitted into the three academies of Paris, an honour which had never been conferred on any but Fontenelle. His discourse on being received into the French academy is remarkable for its elegant style, and the neat manner in which he praises his predecessor, the count de Tressan. As one of the committee of the academy of sciences, he published, in 1784 and 1786, two important papers. The one was an inquiry into animal magnetism, which he considered as produced by the imagination, and as one of the delusions of the human mind. The second had for its object to lessen the infection accumulated in a single hospital in Paris, by establishing four hospitals, one in each of the four principal quarters of the city. This paper, which was replete with physical knowledge, and written with energy and sensibility, had influenced the higher powers to carry so useful a project into execution, when it was interrupted by the revolution. In 1789, when the electors of Paris assembled to chuse deputies to the states-general, they appointed Bailly to be their secretary, and afterwards to be their deputy. He was president of the constituent assembly, and directed the deliberations at the famous meeting in the Tennis-court, when the three orders, hitherto distinct, agreed to unite. Soon after, the city of Paris having changed its government, appointed him to be mayor. He filled this dangerous office during two years and a half of commotion, and if he sometimes manifested too much zeal for the principles of the revolution, no party refuses him the praise of firmness, moderation, and rectitude. The only reproach he incurred was that of some degree of pride, and allowing himself to be surrounded by factious men of no character; but such abound in moments of public fermentation, and a person in office cannot always avoid them; and Bailly did not exert all his power to keep them off. Being called as a witness in the process against the queen, he attested the innocence of that unfortunate princess, and courageously declared that all the heads of accusation directed against her were false.

'When he became again a private citizen, he retired to Melun,

where, in silence and obscurity, he endeavoured to forget the *éclat* of his former life, until the bloody tribunal, erected by Robespierre, drew him from his asylum, and sentenced him to death on November 11, 1793. Next morning he was beheaded. No victim of the revolution went to the scaffold with greater coolness, or showed more courage. His enemies prolonged his sufferings by appointing the place of execution for him alone to be at a distance. He was two hours on the way from his prison to the Champ de Mars, where he was put to death; during which time he was stoned, spit upon, and covered with mud: even his executioners were shocked at such barbarity. A very cold and heavy rain fell incessantly; during which a person said, "You tremble, Bailly." He answered calmly, "My friend, it is only the cold." These were his last words. He mounted the scaffold which had been slowly prepared before his face, and walked hastily toward the machine which was to terminate his life. He left, among his manuscripts, Memoirs of the revolution, and of the events which he had witnessed, and a large work on the origin of ancient fables and religions. Historians and philosophers are in hopes these will be published. Bailly was tall and thin, with an aquiline nose, a commanding appearance, and grave and serious countenance: a considerable resemblance has been discovered between him and Dundas, the English minister. He spoke with precision and dignity; his morals were pure, and his heart tender: a good husband and a faithful friend, he had every quality of an honest man. Many have discovered resemblances between his character and that of Newton: but what a difference betwixt the end of the one and the other! "Newton," said Bailly himself, "had the soul of a sage, for whom quietness and repose are the greatest of blessings. He despised glory which followed him in spite of himself, and which is eternally attached to his shade. He was the man of his country. At his death, he was exhibited, like their kings, to the admiration of the people. He was the greatest man that ever lived, and will for ever do honour to England. The lord chancellor and five other noblemen bore his pall." Such was the death of Newton, the most celebrated of astronomers. What must be our reflections, if we compare it with that of the historian of astronomy! The following verses were composed on the latter:

'De ses vertus, de sa raison,
Il servit sa patrie ingrate;
Il écrivit comme Platon,
Et sut mourir comme Socrate.'

Although this life of Bailly contains a few particulars not generally known, yet it will probably appear superficial to those who have read La Lande's eloge upon him, and who recollect how few men of equal eminence have died in France since the last edition of this work.

'Condorcet, (Marie-Jean-Antoine-Nicholas, Caritat, Marquis of), of a family originally of Comtat Venaissin, was born at Ribemont, in Picardy, September 17, 1743. His birth entitled him to

expect preferment in the profession of arms; but he chose the more quiet cultivation of the sciences. He had not arrived at his twenty-first year, when he presented to the academy of Paris a memoir on differential calculus, which was considered as worthy of a place in the collection of the works of learned strangers. His intimate connexion with d'Alembert and Voltaire, and his correspondence with the king of Prussia, acquired him much celebrity. After being admitted into the academy of sciences, he became their secretary, and justified their choice by the excellence of his papers, and eulogiums on his brethren. Being appointed in 1777, to pronounce the eloge of the duke de la Vrilliere, M. de Maurepas censured him for delaying it so long. Condorcet declared that, "he never had to praise such a minister!" During the remainder of Maurepas's life he took every step to prevent Condorcet from being admitted a member of the French academy. He arrived, however, at that honour in 1782, and the subject of his paper on that occasion was the progress of natural and moral science, and the influence which the sciences ought to have on the character of a nation, and on its government. In this discussion, he betrayed that spirit of independence, and those republican notions which afterwards guided his public conduct, which made him quit the closet of the man of learning for the legislative tribunal, and amidst a host of commotions, disappointments, and errors, led him to his unhappy end. From the dawn of the revolution, he followed all its flights. Under the constituent assembly, he was designed to be governor of the Dauphin, and when Louis XVI. was confined in the Thuilleries, after his escape to Varennes in 1791, Condorcet was one of the first who clamoured for dethroning the king, and for the establishment of a republic, and afterwards contributed to both measures. On the 14th of July of the same year, he placed a transparency over his door, with these words, "*La constitution ou la mort,*" [the constitution or death] and some person wrote under it, "*Les bains froids ou Bicêtre.*" [the cold bath of Bedlam.]

'He was chosen successively a member of the legislative assembly, and of the convention. In this, the object of his endeavour was to divide the emigrants into two classes, that none might be punished with death unless taken with arms in their hands: He also moved, that war with the emperor should be declared: that a committee should be appointed to search among the archives and public offices for all the title-deeds of nobility, in order to destroy such: that the sovereignty of the people should be established: that Louis XVI. should be tried by certain deputies of the departments, reserving only to the convention the power of mitigating the sentence; and lastly, he appeared as an opponent to the constitution of 1793. His two last speeches made him be suspected by the ruling powers of France; and Robespierre, from that time, considered him as an ambitious hypocrite, who, under the garb of philosophy, concealed intentions hostile to himself; and his ruin was determined. He was denounced as a partisan of the Girondists, and was outlawed on the 28th of July, 1793. For some time he was concealed in the house of a lady, who generously hazarded her life to preserve his. Here he composed his work on the progress of the human mind: but having read in the journals a barbarous law, which made crimes of

compassion and hospitality, and punished with death those who afforded an asylum to proscribed persons, he said to her, who had entertained him, "I must leave you, I am an outlaw." "If you are an outlaw," said she, "you are not proscribed by humanity *." He resisted her importunity, however, and, disguised in plain cloaths, with a cap on his head, contrived to pass the barriers of Paris. His intention was to have concealed himself for some days with an old friend, who resided in the environs of Seaux: but, when he arrived there, his friend was gone to Paris; and Condorcet was obliged to pass several nights in the quarries, in continual fear of being discovered. Urged at length by hunger, he ventured to go into a little public-house at Clamars, where the greediness with which he ate, his long beard, and agitated countenance, were noticed by an emissary of the revolution, who caused him to be arrested. When taken before the committee of the place, he said he was a servant, and his name Simon; but being searched, a Horace, which he carried in his pocket, marked with MS. notes in Latin, became the cause of his ruin. The peasant who interrogated him, finding that he had too much learning not to be suspected, had him conveyed to Bourg-la-Reine, where he was imprisoned for that night in a dungeon: but the person who went next morning, to carry him some bread and water, found him motionless and stiff. It appears, that, bereft of all hope, Condorcet died, either of a strong poison, which it is said he always carried about him, or by inanition and weakness, being exhausted by the pain and fatigue of his journey and by long fasting. Thus miserably perished a celebrated geometrician, and a man of distinguished learning, who might have lived happily, if he had not chosen to act a part in the revolution. Born with a fondness for novelty, he adopted opinions which he might have rejected in more quiet times; and he who was once vain of his birth, did not even disdain to take a part in a newspaper, and to descend, among the mob, to combat with mob-politics. A more serious charge, however, has been brought against him, that he abandoned the duke de la Rochefoucault in his last days, who had procured him his pensions, and had ever shewn himself his friend. There have been, says a writer, greater geometricians than Condorcet; but few have shown more distinguished talents in their happiest moments: there have been philosophers, who have thrown more light on metaphysics, political economy, and legislation; but none have extended their talents over a greater variety of important subjects: his learning was great and profound, but his style was most proper for discussion and sarcasm. He read every thing, and forgot nothing, from the *fabliaux* to the publicists of the eleventh century, from the romance of the day to the collections of the academy of inscriptions. Condorcet, whom d'Alembert called a volcano covered with snow, could number among his friends the most celebrated writers of his age.'

(This is followed by a list of his works, which we do not think it necessary to translate.)

* The neatness of this expression is lost in the translation.—"*Si vous êtes hors de la loi, vous n'êtes pas hors de l'humanité.*"

'Clootz, (John Baptiste) a Prussian baron, was born at Cleves, June 24, 1755. He inherited an ample fortune, which he dissipated in his travels, his projects, and his expensive pleasures. In England, *he connected himself with Burke,* then one of the chiefs of the opposition party. Invited to France by the nature of a revolution which humoured his ardent mind and his excessive love of liberty, he became the most extravagant of its apostles. From that time, he changed his Christian name for that of an ancient philosopher, and called himself Anacharsis. He even changed his title of baron, that he might become "the orator of the human race," and endeavoured to justify this appellation by appearing, June 17, 1790, before the national assembly, at the head of a numerous deputation, disguised in foreign dresses, who masqueraded as an embassy from the human race. He contributed 12,000 livres to the war against kings, and offered to raise a Prussian legion, to be called the Vandal legion. He demanded that a price should be set on the head of the king of Prussia, and highly commended Ankastroom, the assassin of the king of Sweden. "My heart is French," he exclaimed, "but my soul has ever been *sans-culotte*." This fool, more worthy of a madhouse, was chosen a deputy to the convention. There he made war on Jesus, to whom he declared himself the personal enemy, and published a pamphlet, entitled, "The Universal Republic," calculated to show how the human mind becomes debased by false ideas of philosophy. He maintains in this, that the people is the sovereign of the world, that it is the God, and the universe is only one family, which will coalesce with the French, who are the god-people. His extravagance, however, displeasing Robespierre, he was arrested, and sentenced to death, March 24, 1794. He submitted to this punishment with firmness, and without disgracing his opinions. In his way to the scaffold with Hebert, he exhorted him to banish all religious sentiments in his last moments; and he requested to be executed last, to convince himself of the true principles of materialism, by seeing the heads of his companions fall. He was the nephew of Cornelius Paw, a learned and celebrated writer. Envious of his uncle's fame, he would also write, and make a figure: but pride soon led him to madness, and that to death.'

The notice of Mr. Burke in this life is new to us, and, we hope, not true. Anacharsis Clootz must have been a man whom Burke would have disdained at any period of his life.

Besides the new lives in this edition, very important alterations and supplements are made to many of the old lives. The editors seem particularly attentive to literary history, and point out with exactness of date, every valuable translation, commentary, or edition of the works of eminent writers. The opinions also of recent critics of distinguished fame are added, that nothing may be wanting to direct the choice and taste of the reader. This praise, so far as regards the series of Frenchmen, is amply due to Messrs. Chaudon and Delandine: but, when we come to look after our countrymen, we discover, in almost every instance, a negligence which is the more culpable,

because accuracy might have been so easily attained. In giving their lives (if the brief notices here deserve the name of lives), they betray not only an indifference to precision, but even a contempt for it.

Of the many instances we might offer of this carelessness, some are to be found in the former edition; which, however, is no excuse for those who pretend to correct their predecessors. Fielding, we are still told, wrote Roderic Random, and a book called Memoirs of the *Chevalier de Kilpar*, which we never heard of. We can forgive the editors for informing us, that the reign of English poetry closed with Pope, and that, since his time, '*à peine peut-on citer un seul poëte:*' but why persist in asserting that Richardson was very silent, and passed several years in society without speaking a word? Smollett's article is one continued invective; and his name, with the usual inaccuracy of French writers, is spelled *Thomas Smolet*. Lady Mary Wortley Montague continues to be the author of Mrs. Montague's 'Essay on the Writings and Genius of Shakspeare,' which is here called '*une apologie de Shakspeare.*' The aversion of the French to proper spelling is notorious; and we might fill a page or two with such blunders as *Aisworth* for Ainsworth, *Cantorbery* for Canterbury, *Warthon* for Warton; *Wanbrouck ou plutot Waesbruck, le chevalier Jean*—who would think this was Sir John Vanburgh? But we shall establish our opinion of their contempt for English biography more fully by copying one or two of their notices of eminent men who appear for the first time in this work. Of the many distinguished characters who have been removed by death within the last twenty years, a very few only are noticed at all; and when the reader peruses the following, he may perhaps think it no great misfortune.

'Johnson, (Samuel) a celebrated English *litterateur*, was born at Lichfield, in 1709, (his father a bookseller) and died in 1784. We are indebted to him for a good edition of Shakspeare, a collection of the best English poets, the Idler and Rambler, two papers in the taste of the Spectator, the choice parts of which have been translated in 12mo. by M. Boulard, a notary of Paris; a Journey to the Hebrides, and a valuable dictionary. Johnson was not more distinguished for his learning, than for the delicacy of his wit and of his taste.'

'Burke, (Edmund) was born at Dublin in 1730, came to London, and there entered on the profession of the law. At his leisure hours, he wrote for some of the journals; and the sprightliness of his articles, and the wit he displayed, made him be sought after by Dr. Nugent, whose daughter he married. Becoming then secretary to the *duke of Buckingham*, he soon obtained the friendship of that patron, who introduced him into the house of commons. There he distinguished himself by his eloquence, the vivacity of his repartees, and above all by the deep hatred he vowed against the republican government of France. His writings and speeches had no other object than to inspire the English with the sentiments he professed. His eloquence

had more of warmth than argument; and he often injured his own opinions by mixing too much sophistry and abuse with judicious reasoning. This vehement and renowned orator died at London July 8, 1797.'

Of Gibbon, whose life is given with a brevity proportioned to the above, we are told, that Bossuet's writings made him turn *Roman Catholic*, but then he afterwards became a sceptic, like Bayle, and that his *abjuration* obliged him to quit his country, and make Switzerland his asylum!

'Watson, (John) an English historian, born in 1724, died in 1783. He was educated at Oxford, where he was distinguished for his love of industry and the plainness of his judgement. He published several historical works, which are held in estimation; among them, a History of Halifax, 1775, 4to. and the Life of Philip II., 4 vols. 12mo. This last work was translated into French: the characters of Philip, and of the duke of Alva, are depicted with a force worthy of the pen of Tacitus.'

We need scarcely inform our readers, that this last life is a confused notice of two very different writers, and erroneous in every particular. The following, however, is so choice a morsel, that we shall not venture to translate it.

'Mulgrave (Richard), écrivain Anglois, a publié une histoire de la dernière rebellion d'Irlande. Ayant traité dans cet écrit sans ménagement la conduite d'un membre du parlement, il fut appelé en duel par celui-ci, et tué dans le combat, au commencement de l'année 1802.'

For this violent death, perhaps, Sir Richard Musgrave may be consoled, when we inform him, that Mrs. Siddons also is duly entered among the departed geniuses of Great Britain: she is said to have been a celebrated actress who excelled in tragedy, but is praised chiefly for her skill in sculpture, exemplified in a statue of Adam, exhibited in 1802. The time of her death is not mentioned; nor shall we be sorry if we remain long ignorant of it.

These specimens, which we might easily multiply, afford the most decided proofs that our editors neither are acquainted with English literary biography, nor wish to be acquainted with it. Their inaccuracies are of a description which can admit of none of the usual apologies. They can be attributed neither to improper authorities, nor to hasty transcription. To say, on the other hand, that they are wilful, may be saying too much: but it is impossible to soften the imputation in any other way than by supposing that they look with contempt on English biography, and are careless how it may be misrepresented. They are not in danger, however, of retaliation. The Dictionnaire Historique has ever afforded valuable materials for the editors

of our general biographical works; and we have no hesitation in recommending the work before us as copious and accurate, beyond any former publication, in the series of *foreign*, and particularly French, biography, and literary history.

ART. VII.—*Mémoires sur l'Egypte, &c.*

Memoirs on Egypt, published in the Years 7, 8, *and* 9. *Vol. IV.* 8*vo.* Paris. 1803.

WE now hasten to the conclusion of a work, some parts of which we have anticipated; while others, which we must cursorily notice, might have been written in any other country than Egypt, from the equator to the 70th degree of north or south latitude. The history of the labours of the institute are premised; and, of these, many are not very interesting. We shall select however a few passages, as the subjects are not detailed in the ensuing volume, and we have no reason to expect succeeding ones.

M. Geoffroy, in the second tour he made to Sacarra, studied the less obvious catacombs. He observed pits of little depth, which terminated in a small cavity, and inconsiderable excavations, destined for the poor. Their bodies, impregnated with bitumen, were enveloped in their mantles, made of such woollen stuff as the Fellahs now wear. Branches of date-trees were placed in the folds of this stuff, and stalks of maize confined it: the whole was bound by cords of the date-tree. This coarse mummy was deposited in a ditch, dug in the rock; and the stones, taken from the cavity, were heaped on the body, and consolidated with plaster. On the surface of the rock, and covered by the sands, which the winds had progressively heaped over them, were found mummies taken from the subterraneous galleries; various little figures, particularly one of a Typhon; vases, some of which were elegantly formed, resembling those of Herculaneum; small masses of natron, carefully wrapped in linen; gums; bitumens; leaves, strung on cords of a palm-tree, and disposed in the form of a chaplet.

M. Desgenettes also communicated to the institute observations made on the heads of a great number of the mummies just mentioned; and which tend to show, that the individuals to whom these heads belonged, possessed more strength than intelligence. As we have not received M. Desgenettes' memoir, we must remain ignorant of the mode by which this curious conclusion was derived.

Of one other memoir we shall mention the title, as it does not occur in the volume; viz. that from M. Nouet, entitled, 'An Application of the Greek and Egyptian Measures to the

Observations of Eratosthenes, to determine the Quantities of a Degree of the Meridian, under the Latitude of 48°, between Alexandria and the Solstice.'

The first article in this volume is entitled, 'General Considerations on the Agriculture of Egypt, and the Ameliorations of which it is susceptible. By M. Reynier.'—The account of Egypt, by M. Reynier, prefixed to his narrative of the transactions of the French army after the battle of Heliopolis, we have had occasion to commend. Though not actually the same work, so far as our recollection extends, it is a similar one; and the descriptions are not essentially different. We perceive some additions; and one of these, from a note, we shall translate.

'I have said before, that the Arabians convert the trees found in some of the valleys of the deserts of Egypt and Arabia, into charcoal. Many places at present furnish them; particularly the valley in which the convent of St. Antony is situated, where, at least, there are fertile grounds; a valley on the south of Cosseir; and another under the parallel of Esnè. In general, vegetables abound most in the marshy districts of the Red Sea, where the rains are more common than in the valleys which fall from the central chain, on the side of Egypt. Many of these valleys were once undoubtedly covered with forests, which have been destroyed. I do not think that the valley where d'Anville places Alabastropolis was, at that æra, wholly without vegetation, as at present; and we cannot be deceived in the position, since the Arabs have discovered considerable ruins in the same spot. I intended to examine them; but twenty disappointments, inseparable from my situation, prevented me. M. Berthé, chief of a battalion of artillery, who went to those deserts to observe the djebbel doukhan (the mountain of smoke), has discovered, in a long valley, an ancient road, with posts of direction at different distances; but the want of provisions prevented him from penetrating to those ruins. The name of this valley, preserved by tradition (the valley of chariots), points out a road formerly frequented; and, if I be not deceived, Alabastropolis was one of the ancient markets, which served as an entrepôt between Arabia and Egypt, and perhaps Syria: for, in a country where customs are unchangeable, the present elucidates the past; and the caravans of Syria still come to Koreima, a place near that where the caravans of Alabastropolis must have reached the Nile.'

The bed of the Nile is gradually rising by a deposition of the mud; and there probably will be a period when its inundations must, from this cause, cease, as well as from the diminution of the mountains, whence the river flows. These mountains were once much higher than at present; for the sugar-cane, the indigo, and some other objects of cultivation that require a dryer soil, not subject to be frequently overflowed, were not known in early periods, since there is no trace of them in the ancient

paintings, where every circumstance of the private life of the ancient Egyptians, and every part of their employments, are delineated. The 'mountain of smoke,' just mentioned, leads to the suspicion of a volcano; some specimens of stone, brought thence by the Arabs, confirm it; and Granger, a traveller of the last century, speaks of the smell of sulphur. We remember a modern mineralogist, who was so fully possessed of the idea of a hill being volcanic, that he insisted on some black matter in the cells being soot, and was positive of its smelling of soot. When viewed, however, through a common lens, this supposed soot was crystallised; and, on examination, was found to consist of ferrugineous crystals. So, in this case, the 'smoke' is soon dissipated, and the djebbel-doukhan is only the mountain of clouds.

Two events are fatal to agriculture in this country; viz.—an insufficient inundation, and the early appearance of the kamsins. The latter are the simoons of the desert, and consist of inflammable air, deprived of all its moisture, which it greedily attracts, like the harmattan of Africa, from every object. When the grain is fully grown, this wind ripens it at once. When not mature, it checks the growth, and dries it before the full magnitude of the seed is attained. The political obstacles are more numerous. The uncertain political state prevents all agricultural speculations, where the return is slow. Nothing can impede the rapacity of the chief proprietors, since they form the government, and from the government the common people can alone expect relief. The Copts, who are in one sense their stewards, are not interested in any improvements, as they hold their place at the capricious fancy of their lords. It is singular, that every village is divided into twenty-four equal parts called *karrats*, each of which is subdivided into the same number of parts. Is this the source of our diamond weights? the divisions are similar. The depredations of the Arabs are equally injurious to cultivation. Their protection must be purchased; and should other tribes commit any ravages, these protectors avenge their clients' cause, but almost at an equal expense; for they claim or retain a large share of the booty.

The objects of cultivation in Egypt we have formerly noticed, and cannot again stay to enumerate. The poppy, the vine, and the olive, afford no more at this time than may be necessary for the consumption of the country. Little oil is made; and the olives supply the monks, whose mode of life is so rigorous, that there are scarcely sixty-five days in a year, on which some privation is not enjoined. This part of the memoir, however, is very interesting. Why is this fertile country still doomed to the rigours of despotism, still shackled by the leaden chains of ignorance?

'Memoir on the Caravans that arrive from the Kingdom of Darfoor to Egypt, with an Account of the Places through which they pass; and on the Trade carried on in Slaves, and on the other valuable Merchandise that comes from that Country. By M. Mercure Joseph Lapanouse.'—The introduction to this memoir contains a lively and picturesque description of a caravan, and its conduct. Of the trade itself we have not long since received an excellent account from Mr. Brown. Let us just add our author's list of the merchandise brought from what may be comparatively called the interior of Africa.

'The caravan of Darfoor is the most considerable of all those that arrive in Egypt. It is sometimes composed of 12,000 slaves and 15,000 camels, and brings a prodigious quantity of merchandise. The objects of the commerce are slaves, camels and dromedaries, elephants' teeth, ostrich feathers, gum-arabic, tamarinds, the seeds of schism, usefully employed in medicine for the cure of inflammation of the eyes; natron; schêp, a kind of acid salt for the preparation of leather, and employed as a mordant in dyeing; large leather vessels for conveying water; parrots; civet cats; the musk beaver; horns of the rhinoceros for sabre-handles. The caravans carry back, in return, iron-work, common nick-nacks, groceries, medicines, arms, and coats of mail.

'The male and female slaves are disposed of, with a part only of the camels: the rest are reserved for the conveyance of the goods conveyed in return. Of the camels, a third are destined for the conveyance of water; a quarter for provisions; an eighth only for the merchandise: the rest are reserved to carry the sick slaves, for the charge of the wounded camels, and to replace those that may be stolen or die on the road. These proportions, however, vary according to circumstances.

'The caravan of Darfoor is a vast commercial speculation for the inhabitants of the country, and for the sovereign himself, who has a share of the slaves, camels, and merchandise. The sovereign sends his troops, every two or three months, against the nations with whom he is at war: they enter the villages, and carry off all the children. These are the slaves brought by the caravan to Egypt. Sometimes the king of Darfoor lends his soldiers to some of his relatives or friends, securing a large payment; and then the slaves that are taken become the property of him who is at the head of the expedition.'

All commerce is carried on by exchange; for objects of little value, beads, tin cut in small pieces, and different trinkets, are bartered for merchandise of greater importance. Slaves are exchanged. The caravan sets off in winter, as the rains of summer would injure their wares, and the camels find little herbage. The route furnishes no object of importance.

'Memoir on the Caravans which come from the Kingdom of Sennaar; on the Route which they take; and an Account of

the different Merchandise which they carry: preceded by some Explanations on the Topographic Situation of the Country, and on its Government. By the same.'—This memoir contains some minute details which we cannot follow, and which, after Bruce's narrative, will want the attraction of novelty. The kingdom of Sennaar comprehends that also of Barbar; but the latter is nearer to Egypt than the former. On the north and south it is bounded by Egypt and Abyssinia; on the east and west by the Red Sea and Darfoor. The country, watered by the Nile, is fertile and pleasant; but, from the numerous lakes, unwholesome. Corn, however, is dear; and the chief grain, next to the doura of Egypt, is dougum, a kind of millet. Money is not unknown; and gold is found among the sands of the rivers. The caravans are much smaller than those of Darfoor: but they come two or three times a year; while those of Darfoor are not even regular in their annual visit. The merchandise is nearly the same.

'I have received the description of an animal peculiar to this country, the *zeref*. In height and form, it resembles the ox. The head is like that of the goat; and the neck long like that of the camel; the skin resembles that of a tiger, the hair and tail those of a horse. It walks very quick, and is not vicious. Its skin is so thick that a ball cannot penetrate it; and it can only be killed by wounds with spears on some particular parts of its body. It is hunted for its flesh, which is excellent; and for its skin, of which bucklers are made.'

We shall add our author's description of the dromedary, which differs a little from the usual accounts.

'Dromedaries come from Barbar, a dependent country on Sennaar. There are many in this country, and they are the most valuable; but only few of them reach Egypt. It is commonly supposed that the dromedary has two bunches. This is an error: the dromedaries in Egypt have but one, like the camel, from which they differ only in being thinner; in having finer and more delicate legs, a sharper muzzle, finer and more delicate hair. It is quicker than the camel in its movements; and, in a trot, can almost keep pace with the gallop of a horse. It is also more indefatigable, and can remain a longer time without nourishment. The price in Egypt is from about four to sixteen pounds sterling.'

Another part of the merchandise brought by the caravans of Sennaar, is the teeth of the elephant. Our author gives a description of the methods of taking the elephant in Africa, and adds some particulars respecting his œconomy. He is said to be very voracious; devouring whole trees, after rooting them up with his enormous trunk. Pieces of wood, of the size of the arm, are reported to be found among his excrements. The elephant is said to swim remarkably well. A single tooth, we

are told, will sometimes weigh a quintal: yet, on the whole, there are supposed to be not more than ten or twelve quintals brought annually to Egypt.

Ostriches are bred at Sennaar, as poultry in Europe. At the beginning of winter they shed their large feathers, which are replaced by others; and these feathers are collected and preserved with care, in order to be sold in Egypt. The wild ostriches are also hunted, not only for their feathers, but their flesh, which is asserted to be excellent. The skin is very thick, and used for bucklers: it is said to be impenetrable to a ball or a spear. The account of the gum-arabic is very minute: we regret that we are unable to follow it. The author adds also some account of the tamarinds; of the schism seed, which acts in fevers like the emetic tartar; the leathern bottles for the conveyance of water, probably made of the skin of the hippopotamus, whose teeth are harder and whiter than those of the elephant, whose flesh resembles beef, and whose fat is so delicate, as to be employed instead of butter; civet cats; and gold dust. A singular fact is related of the parrots or parroquets; viz.—that they build no nest, but lay their eggs in holes which are formed in trees for them by another bird with a long beak. The whole of this memoir is peculiarly interesting. The author seems to have had the best opportunities for obtaining information, and not to have neglected them.

'Memoir on the Slave-Trade at Cairo, and the Diseases to which the Negroes are subject on their Arrival. By M. Frank, Physician of the Army of the East.'—The causes of negro slavery on the east of Africa are nearly the same as on the western coasts; and while slaves are to be bought, they will be kidnapped, or wars be undertaken to procure them. Among these slaves, some are said to be canibals, and to have a prolongation of the *os coccygis* in the form of a tail, which is carefully cut off, though the cicatrix may remain. For this story our author could not find the slightest foundation, though it is a subject of curiosity how it could have arisen. Circumcision among the females is not uncommon; and from the extent of the excision, seemingly arose the idea of the general practice of infibulation, which is not however wholly without foundation. The account of the sale of negroes, their treatment, manners, &c., is given in an interesting style; but we cannot enlarge on it. The diseases of negroes contain nothing new nor interesting, excepting a species of *scabies sicca*, which, from the imperfect account before us, is a commencing elephantiasis, and cured by external remedies alone.

'Memoir on the Plague observed in Egypt in the Years seven, eight, and nine. By M. Sotira, Physician of the Army of the East.'—This very tedious and extensive memoir is the work of a man of learning, but of unsufferable vanity, and tainted with

French infidelity. The questions discussed are,—What is the plague? What is its source in Egypt? What are its curative and preventive means? The plague is, in our author's opinion, a peculiar disease, and only regularly carried off by suppurating buboes. Those who have had it in the regular course, are not again *very* subject to it, particularly in the same epidemic. Contrary to some modern theorists, he shows that it is highly contagious. It was very fatal in the French army, chiefly from carelessness. Its original country, our author observes, is Africa and Asia; and its origin the effluvia of marshes, rendered more deleterious by heat. It is now the endemic disease of Egypt; but this country had not always so destructive a scourge: it was once healthy. The cause of this change our author endeavours to investigate, and reduces it to the insufficient inundation of the Nile from various causes. The means of remedying it, he thinks, would be turning the two remaining channels of the Delta into one, in order to make the current sufficiently strong to carry the water of the river to the sea. At present, during its lowest state, the sea advances many miles to meet it. To this must be added, cleansing the canals, and avoiding filth of every kind. This plan would lessen the ravages of the plague; but it might, in our author's opinion, still return, in consequence of the south winds bringing miasmata from the stagnant marshes in other parts of Africa. Some judicious remarks on the treatment of the plague are added. Our author has properly appreciated the opposite accounts of the good effects of bleeding, and stated the different circumstances in which it may be beneficial or injurious. The oily frictions, he thinks, do no service; and he pretty strongly hints, that Mr. Baldwin was the dupe of numerous impositions. The violent sweats which these frictions occasion, are, in his opinion, too debilitating. He recommends no particular plan of cure; and his preventive means are the common ones, with the exception of fumigations with marine acid vapours. This part of the paper contains some valuable practical information.

'Extract from the Journal of General Vial, during the Campaign in Syria in the Year 7.'—This extract affords little that is interesting. General Vial is in the neighbourhood of Acre, but does not speak of it. The emperor, it is said, still shudders at the name. We find, at least, that the description of Volney may be depended on.

'Memoir on the Ancient Limits of the Red Sea, on some Parts of the Isthmus of Suez, and on the Valley of Wandering (Egarement). By M. Dubois Aysmé, Engineer of Bridges and Highways.'—We cannot enlarge on this paper, which contains some valuable remarks, and displays much learning, but shall give an abstract of the author's opinions.

From the level of the Red Sea, with respect to the Mediter-

ranean, it appears to our author that they never could have been united. Yet they approached nearer than at present; and M. Dubois Aysmé has pointed out the extent of the ancient limits of the Red Sea, about twenty-five miles to the north of its present termination. He contends for the authenticity of the Pentateuch; but hints, that, though it might not be the work of Moses, or even of an æra so early, yet, as it must certainly date from the time of Esdras, it will necessarily contain an authentic description of manners and events. The first step in his inquiry is to ascertain the situation of the land of Goshen, which, he thinks, was a valley trending east and west, and on the north-east of Belbeis. This also was, in his opinion, the spot in which the Israelites went to sacrifice in the Desert; and whence, when pursued by Pharaoh, they fled southward to the present Adjeroud, on the north-east of Suez, and on the banks of the Red Sea, in its former situation. He supposes, that, as the tides of the Red Sea are considerable, the Israelites might have passed it at the ebb, and that Pharaoh's host was destroyed by the returning flood. On comparing the whole memoir with the Mosaic narrative, the authenticity of which we place in a much higher scale than the memoirist before us, we do not think that he has proved his different positions, with the exception only of the situation of the land of Goshen. Nor is he more successful in ascribing the destruction of Pharaoh's host to natural causes. In effect, if the whole of that event be not miraculous, it is in the highest degree improbable. That it did happen, we know, not only from the testimony handed down at least from the period of Esdras, which came nearer to the event, but from the careful preservation of the law, previous to it. In short, there was no period when any considerable interpolation could be made without detection. The consequence is, that the divine interposition must, for a time, have suspended the ordinary laws of nature. Mr. Bryant's system on this point, which the present author seems not to have seen, is, we think, in many respects, more probable.

'Meteorologic Observations, made at Cairo during the first six Months of the Year 9; viz.—from September 20th, 1790, to March 20th, 1791. By M. Nouet: communicated to M. Desgenettes.'—This journal forms a supplement to those formerly published from the observations of the same author, at Alexandria, Cairo, Damietta, Salehhyeh, Belbeis, and Suez. In these winter months the thermometer, though variable, had not a very extensive range. In the beginning of the period, at two in the afternoon, it was sometimes so high as 22°.5 of Réaumur, about 82° of Fahrenheit; and its lowest point at sunrise was 3°.8, about 39° of Fahrenheit.

'Necrologic Tables of Cairo, including Old Cairo and Boulac, during the Years 7, 8, and 9. Published by M. Desgenettes.' —We shall subjoin the author's results.

'1st. That the deaths of the women are more numerous than those of the men; and that the diseases of each were well known to Prosper Alpinus, whose experience is confirmed by ours.

'2dly. That the mortality of infants chiefly takes place in the first six weeks of their existence; in general, within nine months.

'3dly. That, independently of the accidents of dentition, common to every country, the small-pox is the most fatal of all diseases, and that it carries off more infants than the plague. I do not speak of the plague of the year 9, which destroyed more than 100,000 persons in Upper Egypt.

'4thly. That the children of Europeans, Jews, and the numerous Christians of Syria, established in Egypt, improve very slowly.

'5thly. That the women, whose catamenia commence and conclude at an early period, and who are very fruitful, do not reach so advanced a period as the men.

'6thly. That the men, in general, are long-lived; that many exceed a century; but we cannot rigorously fix the age of a person beyond his early youth.'

It is singular, that, from these tables, not a single person died in the whole of Vendemiaire, or the first twenty-eight days of Brumaire, of the year 7. We cannot hence think highly of their accuracy.

'Memoir on the Physical and Medical Topography of Malta, followed by a History of the Diseases that reigned in that Island among the French troops at the end of the Year 6, and during the Years 7 and 8. By M. Robert, chief Physician of the Military Hospitals at Malta.'—As we shall soon have occasion to speak of Malta at some length, and as we have already noticed its physical topography in our review of Mr. Anderson's work, we need not enlarge on the present article. One circumstance, which we have not remarked in former accounts, is, that though the thermometer does not sink so low as the freezing point, the cold seems, *to the feeling*, excessive. The heat, when screened from the cooler north winds, is also excessive.

The principal dangerous complaints at Malta are the autumnal fevers of the bilious kind. The other diseases are not remarkable in their appearances, or in their fatality. The small-pox is sometimes not epidemic for many years. The crises of fevers in Malta are very distinguishable; and the rules of Hippocrates are often observable with respect to critical evacuations. Bile is the predominant cause of disease; and the best remedy is ipecacuanha in the common doses. As the habits are very irritable, drastic purgatives are borne with dif-

ficulty. Temperance is very necessary; and during the blockade, when luxuries were rare, the internal army, in general, was much more healthy than the blockading troops.

The diseases of Malta are well described. The principal were the bilious and putrid fevers, the scurvy, and the night blindness. The last is called a catarrh of the eye, and ingeniously accounted for by a deposition of mucus, which lessens the sensibility of the organ, or destroys the influence of any but violent stimuli. The use of bad provisions brought on a truly *wormy* epidemic: the worms were the lumbrici; and the epidemic was, in many instances, fatal.

ART. VIII.—*C. M. Wieland's Sämmtliche Werke.*

C. M. Wieland's Collective Works. Vol. XXXI. to XXXVI. 8*vo.* Leipzig. 1799 *to* 1801.

WIELAND is, in every sense, the greatest writer of the Germans. His popularity can vend at once four distinct editions of his collective works, which are not wholly comprised in the thirty-six octavoes already published. They consist chiefly of prose novels and rimed tales.

Agathon was attentively translated in 1773, we believe, by Mr. Richardson of York. Of the Golden Mirror some specimens were published in the Lady's Magazine; so that a translation is probably in some forwardness. Danischmend, being a continuation of the Golden Mirror, will perhaps tempt the perseverance of the same pen. Don Silvio of Rosalva has been englished well, apparently by the translator of Agathon. Diogenes of Sinope, in its original form, found an importer, but no readers. Roxkox and Kikequetzel, a Mexican tale, is short enough to be vernacularised without fatigue. The Travels of Abulfanaris are equally concise. The Abderites merit importation, as they contain useful satire on the petty spirit of petty corporations. Of the dissertations, several are comprised in the Varieties of Literature; so are some Dialogues of the Gods, a few of which were published apart. Peregrinus Proteus was domesticated by the editor of the Varieties. A Trip to Elysium has been recently advertised. The Comments on the French Revolution are out of date. The Fairy Tales have circulated in Great Britain. These are the principal prose works. The poems must await the inclination of practised versifiers. Why will Mr. Sotheby not add to his admirable Oberon, the Musarion, and the better Fabliaux?

The first thirty volumes of these Collective Works were analysed in the Monthly Review some years ago, in a manner

which we neither wish to depreciate, nor expect to excel. Yet perhaps a fainter tone of panegyric, and a less covert insinuation of censure, might be adopted toward these newer writings of Wieland, without any sacrifice of justice, or any impertinence of sincerity. We shall try.

The thirty-first volume contains twelve *Dialogues between a Pair of Tongues;* such, we believe, is the idiomatic rendering of what the Germans call *dialogues under four eyes*, and the French, more neatly, *tête-à-têtes.* They relate to phænomena of the French revolution: among them, in the second dialogue on the French oath of hatred to royalty, occurs the proposal, afterwards acted upon by the French, for investing Bonaparte with dictatorial power, as the most tried and efficient remedy for anarchy. This proposal, however natural and obvious a consequence of the known opinions and leaning of Wieland, appeared, after its realisation, like the inspired dictate of supernatural prescience;

> For old experience can attain
> To something like prophetic strain.

In order to destroy the merit of this guess, or counsel, the enemies of Wieland's sentiments attributed it to secret intelligence, conveyed through supposed confederacies of the illuminati. The vulgar (ambassadors belong sometimes to the vulgar) weakly credited this imputation: the curs of anti-jacobinism were hallooed throughout Europe upon the sage of Osmanstadt: he was reviled and insulted as the hired mouth-piece of Parisian conspirators.

The most important of these dialogues is the tenth, entitled Dreams Awake. It is too long, and in its bearing too local, for transcription. It unfolds a project for reconstituting the German empire. It points out the practicability of assimilating the German constitution to the British; recommends bestowing on the imperial cities, and on the circles, or shires, a representation analogous to our house of commons; proposes to the petty sovereigns to accept a sort of peerage, under the name of dukes and athelings; and to the emperor, to assume an all-pervading sovereignty, and an efficacious executive power. After noticing the inefficiency of the German constitution for purposes of public defence, as became evident from the sacrifice of the left bank of the Rhine to France, the dialogists proceed to animadvert on the state of institution and opinion in Germany. They agree, that of three possible forms of dissolution, one is approaching. These are—1st. A violent revolution, as in France; 2d. A partition, as in Poland; 3d. A constitutional reform, or consolidation of the minor sovereignties under the chief sovereign, to be accomplished by offering a donative of

freedom to the people, which should purchase the transfer, or concentration, of their allegiance. After some reciprocal criticisms, the disputants agree to prefer this last disposition of their country.

The opinion of Wieland is in nothing a solitary opinion: he is rather an eclectic philosopher, than an original thinker; and collects, from the whole surface of Europe, the results of the best discussions, with an equity which makes him in a remarkable degree the herald of public opinion, the representative of disinterested and instructed judges. He makes his political pamphlets, like his poems, by the process of inlaying; he veneers not with autochthonous wood, but with the finest of foreign growth; and he gives that exquisite fashion to his work, which secures its presence in the apartments of luxury and the palaces of sovereigns. His advice therefore is sure to be weighed by such as are within reach of those interior seats of political volition, which communicate to the practical world the critical and decisive impulse. The statesman reads Wieland to know what the world expects from his beneficence. The consolidation of Germany is now the favourite project of the country; and whichever of the two courts, the Austrian or the Prussian, first offers to carry through the design on conditions favourable to the liberty of the subject, will accomplish the conquest or absorption of all Germany.

As works of art, these dialogues are not excellent: they abound with common-places and needless interlocutions: a great deal of conversation seems to have been introduced only to increase the number of sheets for the printer: the talkers assert often, reason sometimes, and demonstrate rarely: their drift is vague; their excursions rather resemble an airing, than a stage on a journey. There is not enough of dramatic distinction: both speakers are too voluble; both select their decorations and allusions with far-fetched appositeness; both have information and urbanity. The concluding dialogue between Geron and a stranger (that is, between Wieland and the young sovereign whom he aspires to counsel) has more dramatic merit than the rest: it holds up Marcus Antoninus, the author of the Meditations, as the very attainable model of a highly praise-worthy sway; and treats the art of reigning as one of the liberal pursuits, to excel in which is quite within reach of a gentleman of good taste, common attention, and appropriate ambition.

The volumes XXXII. to XXXVI. must be deferred until the next Appendix.

ART. IX.—*Géométrie de Position, &c.* Paris. 1803.

Geometry of Position. By L. N. M. Carnot, of the National Institute of France, of the Academy of Sciences, Arts, and Belles Lettres at Dijon, &c., with fifteen Plates. 4*to.* Imported by De Boffe.

SUCH of our readers as have attended to the political events of the last ten or twelve years, (and who can withhold his attention from these events, at a period in which Europe has been shaken to its centre, and the most important and astonishing changes have glided in rapid succession before us?) will, doubtless, have strongly impressed upon their memory the character of M. Carnot as a politician; they will recollect the ardour with which, as minister of war, he furnished the means of repelling the enemies of his country, and the firmness with which he stood forth, almost singly, to oppose the ambition of Bonaparte—first in the instance of his being appointed first consul for life, and again more recently, when the consulship was exchanged for the dignity of emperor. But, however much Carnot may have been celebrated for his public measures, he is not likely to be less regarded for the ingenious productions of his private hours. He who engages actively in the momentous concerns of a nation, may often deserve and obtain applause; yet his conduct may be misunderstood, and his motives misrepresented: but the man who, amid the disquietude of revolutionary broils, can, at intervals of retirement from a busy public life, meditate on abstract truths, aim at the removal of difficulties in the road to knowledge, and labour to extend the pure principles of science, calls for commendation of a less equivocal nature; and it would be unjust to refuse him the tribute of our praise.

Besides the work now before us, M. Carnot had previously laid before the world two smaller tracts, which, as well as the present, have for their chief object the clearing up some difficulties in first principles. One of these tracts was entitled 'Reflexions on the Metaphysics of the Infinitesimal Calculus.' It contains some ingenious discussions; but on the whole it is not satisfactory. In truth, we look upon his fundamental position respecting the nature of that calculus, as erroneous; so that, although he has shown his skill as a reasoner and a metaphysician, yet his conclusions are often incorrect, and the difficulties he has alluded to, remain just as they were. The subject of the other tract is the '*Correlation of Figures*:' and it was in preparing this piece for a new edition, our author's ideas became so much extended, and so many new objects presented themselves to his view, that, instead of a new edition, he produced a new work of 540 quarto pages; and it is this of

which we are now to give an account under the title 'Geometry of Position.'

The theory of positive and negative quantities in algebra has of late been examined by several writers, both in this country and on the continent: some of these gentlemen have displayed considerable talents in conjuring up difficulties, and others have exhibited no small skill in dispelling them: but, notwithstanding all their exertions, the subject still remains in obscurity; an obscurity in which we conceive it has been involved by the writers themselves, and which will be removed as soon as men will relinquish that fondness for paradox and mystery which, it is to be regretted, is not yet entirely banished from the domains of mathematics. M. Carnot's performance is chiefly devoted to the illustration of the nature and use of the affirmative and negative symbols; but, in the course of his inquiries, he runs into various discussions respecting different branches of geometry, trigonometry, and the doctrine of curves; and he exhibits so many curious and interesting theorems, that, while we are of opinion his treatise will be but of little service in establishing clear and unobjectionable rules for the management of negative quantities, we still look upon it as in many respects a valuable book, and affording no unfavourable specimen of the author's mathematical attainments.

In a preliminary dissertation of thirty-eight pages, the author gives a general view of the different explanations and theories which have been offered relative to the use of the negative sign, and makes some extracts from the French *Encyclopédie*, explaining the notions which M. d'Alembert entertained on this subject. He then proceeds to class the various theorists under two heads:—1. Those who argue that negative quantities are quantities less than nothing. 2. Those who assert that negative quantities are of the same nature as positive ones, but taken in a contrary sense. The first of these notions he refutes by an argument sufficiently common, which is this:

'Having this proportion $1 : -1 :: -1 : 1$; if the notion combated were exact, that is to say, if -1 were less than 0, for a much stronger reason would it be less than 1; therefore the second term of this proportion would be less than the first; therefore the fourth must be less than the third; that is to say, 1 must be less than -1; therefore -1 would be both less and greater than 1; which is contradictory.'

Again:

'A multitude of paradoxes, or rather palpable absurdities, would result from the same notion: for example, -3 would be less than 2, while -3^2 would be greater than 2^2; seeing that -3^2 is 9, and that 2^2 is no more than 4: that is to say, of the two un-

equal quantities 2 and -3, the square of the greater would be less than the square of the lesser, and reciprocally: which clashes with all the clear ideas that can be formed respecting quantity.'

Some other instances which are adduced cannot be extracted, because they refer to diagrams. After these, our author proceeds to show that the reasons on which even the most judicious advocates of these two opinions ground their defence are inconsistent with themselves. Thus, they say, if from one quantity A a less quantity a be subtracted, the difference $A-a$ will be less than A: suppose now that a is gradually augmented, $A-a$ will be diminished more and more, and will become 0 when a becomes equal to A: therefore, continuing to augment a, the difference $A-a$ will be found less than nothing. But to see that this reasoning is specious and false, it is sufficient to recollect that it applies equally to $\sqrt{A-a}$: thus, A being constant, $\sqrt{A-a}$, diminishes gradually as a is augmented; it will become 0 when $a = A$; and therefore it will become less than nothing, that is, simply negative and not imaginary, when a becomes greater than A; which is known to be false. Similar reasoning is opposed to those who say that negative quantities are taken in a contrary sense to positive ones: for, by the same reasons that $A - a$ is taken sometimes in one sense and sometimes in a contrary one, according as a is less or greater than A; we may prove that $\sqrt{A-a}$ may be taken also sometimes in one sense, and sometimes in the other; but never becomes imaginary: so that the error is the same on both hypotheses. In fact, if it be an essential assumption at the outset that A is greater than a, it is adopting a contradiction when it is supposed that a may become greater than A; and of course what is deduced is false, since it depends on the truth of a contradictory proposition, namely, that A is at the same time both greater and less than a. M. Carnot then goes on to expose the fallacy of other methods of treating negative quantities, in which he is generally ingenious and acute; but it must likewise be confessed, that he is often contending against opinions which none would now maintain, and brandishing his weapons against shadows of his own creation. This, however, leads to some practical deductions, and a copious elucidation of his own theory.

'I conclude first,' says he, 'that every isolated negative quantity is a mere creature of reason; and that such as we meet with in calculation are but simple algebraical forms, incapable of representing any real and effective quantity. 2dly, That each of these simple algebraical forms, being taken abstractedly from its sign, is no other thing than the difference between two other absolute quantities, of which that which is the greater in the case on which

we established the reasoning, is found the lesser in the case to which we would apply the results of the calculation.

'This principle answers all objections, and takes away every species of difficulty, without any need of the intervention of those abstract notions, respecting which the geometers cannot agree. And, indeed, on returning to simple and intelligible notions, that which presents itself naturally to the mind, is that there cannot really exist other quantities than those called absolute, and that the signs by which they may be preceded indicate *not quantities, but operations*. Thus these signs, taken collectively with the same quantities, do not constitute new quantities, but complex algebraical forms.'

Instead of the terms *positive* and *negative*, which have hitherto been used by most algebraists, our author proposes those of *direct* and *inverse;* but informs us that the same terms had been employed by M. de Vela, professor of mathematics at Lausanne, in his Introduction to Algebra, published in 1799. Of this, however, M. Carnot was ignorant when he first adopted these terms in his Treatise on the Correlation of Figures; and it seems moreover, that the theories of these two writers have nothing common, except these denominations. As little or nothing is gained in perspicuity by the mere rejection of the current language, it would, perhaps, have been full as well if the old terms had not been discarded. The way in which our author wishes the new terms to be understood may be soon learned from his own account of them.

'Those quantities which I name *direct* and *inverse*, are no other than ordinary or absolute quantities, but considered each as the variable difference of two other quantities which become alternately greater and less the one than the other. When that which was the greater at first, that is to say, in the system on which we have established the reasoning, continues constantly the greater, the quantity which expresses the difference of their absolute values, is named a *direct quantity;* when, on the contrary, it becomes the lesser, this difference is named an *inverse quantity*. Thus disappear all the metaphysics of quantities positive and negative. There remain only quantities direct and inverse, which are absolute quantities, as are all other quantities imaginable. According to the various circumstances in which they are found, we must either retain the sign that precedes them in the formulæ in which they enter, or change it; and it is the theory of these mutations that I call *geometry of position*, since, in reality, it is by these that we express the diversity of the corresponding parts in figures of the same kind. Thus the geometry which I name *of position*, is nothing else than the ordinary geometry, in which the theory of quantities called *positive* and *negative* is replaced by that of quantities which I call *direct* and *inverse*.

'It is to develope these notions, and to deduce consequences the most important, that I dedicate the first section of this work. I

there give new proofs that the ordinary theory is, in this respect, at least very vague; that the number of positive or negative roots in an equation indicates not in any exact manner either the number of solutions of which the problem is susceptible, or the sense in which they must be taken; that sometimes they are found superabundant, while at others they are suppressed, although real; that frequently the negatives ought to be taken in the same direction as the positives; and that sometimes even positives are false or insignificant; that, notwithstanding, all these roots are algebraically exact, and by transformation may be rendered useful; and that it is precisely and solely by the use which analysis makes of forms negative or imaginary, as if they were true quantities, that it differs from synthesis, and possesses over it so great an advantage.

'To this principal notion of quantities direct and inverse, and which makes the special object of the first section, I unite others that to me appear still further to justify the title of *Geometry of Position*, which I have given to this work. I there propose a method for expressing, by particular characters, and by the systematic arrangement of letters taken to design the principal points of a figure, the modifications which it may undergo by changing the position of those fundamental points. Thence results a sort of mechanism which I think capable of rendering more sensible the analogy which exists between figures of the same kind, and to render the formulæ discovered for any one successively applicable to all the others. The exposition of this method is the object of the second section, to which I have not given all the developement of which it is susceptible, and which it may easily receive, if the new ideas that I have proposed are approved by the learned.

'Among the various examples which I give of my theory, in this second section, is found a general table of the correlation of *linear-angular* quantities, that is to say, of sines, co-sines, tangents, &c., which answers to the different regions of the circumference. I think I have there given the true theory of the variations of signs experienced by these sorts of quantities. Then I recur to the method practised by the ancients, of comparing the arcs immediately with their chords, instead of comparing them with the half-chords of the double arcs: which is the same thing in the main, but furnishes means more natural, and frequently more simple, of establishing the relations of those quantities. On this occasion I propose some formulæ, which I think have not yet been given, to represent these relations by symmetrical expressions between all the compared arcs.

'The other sections are devoted to the application of the principles developed in the two first; but I have proposed to myself, moreover, another object, which appears to me at least as important; that is, to set forth a method that shall be capable of representing, by analytical tables, the whole of the properties of any proposed figure whatever; and thence to make in some sort a complete enumeration, at the same time, of all figures that may be related to it.

'To this end I consider this proposed figure at first as a term of com-

parison, or *primitive figure:* and I give the name of *correlative figures* to those which it is proposed to compare with it. In the primitive figure itself, I take, from among the quantities which compose it, such a certain number, as, when known, suffice to determine all the others. These new bases being chosen, I express all the other parts of this primitive system in values of these first solely; and of them I form the general table. This table comprises evidently all the relations sought of the various parts of this primitive figure, since it gives the means of comparing them, two by two, by the intermediation of primordial quantities taken in order to serve as common terms of comparison.

'This primitive figure being supposed the real and existing object on which the reasonings were founded, the formulæ which express the relation of its divers parts, and which compose the general table we have spoken of, can only contain real and intelligible expressions; and, of consequence, they can neither indicate any impossible operation, nor any absurd quantity; in them, therefore, we cannot meet with any isolated negative quantities, since any such quantity is not a being of reason; much less can there occur imaginary quantities; that is to say, the signs + and − which enter into these formulæ express there only operations that can be performed, and must only be considered as simple abbreviations.

'This table of the properties of the primitive figure once established, it is requisite to know what modifications it should sustain, that it may represent successively in the same manner the properties of figures which are its correlatives. The construction of each of these being essentially the same with that of the primitive figure, we see that the formulæ which express their properties ought to have the greater analogy with those of this primitive figure, as the disparity between them is less: the correspondent qualities ought to be there found combined in the same manner, as to their proper or absolute values; it is only necessary therefore to express the diversity of positions; and it is this which is accomplished by the mutation of the signs which affect these quantities, or the different terms of the formulæ of the table.

'To discover the mutations that ought in reality to take place for such or such a correlative system, I regard it as springing out of the primitive system, by virtue of a transformation wrought by insensible degrees, which changes nothing in the general bases of the first construction, but only modifies the respective positions, by placing above, that which was below, or removing to the right that which was on the left. It results from this gradual motion, that such quantity of the system which was found at first less than another, becomes greater, and *vicè versâ*. But it is from this solely, and not because these quantities are opposed the one to the other, that we deduce the general principle of the change of signs which ought to have place in the formulæ of the primitive system, to the end that they may become applicable to the transformed or correlative system.

'In the third section I trace out, respecting different figures, the tables of which I have at first spoken; namely, those which are capable of representing the whole of the relations which exist be-

tween the different parts of each of them; and I then apply to each of these tables that of correlation by which we know the mutations that ought to be made in this primitive table, to render it applicable to each of the systems which are its correlatives.

'The fourth section contains new applications of the same principle, to properties which cannot be found in the figures without the intervention of linear-angular quantities. The linear-angular quantities are intermediates, which serve to unite the lines with the angles, or to establish the relations of one with the other. But in this section I examine separately, on the one part, the relations existing between the angles only, and on the other, those existing between the lines only: I there furnish the notion of the centre of mean distances; and remark that this point is the same with that which is named, in mechanics, *the centre of gravity*. I thence conclude that the theory of this centre appertains to geometry, and that it would be most advantageous for the progress of that science, in this respect to re-establish the natural order of ideas.

'In the fifth section I apply the principles established previously to a series of particular questions of that kind which forms the subject of what is named *Application of Algebra to Geometry*. This gives me an opportunity of showing, by many examples, that the theory commonly admitted respecting quantities called positive and negative, is not satisfactory, and that by the manner of choosing, not merely the unknown quantities, but even such as are given, we frequently succeed in causing the position to enter (conformably to the idea of Leibnitz) into the expression of the conditions of the problem, and thus to diminish the natural degree of the final equation. These various questions give rise to some remarkable formulæ; such as the equation of condition, which exists among the angles that form between them the four faces of a triangular pyramid.

'Finally, in the sixth and last section, I apply to curves the formation of tables capable of representing generally the properties of signs. I develop the luminous idea exhibited by Godin in his *Treatise of Properties common to all Curves*, that the art of discovering the properties of curves is, properly speaking, the art of changing the system of co-ordinates; and I give many examples of this operation. It was not my intention to write an express treatise on the theory of curves; my object was solely to vary the application of my principles, and to make it appear that the formation of tables proper to represent the whole of a figure is applicable to curve lines and curve surfaces, as well as to right lines and plane surfaces. In this section will be found many remarkable properties, and I believe not yet known, of conic sections; a very curious theory respecting the points of concourse of several right lines, and of those on the contrary found ranged on the same right line; lastly, divers properties of curves in general, where the principal object is to render their equation independent of every point, line, plane, or fixed object whatever, taken arbitrarily in space or inherent in the curve.' *Prelim. pa. xxx.*

Such being the general view which M. Carnot gives of his

performance, it is obvious he has marked out for himself no common undertaking; and it must be acknowledged that in the execution of it he has displayed no common talents. The theory, however, which he proposes, is far from simple, is encumbered with too formidable an apparatus, and is often too obscure and ambiguous in its application, to be likely to meet with a generally favourable reception. Besides, it furnishes no methods of ascertaining whether certain results be to be reckoned positive or negative, or imaginary, without calling in the aid of some distinct investigation to verify the algebraic process; so that instead of facilitating and extending the modern analysis, this theory would tend to limit its use, if not to restrain it to such purposes as fall within the province of the rigorous geometry of the ancients. On these accounts, we should not be justified in recommending our ingenious author's theory: and we spare ourselves the trouble of exhibiting two or three instances in which he has reasoned in contradiction to his own principles, if not indeed to those principles which lie at the foundation of all science.

Here it might be expected that our account of this work should terminate: but, as we have already hinted, M. Carnot has introduced into his treatise some curious and interesting particulars, which, although they would have amalgamated almost as well with any other subject, as with the one to which they are appendages, are of too important a nature to be passed over silently. A few of these we shall notice as concisely as their nature will admit.

The first section, which is appropriated to the developement of general principles, contains also an able discussion respecting the distinguishing characteristics of analysis and synthesis, and the peculiar advantages of each: but it is liable to the same objection as his general system, insomuch as it tends to fetter and cramp the application of the analytical method; and concludes, indeed, with affirming that 'there does not exist any means of determining *a priori* the rules of analysis.'

In the second section, where our author proposes his method of expressing the correlation of different figures, he lays down a new kind of notation, which we think (one or two particulars excepted) rather awkward than elegant; but we cannot explain it here, as it would require some new and unusual characters. He then proceeds to establish the correlations of construction and position, of the several parts of triangles, as their sides, angles, perpendiculars, bisecting lines, areas, &c. and traces the mutations of signs, throughout the gradual and complete transformation of the whole. In like manner, he traces the changes relative to sines, co-sines, tangents, &c. and gives more extensive tables of sums, differences, and multiple sines, &c. than we recollect to have elsewhere seen. Among the curious

geometrical properties mentioned in this section, we select the following, endeavouring to present them in more compressed terms than the author's:—1. In every triangle, the perpendicular let fall from the centre of the circumscribing circle on any one of the sides, is equal to half the distance from the opposite angle to the point of intersection of the three perpendiculars demitted from the angles upon the opposite sides. 2. In every triangle, the point of intersection of the three perpendiculars (just mentioned), the centre of gravity, and the centre of the circumscribing circle, are all in one right line. 3. In every triangle, the sum of three perpendiculars from the centre of the circumscribing circle upon the sides, is equal to the sum of the radii of the circumscribing and inscribed circles. 4. In every triangle, the radius of the circumscribing circle is, to that of the inscribed circle, as the sum of the cosines of the three angles, *minus* radius, is to radius. 5. If we imagine three planes, respectively perpendicular, to pass through any given point, and to cut a sphere, the sum of the surfaces of the three circles formed by the intersections, will be always the same, whatever directions we give to the three perpendicular planes, provided they all cut the sphere.

The third section contains full and curious tables of the relations subsisting between the different parts of triangles and quadrilaterals: they contain, in fact, with respect to triangles, an enumeration of the mutual relations of 302 particulars, from any three of which, that are independent, the other 299 may, by means of the tables, be readily found: and, with regard to quadrilaterals, the tables comprise the relations of 23 parts, any five of which that are independent, being given, the rest are determinable. Among the properties stated separately, are these: 1. In every trapezoid, the sum of the squares of the diagonals is equal to the sum of the sides not parallel, *plus* twice the product of the parallel sides. 2. The difference of the squares of the two diagonals is, to the difference of the squares of the sides not parallel, as the sum of the parallel sides is to their difference.

Section the fourth exhibits the relations in a system of right lines which may be discovered without the intervention of linear-angular quantities. Here it is laid down as a principle, that, 'In every figure which may be constructed with the ruler and compasses only, without employing the graduated circle, all the lines may be calculated without the intervention of angles; and in every figure, on the contrary, which may be drawn with the ruler and graduated circle only, without employing compasses, all the angles may be calculated without the intervention of lines. Thus, in the first case, we may obtain all the sides of the figure, and in the second, all the angles, without the intervention of linear-angular quantities.' Proceeding in conformity to this

rule, the author draws out various tables of the properties of quadrilaterals, polygons, and polyhedræ; and deduces from them a great number of striking properties, but which in general cannot be understood without making reference to the diagrams; it must suffice, therefore, if we extract one, which is this:

'In every hexaedron, regular or not, the triple of the sum of the squares of the four diagonals which traverse the solid, *plus* four times the sum of the squares of the six lines which join, two and two, the four middle points of these diagonals, is equal to the sum of the squares of the twelve edges, *plus* twice the sum of the squares of the twelve lines which join, two by two, the middle points of the sides opposite to each of the faces.'

This proposition is an extension of one which is given by Legendre for the parallelopiped, namely, that 'in every parallelopiped the sum of the squares of the four diagonals is equal to the sum of the squares of the twelve edges:' and this, again, is an obvious extension of the well-known property relative to the diagonals of the parallelograms.

In the application of our author's theory to various questions in elementary geometry, which is the object of the fifth section, he has given a great variety of problems: many of them have been far more elegantly solved by English authors, particularly by Simpson, in the problems at the end of his Algebra, his Geometry, and his Select Exercises. Had M. Carnot been acquainted with the works of this very ingenious author, this portion of his treatise might have been rendered far more valuable. But the constructions of geometrical problems, and the deduction of elegant theorems from such constructions, is a branch of science respecting which information can be obtained only from writers on this side the Channel. At the same time that we are compelled to make this remark, it would be unjust not to admit that our author's fifth section contains elegant solutions to some new and interesting problems, and that it likewise exhibits some curious theorems: we select one, viz.

'If in any sphere we draw three radii respectively perpendicular, and from their extremities at the surface of the sphere drop perpendiculars on any fourth radius whatever, the sum of the squares of the three parts of this radius intercepted between each of these perpendiculars and the centre, is always equal to the square of the radius, whatever be the direction of the fourth radius; and the sum of the squares of the three perpendiculars will be always double the square of the radius.'

Although the author promises his readers much new matter in the sixth section, we cannot assure them that his promise is realised: there are, it is true, various striking properties relative to the points of concourse of tangents to curve lines, and to what De la Hire called *Harmonicals:* but the larger part of these

properties were investigated (and, we think, by the aid of a more beautiful process) in Maclaurin's piece *De Linearum Geometricarum Proprietatibus generalibus*. As to 'the luminous idea of Godin,' we are at a loss to discover in what its brightness consists; for it is certainly not calculated to diffuse any new light over the doctrine of curves. The most useful part of this section, is a table of the principal variable quantities in curves on a plane, by means of which the several lines, angles, and areas, may be obtained, without running to such high equations as might occur in following the usual methods. The work concludes with a proposal for a new kind of mechanical analysis, which the author thinks would lead to the extension of different branches of mathematics: it depends upon his peculiar method of notation, and therefore cannot be explained in this place.

Having thus laid before the reader M. Carnot's account of the objects of his performance, selected several theorems from different parts, which to us appeared curious and deserving of notice, and offered various remarks on the substance of the work as we proceeded in our examination; it only remains for us to state our opinion of the manner in which it is executed. The volume before us, although it comprises much that is valuable, furnishes, after all, an example that something more than even talents and genius is necessary to form a good treatise. Our author seems entirely ignorant of the art of compression: his arguments lose much of their force for want of their converging to a focal point; he is tautologous and desultory in the extreme, stating some of his favourite positions over and over again. Had this bulky quarto been condensed to the size of a moderate octavo, it would not have occasioned the omission of an iota that is useful or interesting: in that case we might probably have bestowed, what we are now compelled to withhold—an unqualified commendation.

ART. X.—*Benedicti de Spinoza Opera quæ supersunt omnia: Iterum edenda curavit, Præfationes, Vitam Auctoris, nec non Notitias, quæ ad Historiam Scriptorum pertinent, addidit H. E. G. Paulus, Philos. ac Theol. Prof. Ord. Ienens.*

The surviving Works of Benedict Spinoza, complete: re-edited, with Prefaces, a Life of the Author, and Observations relative to the History of his Writings, by E. G. Paulus, Professor of Philosophy and Theology. 8*vo.* Iena. 1802.

THAT a professor of theology should undertake an edition of the works of Spinoza, which attack the foundations even of natural religion, would be surprising, were it not that the necessity of a revelation is by many persons considered as the more apparent, the feebler the proofs which are deduced from

mere human reason of the doctrine of a retributive deity. The works of Spinoza form important documents in the history of metaphysical philosophy, and are thus far entitled to the curious inspection of those who like to trace the progress of the art of reasoning, and to appropriate the successive discoveries in ideology to their respective inventors.

Spinoza was the son of a Portuguese Jew, and born in 1632, at Amsterdam. He dissented early from the religion of his fathers, and was stabbed, but not mortally, on quitting the playhouse, by the holy indignation of some fanatical rabbee. His first apostasy was to Mennonism, on embracing which, he exchanged his original name, Baruch, for that of Benedict. He removed from Amsterdam to the Hague, where he subsisted as an optical-instrument-maker, and led a frugal and retired life, the leisures of which he devoted to study. De Witt, who was fond of his society, had secured to him an annuity of 200 florins; but Spinoza, with disinterested generosity, refused to accept it from the heirs of his friend. His morals had the purity of poverty, or of a weak constitution: a pint of wine lasted him a month. He died at the age of forty-five. His temper was mild, his conversation fascinating, his manners officiously obliging, his whole demeanour affable, gentlemanly, decorous to nicety: he attended, and advised attendance, on public worship. His figure was small and insignificant; his complexion remarkably sallow.

His opinions terminated in pantheism. He teaches that matter is the uncreated, original, indestructible being, the first cause of all things; and that the collective mass of matter, the universe, ought properly to be called God. To its inherent properties he ascribes those plastic powers which have created animated nature. He denies that there is any other substance than matter, and considers mind as its local and occasional result. Thus far, he agrees with certain deists of antiquity, who ascribed personality to the universe, and a soul, the result of matter, to the world. But Spinoza does not appear to have entirely admitted this personality, and must, therefore, so far be classed with the atheistic school.

Bayle has criticised his arguments with severity, and indicated his sources with much erudition: yet, as the opinions of Serveto concerning the deity, approach, in every thing but the doctrine of his impersonality, to the opinions of Spinoza; and as both those philosophers seem to have derived from the Jewish literature of Spain their original bent of mind; it is not improbable that in that country will be detected the specific source of this material pantheism. Berkeley has precisely inverted the notions of Spinoza: his works, therefore, form the most adapted antidote. Spinoza is rather bold than clear: he affects a mathematical manner, and writes with little taste: his attempt to get rid of the doctrine of design, or of final causes, by denying

that the eyes were made to see, or the ears to hear, or the teeth to chew, is miserably unsuccessful. Paley had not yet demonstrated the intelligence of the plastic cause.

As a specimen of Spinoza's method of argument, we will extract a passage, in which he is endeavouring to prove that things are the only ideas of the divine mind; traces of the past, its symptoms of memory; and effects, its inferences.

'Eth. P. II. Prop. 9. Idea rei singularis, actu existentis, Deum pro causâ habet, non quatenus infinitus est; sed quatenus aliâ rei singularis actu existentis ideâ affectus consideratur, cujus etiam Deus est causa, quatenus aliâ tertiâ affectus est, et sic in infinitum.

'*Demonstratio.*—Idea rei singularis, actu existentis, modus singularis cogitandi est, et a reliquis distinctus; adeoque Deum, quatenus est tantum res cogitans, pro causâ habet. At non, quatenus est res absolutè cogitans; sed quatenus alio cogitandi modo affectus consideratur, et hujus etiam, quatenus alio affectus est, et sic in infinitum. Atqui ordo, et connexio idearum idem est ac ordo, et connexio causarum; ergo unius singularis ideæ alia idea, sive Deus, quatenus aliâ ideâ affectus consideratur, est causa, et hujus etiam, quatenus aliâ affectus est, et sic in infinitum. Q. E. D.

'*Corol.*—Quicquid in singulari cujuscunque ideæ objecto contingit, ejus datur in Deo cognitio, quatenus tantum ejusdem objecti ideam habet.

'*Demonstr.*—Quicquid in objecto cujuscunque ideæ contingit, ejus datur in Deo idea, non, quatenus infinitus est; sed quatenus aliâ rei singularis ideâ affectus consideratur: sed ordo, et connexio idearum, idem est, ac ordo, ac connexio rerum; erit ergo cognitio ejus, quod in singulari aliquo objecto contingit, in Deo, quatenus tantum ejusdem objecti habet ideam. Q. E. D.'

Surely it requires all the patience of philosophy, and all the zeal of impiety, to study such dry and formal metaphysics: but, as Hobbes says, the duty of an author is to bring reasons, the duty of a reader to bring attention.

One consolation results from reading in these antiquated repositories of infidelity—a conviction that human opinions are not progressive: that all the sects, which now attract our alternate attention, had advocates of equal skill formerly: that the same proportion of atheists, deists, Socinians, orthodox, and hyperorthodox, existed at the time of Spinoza, as in our own day: that literary excellence could always form a sect: but that no sect may hope for longevity or diffusion, except in as much as it makes a permanent provision for rewarding the toil of specific proselytism.

At the Hague was lately edited, by C. T. de Murr, a manuscript of Spinoza's, never before printed, containing annotations on his theologico-political treatise. This book is accompanied with curious biographic and literary particulars, and a fac-simile of his hand-writing, which renders it doubtful whether he spelt his name with an *s* or *z*, Spinosa or Spinoza.

ART. XI.—*Histoire comparée des Systèmes de Philosophie, relativement aux Principes des Connaissances humaines.*

Comparative History of the Systems of Philosophy with respect to the Principles of human Knowledge. By J. M. Degerando. 3 Vols. 8vo. Paris. 1804.

IN reviewing the Memoirs of the National Institute, we have often had occasion to notice the contributions of the present author, and not unfrequently to allow him the praise of an acute and comprehensive ideologist. M. Degerando, however, is a corresponding member of many other literary societies, besides the national institute of France; and the publication before us is merely an enlargement of an extensive memoir, which, as a member of the royal academy of sciences and literature of Berlin, he did himself the honour of presenting to that valuable establishment, and which was flattered with special marks of approbation and favour.

We have had histories of the different systems of philosophy presented to us under various forms, narrative, and inductive, chronological, and comparative; but the present, though assuming this last description, is designed to be new in object and plan, or rather is intended to arrange the many and gigantic subjects of philosophy into a regular scientific classification founded upon the following question, which, we are told, is common to every divaricating system, and constitutes the pivot of the whole,—In what consists the relation of the human mind with the objects of its knowledge? what is the foundation of the right it assumes to become a judge of such objects? and consequently what is the real nature, the extent and certainty, of this knowledge itself?

It will appear, by the course the author has thus prescribed to himself, that he has endeavoured to unite the historic arrangement of Brucker with the analytic of Condillac; and he has hence divided his work into two parts, in the former of which, he offers an abridged history of the chief systems of philosophy in as much as they relate to the principles of human knowledge; and in the second, a critical analysis of the same systems directed to the same end. The former part is subdivided into seventeen chapters. Of these, the first developes, in a general view, its object and plan, and observes, that, to render the study of philosophy useful, two points are requisite, to wit, rightly to appreciate its doctrines, and accurately to classify them. It partitions the science of philosophy into five distinct epochs, and of these, it offers the distinctive and essential characters, and touches upon the different sects that chiefly flourished under each.

In his second chapter, the author passes to an examination of the historians of philosophy; from those who sought or pre-

tended to seek after truth, to those who have preserved their researches. His view is here cursory, yet his scope comprehensive, commencing with Aristotle and Plato, and descending to Adam Smith inclusively. The third chapter is devoted to the origin of philosophy; examines its various directions, as intended to explain the phænomena of nature, and the relation of man with such phænomena; and is peculiarly addressed to the subject of cosmogonies, the earlier opinions with respect to the thinking principle, magic and divination, deifications, and astrology: the system of emanations, Grecian mythologies and gnomics.

Our author now commences his more regular philosophic epoch; and in chapters iv. and v., examines the schools of Ionia, of Pythagoras, and of Heraclitus; which, with the two Eleatic schools, and the doctrines of the sophists, form his first epoch. In chapters vi. and vii., he comprises his second period, and devotes it to Socrates, Plato, and the three academies, the sceptics, Aristotle, Epicurus, and Zeno. His third period embraces syncretism, eclecticism, and the reign of the mystics, and is included in chapter viii. His fourth period, in the ensuing chapter, comprehends the Arabians, the scholastics, and the reign of the philosophy of Aristotle. Chapters x. and xi. commence the fifth period, which extends from the reformation of philosophy by Bacon to the present day; and are intended to designate minutely the expansions which the doctrine of Bacon and Locke has received in England and France from modern metaphysicians. The twelfth chapter is dedicated to those philosophers who are said to have limited the principle of experience to its narrowest bounds; and embraces Hobbes and his school, modern eclectics, sceptics, and idealists. In chapter xvii., we meet with a minute detail of the history of Cartesianism; its comparison with the opinions of Leibnitz, Malbranche, the Port-royal writers, and Spinoza. The fourteenth is devoted to Leibnitz and Wolfe, to spiritual automatism, to contradictory principles, and those of a sufficient reason. The ensuing chapter is a continuation of the foregoing, and examines the relation of the preceding systems with those of Kant, Baumgarten, Meyer, Lambert, Mendelssohn, and many others. The two last chapters are devoted to the Kantian philosophy alone, and the various sects which have ramified from its school.

The second or analytic part is subdivided into fourteen chapters. Of these, the first explains its immediate design: the second endeavours to bring the history of philosophy to one common point of view: the third offers reflexions on the progress of the human mind in the formation of philosophic systems. In chapter iv., we meet with the origin of various prejudices of philosophers, which are supposed almost constantly to proceed from an ignorance of the true principle of knowledge. Chapter v. gives us the general progress of the philo-

sophic discoveries of antiquity, and chapter vi. the philosophic discoveries of the moderns. In chapter vii. we find offered to us desiderata, which still exist in philosophy, on the subject of the principles of human intelligence. Chapter viii. advances reflexions on speculative or rational philosophy; chapter ix. on dogmatism; chapter x. on idealism; chapter xi. on scepticism; chapter xii. on empiricism; chapter xiii. on criticism; chapter xiv. on experimental philosophy.

Having thus given a sketch of the various subjects contained in M. Degerando's work, we proceed to make a few observations upon the ability with which he has executed it, and to offer a few extracts in elucidation of his manner. The historians of philosophy he has divided into three classes; in the first of which, we find the names alone of Plato, Aristotle, and Cicero; 'writers', says he, 'who have contemplated their subject from the most elevated point of view, have collected the doctrines of the different schools, have compared them together, and have made such comparison with a view of elucidating their own theories, or at least of justifying their own choice of theory. We may form, continues he, a second class, from such writers as Hippocrates, Xenophon, Athenæus, Sextus Empiricus, Lucretius, Seneca, &c. who, upon philosophic doctrines, have left us only detached fragments, or have limited themselves to the explanation of particular sects; who, in few words, have rather furnished us with ample materials, than with a history.—The third class of the historians of the philosophy of ancient times comprises those who have arranged their collected materials in a body of history, or in the form of tables, but without aiming at accompanying them with any philosophic strictures, or without being capable of such accompaniment. At the head of these is placed Diogenes Laërtius, who, nearly alone, became for a long time a guide and model to later historians of philosophy; who is certainly entitled to our gratitude, since he preserved for our use a variety of remains, but whose credulity has intermixed with them a number of errors, as may be readily perceived by the observations of Menage and Heumann.'

This classification is by no means decisively marked, and in several instances is unsatisfactory and meagre. We expected to have found in the first division some notice of Theophrastus, the successor to the chair of Aristotle. Cicero has no more pretensions to a place in this class than Xenophon, who is thrust into the second; for he is no more than the latter an historian of philosophy, whether general or restrained to a particular sect; his notices indeed are full and valuable; yet he has only preserved for our use, to adopt our author's own language, 'a variety of remains.' The merits of Diogenes Laërtius are too sparingly allowed; we should be able to proceed with great difficulty without him; and surely that philosopher ought not to

be exclusively branded with the charge of credulity and error, who, in the honest pursuit of truth, and a fixed determination of adhering to her in whatever quarter or attire she might appear to him, with a mind free from all bias and party-spirit, investigated, before he would consent to close with any one, all the different philosophic systems of his day. This is the more ungenerous of M. Degerando, because, from the sketch given above, it will be found that he has pursued, as far as he possibly could, the plan laid down by Diogenes, and especially in relation to his earlier periods. In his description of these, however, he is less clear and satisfactory than the fountain from which he draws, and omits many particulars with which the student in philosophy should be acquainted. Thus he abruptly opens and continues his first epoch, without informing us with whom either the Ionic or the Italic school commenced, why they were thus respectively denominated, or with whom they terminated; though, had he copied as fully as he ought to have done from this 'credulous and erroneous' writer, his readers would have learned that the former was denominated Ionic or Ionian, because Thales, its founder, was of that country, and resided at Miletus, where he instructed Anaximander; and that the Ionic order closed with Clitomachus, Chrysippus, and Theophrastus, names which are altogether suppressed in the work before us. They would have learned also, that the Italic order originated with Pythagoras, and was thus characterised, because for the most part he was an inhabitant of Italy; and that this latter order terminated with Epicurus. Our author, however, is correct in observing, with respect to Epicurus, that Cicero has not treated either himself or his sect with fairness, that he conceived, from some unknown cause, an excessive prejudice against them, and largely communicated it to his own age.

The following is M. Degerando's account of the system of eclecticism, and the mystics to whom it gave birth, which comprises a part of his third period.

'From the time of Carneades, who founded the new academy in the hundred and fifty-first Olympiad, we do not for many ages perceive a single system that is truly original. After the fall of the Greek and Roman republics, the human mind, at once enervated and discouraged by a dreadful combination of causes, the corruption of manners, the advance of luxury, political slavery, the fashion of subtilising, the uncertainties of doubt, the systems of voluptuousness or selfishness, had lost those adventurous and creative powers, which illuminated the better ages of Greece. It had lost even those noble desires, those exalted motives, which can alone give to the genius of reason a sense of its own powers, and crown the discovery of truth with a prize equal to the efforts it demands. The great variety of systems conceived in the antecedent ages, seemed,

indeed, to destroy the hope of developing a new idea. In short, philosophy felt herself possessed of so rich a patrimony, that she was little ambitious of adding to it by new conquests. It was at this time that eclecticism (the concentration of different doctrines) might be expected to arise, and that in reality it did arise. Reason, forbearing to create, had nothing more than to choose between existing opinions. Of these opinions, every one carried with itself a certain degree of probability, and various advantages. The intelligent hoped to reconcile them; the vain to distinguish themselves by the assortment they should hence make, by the art with which they should adorn themselves with these ancient spoils; in effect the conquests of the Romans, commerce, travels, books, the use of the Greek and Roman tongues, became now almost universal; a thousand circumstances had assimilated the minds of men, and confederated their ideas, by rendering communications more frequent. Doctrines intermingled themselves like nations; and systems of philosophy seemed to approach a state of unity by the effort of that prodigious power which reduced the whole world to the laws of one individual empire.

'The philosophy of Greece, transplanted to Rome, soon experienced, under the emperors, the effects of this spirit of combination. The theories of Plato endeavoured to ally themselves with the ethics of the Stoics; that of Epicurus seemed to stretch forth a friendly hand towards scepticism, now in its decline. At this time, therefore, many species of eclectics were exhibited with success. We sufficiently perceive these kinds of miscellanies among the writers of the Augustan age: but they soon became still more conspicuous. Plutarch, Anaxilaüs of Larissa, Quintus Sextius, Sotion of Alexandria, but, above all, Apollonius Tyaneus, successively modified the doctrines of Pythagoras by those of other sects. Thrasilus, Theon, Favorinus, Taurus, Lucius Apuleius, Atticus, produced a similar revolution in the system of Plato. Peripateticism began in like manner to be corrupted under Nero; Ammonius led the way; and Demetrius of Alexandria, Alexander Damascius, Endemus, Dexippus, followed his steps. Themistius, Olympiodorus, and Simplicius, completed the distortion of the opinions of Aristotle, who, for too long a period, was only known by those unfaithful reporters. The worthy Plutarch, in re-exhibiting the thoughts, in tracing the character of the ancient philosophers, himself less a philosopher than an historian, preserved their maxims with sufficient fidelity, but confounded them without selection, and appreciated them without judgement. Lucian alone, particularly attached to the sect of Epicurus, introduces into his eclecticism a more just discernment, and a severer discrimination. He spreads a bitter ridicule (*ridicule amere*) over the subtilties of dogmatism, and attacks hypotheses from whatever sources they issue. In few words, his eclecticism consists still more in the refutation of every error, than in the combination of every doctrine.

'The system of Epicurus, already varied by Lucretius, was soon corrupted under succeeding ascendencies. The sect of the Cynics degenerated still more precipitately, and terminated with the life of Peregrinus Proteus. Declining scepticism found, for a short time,

in Sextus Empiricus, a bold defender, and a learned historian, but shortly yielded the field of battle to the dogmatism of the enthusiasts. The doctrine of the Porch maintained its independence for a longer period; witness the illustrious names of Athenodorus, Epictetus, Seneca, and the Antonini; but, sinking at length beneath the general impulse, it alternately inclined to Cynicism and Platonism, and was at last, after the reign of Alexander Severus, confounded in the chaos which sprang up from the ruins of every school.

'In the mean while, Alexandria became the grand theatre of those exertions by which the different systems were attempted to be combined. Various causes contributed to the formation of eclecticism; yet others tended to corrupt it from its birth. The Ptolemies had invited and planted around them the most celebrated philosophers of Greece; they had selected them from every sect; they had given the first example of a literary institute by inviting together men of letters at a museum where they were supported at the public expense. An immense library, enriched by the bequest of Aristotle, was at their command. Alexandria, moreover, was become the centre of the commerce of the universe, the rendezvous of Romans, of Greeks, of Orientals: a body of Jews dwelt in Egypt: the Essenians, and the Therapeutæ, in particular, inclined to the speculations of Pythagoras and Plato, and practised a morality analogous to that of those philosophers. A disposition common to every one, the produce of the general climate, general luxury, and the general state of morals, uniformly engendered meditation, and introduced credulity. Hence doctrines, in their birth the most remote, approached and amalgamated; the traditions of the ancient Chaldeans, the systems of Zoroaster and the Gymnosophists of Asia, the religious dogmas of the Egyptians, of the Jews, of the Christians, and, in effect, of all the different sects of Greece. Among these sects, nevertheless, those only were capable of admission, who could conciliate themselves with the general disposition and haughty conceptions of the people of the East. Hence the preference which was discovered to the system of Pythagoras over that of Plato, and the doctrines of Aristotle. Pythagoras, of all the Grecians, was most favourable to a contemplative mind; the secrecy with which he surrounded himself was singularly accommodated to the taste of the mystics who were spread over all Asia. Plato offered a powerful temptation to contemplative enthusiasm by his images of an intellectual world, his hypothesis of a pre-existent state of the soul, his maxims concerning the relation of human ideas with the divine nature. His writings perpetually recalled to view that species of inspiration, which had dictated them, and led forth the mind into the vague of ideal regions. Finally, the doctrines of Aristotle possessed, as we have already observed, a metaphysical inclination, by which they were easily reconcilable with abstract speculations. The mystics laid hold of this connexion, enshrouded themselves in his definitions, in his hypotheses, and forgot the examples he had given of simpler and more genuine wisdom. Every philosopher, who by appealing to the test of experience, advanced obstacles that were too formidable to speculative systems, and mystic ecstasies, was

abandoned. Epicurus, Zeno, the Cyrenaïcs, offered no tribute to the eclecticism of Alexandria; their principles were banished as so many importunate laws, which, by awakening the spirit, tore it from the delicious reveries in which it liked to be lapped. Even Pythagoras himself, Plato, and Aristotle, lost, in this intermixture, their original purity: it was necessary to conciliate them with each other; it was necessary to conciliate them with the claims of imagination, with the prejudices of those who adopted them; the final distortion was the work of ignorance and carelessness. Various were the forms therefore which this intermixture assumed, according to the manner in which, from such a multiplicity of elements, their proportions were varied, or a preference was allowed to a philosophic system or a religious dogma; yet Zoroaster and Plato almost constantly played the first parts, and continued to constitute a sort of chief mediatorship in the grand alliance. The doctrines of Zoroaster, and the writings attributed to Hermes Trismegistus, were the origin of the sect of gnostics, which, originating in Asia, migrated into Egypt, Palestine, and the Roman provinces. It spread itself among the earlier Christians, and is well known to have been the chief cause of those severe controversies which desolated the churches from their cradle. The name alone of this sect reminds us of those reveries to which it was a prey, and of the haughty pretension which it affected of possessing, in the contemplation of God, a direct and instructive science. Although it commonly testified an utter contempt for the Greek philosophers, it had borrowed largely from the ancient doctrines of Orpheus, and from all the systems of the dogmatists. The gnostics, under the name of *æons*, personified the *ideas* of Plato, and made of them so many substantial natures and efficient powers, which gave being and life to every portion of the universe.

'The school of Alexandria, properly so called, had no other dispute with the gnostics, than as to the precedence and origin of their systems; the basis of the opinions of the two sects being for the most part alike. Their common character, more especially, was the very same. Contemplation, heavenly illumination, was the sole origin of all their pretensions to knowledge. This idea adhered most pertinaciously to the system of emanations, which was the soul of the Alexandrian doctrine; a system which, in this latter school, received a more brilliant display, and a more regular form, since illustrated by men who unquestionably possessed distinguished talents, but who, at all times surrounded by some mysterious ideal world, were ecstatic visionaries, and subtile metaphysicians. Potamo, and after him Ammonius Accas, pass for having first united and adjusted the elements of this strange edifice. Plotinus followed shortly afterwards, obtained astonishing success, and added great renown to this doctrine. Porphyry, Jamblichus, Proclus, Alexander of Aphrosias, successively inherited his doctrine and his celebrity; and as it necessarily appertains to a set of enthusiasts, every one of them superadded to the ideas of his predecessors. Jamblichus surrendered himself without reserve to all the superstitious practices of divination. Proclus plunged deeply into the streams whence the gnostics had drawn their opinions, and called to

his assistance the different mysteries of Asia. Alexander extended still further the regions of the intellectual world; and introduced into them a new family of those rational beings whom the imagination of these philosophers created with so romantic a fecundity. He did more: he erected them, by his own fiat, into so many divinities.' Vol. i. p. 182.

From an extract thus ample, our readers will in no small degree be qualified to judge of the author's abilities and execution. They will find him sufficiently acquainted with his subject, but perceive at the same time that his manner is loose and desultory; that he writes as from memory, without having his authorities before him, or recurring to them as he ought to do. The whole of the ideas contained in this passage, might have been comprised in half the space they occupy, if he had been gifted with the virtue of comparison, or the talent of a luminous method. He is tautologic without being full, and talkative without being perspicuous. As to authorities, we meet with none. Tiedemann and Brucker are the only names referred to in the course of this entire extract, and even these in not more than three instances. We mean not, however, to disparage the labours of these historians, in asserting them to be no authorities: they are careful compilers from documents of an earlier date, which may properly be called authorities; but in themselves they are only secondary writers, and, as such, not to be depended upon by an historian who is treading in the same track, and has the fountain-head open before him. Had M. Degerando followed their example, as he has imbibed their reading, and especially the example of Brucker, the margins at the foot of his page would have been less vacant than they appear at present, and the student might have traced him directly to official and authentic sources. He is, moreover, as little attentive to chronology and topography, as to the names of his predecessors; and hence, while his history will be found scarcely minute enough to satisfy the unlearned, the scholar can derive little advantage from it as a book of reference. This extreme negligence would have been unpardonable in any writer; but it is vastly more culpable in a writer who pretends to a more accurate and systematic arrangement than any who has preceded him. What he means by a change introduced into the Epicurean hypothesis by Lucretius, we cannot possibly divine: the hypothesis itself we know almost exclusively from the latter. Lucretius never pretended to be a teacher of new doctrines, but a faithful reporter of those which he had learned from his youth. His account of Epicurus and his system coincides in every respect with the statement given us by Diogenes Laërtius, as well as the casual notices of Cicero and other incidental memoirists; and his reverence for the founder of the Epicurean sect was so ardent and unbounded, that perhaps there is no

charge he could have heard brought against him with more abhorrence, than that of being in any respect an Epicurean heretic, even though his heresy might consist in an improvement upon the system.

We equally acknowledge our ignorance that a public table was maintained by the Ptolemies for the learned of every nation, at the Alexandrian library or museum. We know that various posts of honour, and even pecuniary emolument, were provided for the officers of that celebrated institution, who were indiscriminately chosen from the most learned of the age; of which Callimachus, and his pupil and successor Apollonius Rhodius, afford us well known examples; but we are not acquainted with any history that extends the generosity of the Ptolemies beyond this limit: and we have again to regret, that, neither in the present nor in the preceding instance, M. Degerando has afforded us an opportunity of correcting our incredulity, or substantiating his own accuracy of assertion. We believe that no Platonists either of ancient or modern times (for neither our own day nor our own nation is without such) will thank our author for having confounded the *ideas* of their master with the *æons* of the gnostics: some resemblance there unquestionably exists; but their origin does not appear to have been one and the same; and whatever absurdity may apply to the former, it is at least quadrupled in the latter. The gnostics divided their *æons* into sexes; but we have not yet read, even in Mr. Taylor's *very accurate* version, of male and female *ideas*. Our author is not sufficiently explanatory upon this subject; he rather plays about than elucidates it.

But it is time for us to advance to a more modern period, to schools of our own day. To that of M. Kant our author seems to have been particularly attentive; and as no very intelligible account of it has hitherto appeared in our own language, our readers will perhaps be obliged to us for the following summary:

'This hope (of some new system of philosophy) which was relinquished by the greater number of men of letters, was conceived by the professor of Königsburg, the celebrated Kant, who is certainly possessed of one of the most daring and inventive heads that Germany ever produced. Nevertheless nothing could at first be more remote from the end proposed, with regard to his success, for the very reason that he had aggrandised the means of exciting effect, and obtaining public attention; such were the novelty of his classifications and of his terms, his distinctions, his contrasts, his systematic union of the whole. Although there are never wanting persons disposed to admire without understanding, they wish at least to appear to comprehend; and this alone, in the new system, demands an exercise of which superficial men are incapable. *The Criticism of pure Reason*, the first work in which the new method of Kant was developed, was conceived after the synthetic process,

which tended still further to add to the difficulties which it presented. His *Prolegomena*, reduced to a form more concise, more striking, and altogether analytic, began to be at least read. At length his *Elements of Metaphysics and of Morals*, his *Criticism of practical Reason*, in offering an unexpected resurrection of Platonic ethics, excited enthusiasm at the same time that they riveted attention, and obtained a prodigious success; a success which did honour to those theories, of which this kind of Platonism seemed to be nothing more than the completion.

'It appears to me important to distinguish, in the theory of Kant, three chief points of view from which it may be differently estimated. The first is its object; that is, the end which it proposes, and the problems which it advances: the second, its method and its nomenclature; the third, its application of this machinery, or its results. The object of the system of Kant is to terminate the three tedious warfares which have desolated the empire of philosophy; those which have sprung up between dogmatism and scepticism, between the theories of reason and those of experience, between idealism and materialism. This philosopher has hence sought a path between these opposite routes; he has flattered himself that he has discovered it, and that he has combated the whole of these systems without having borrowed any thing from any of them.—Scepticism began its attack by demanding a reason, a proof of the elementary principles of our knowledge; Dogmatism replied by a reference to sound sense, to internal sentiment, to experience. Scepticism reproached Reason with its errors, its impotency in discovering truth; Reason vindicated herself by the contradictions of Scepticism. Kant conceived that it was necessary to ascend to a point still loftier:—*Is rational knowledge possible? How is it possible?* That is to say, what is it *to know*; and what is the relation of knowledge to the *subject* which knows, and the *object* which is known*?

'The exclusive partisans of experience have objected to rational theories, that, founded altogether on identity, on the definition of the same by the same, they are necessarily fruitless and consequently vain; that their apparent success, produced entirely by the abuse of terms, has merely given birth to groundless systems. The partisans of the theories of reason have objected to the friends of experience, that observation furnishes nothing but facts contingent, momentary, isolated, partial; that, of itself, it has no power of linking them together in a manner necessary and absolute; that experience itself, to deserve such a name, that is to say, to give us the right of drawing a conclusion between one phænomenon and another, has need of the intervention of a rational, metaphysical principle; a principle which itself cannot bestow, and which ought, on the contrary, to legislate for it. Kant is here also placed in the foreground of the two parties: he inquires *in what manner is experience itself possible? In what manner are metaphysics possible?* that is to say, *What can be the principle of the productiveness of rational principles,*

* Critique de la Raison pure, p. 8, 9. Kieseweter. Versuch einer fasslichen Darstellung, &c. p. 12.

or those not borrowed from experience? *What is the law, by virtue of which we form a chain of observed phænomena,* or render them dependent on each other*?

'Materialism has said, our ideas are only the representations, the images of objects which exist without us, the impressions which they produce of themselves. It has been nearly affirmed, that the entire system of our knowledge merely consists of movements excited by such objects in our organs. Idealism has shown that materialism reposes on an arbitrary hypothesis. It has replied; our ideas alone are our own mode of existence, the productions of our internal activity: in what manner can you prove that they proceed from objects? in what manner, that they resemble them? Kant has sought out a remedy for these differences in studying the elements which compose our ideas; and he has hence proposed this final problem:—*What are the means of distinguishing in our ideas the part which is furnished by our mind, which properly belongs to ourselves, from that which is furnished by objects, or which is communicated to us*†?

'The end proposed, therefore, by the researches of Kant, is to examine, to substantiate the legitimacy of our knowledge: and it is on this account that he has given to his method the name of *critique* or *criticism.* It is rather, according to him, a general preparation for philosophy, than philosophy itself; it is rather a discipline than a doctrine.—Though the *critical philosophy* pretends to participate in no science, and even to anticipate all the sciences, as independent of them because the avowed judge of their characters, it is nevertheless necessary that it should participate in their data. It is from the nature of the human mind, from an analysis of the intellectual faculties, of all the operations which concur in the great art of cognition, that it deduces these data; for the question of ascertaining what we are able to know, is, in other terms, reduced to a consideration of the means which we possess of knowing, and of their admeasurement to the object of our knowledge. The philosophy called critical, in this respect therefore, arranges itself with that which we have been accustomed to denominate the science of human understanding, or rather the philosophy of the human mind; but it differs from it in as much as this science, among ourselves, and in England, upon the experimental system, merely consists of a collection of observations, of details on the operation of the human mind, which in the school of Kant is denominated *empiric psychology;* while this school itself, on the contrary, pretends to be founded on a process *a priori,* makes, or pretends to make an abstract of all the data of experience; to contemplate reason in a manner anterior to any observation of its productions; to contemplate it in the chain of cognitions which it deduces entirely from its own foundation; and on this account bestows on its doctrine the name of *critique* or *criticism of pure reason.* This philosophy assumes moreover the name of *transcendental,* in consequence of its not occupying itself with the objects of our knowledge, but, on the contrary, with the mode itself of the knowledge which we

* Critique de la Raison pure, p. 12. Proleg. p. 18. Kieseweter, p. 17.
† Critique de la Raison pure, p. 34, 184, 322.

hence derive, and because it endeavours to explain *a priori* the possibility of this knowledge.' Vol. II. p. 188.

This account of the criticism, or critical philosophy, of M. Kant, must at least be admitted to be sufficiently ingenious to please the professor of Königsburg, if not sufficiently profound: it is rather an apology however for the system, formed after its establishment, than an anticipated view of the motives whence it originated. It is impossible to pursue the entire theory through all the voluminous mazes, the deep and more than midnight shadows which accost us in the ensuing pages; yet we cannot avoid giving our readers a single peep into the complex machinery by which it is supported, by extracting the following *elucidation* of the first of the three grand problems we have already placed before them.

'First then and before all things, what is it to *know?* In what consists this *knowledge* of which we are about to analyse the instruments? *To know*, according to the definition of Kant, is something more than *to perceive*; it is also something more than to *think* *. Knowledge consists in the report of the images or representations which are communicated to us by an object; in the union of these representations, in the unity of one same consciousness †. For the object of a representation, in the language of Kant, is, in general, that something of an individual (a pivot or centre) of which the varied materials of the representation or image are reported‡. It is thus that *to know* is distinguished from *to perceive*: since perception furnishes us with nothing more than detached, disunited elements; or elements at least in which their *unity* (that which it presents) being nothing more than a momentary, fortuitous, accidental assemblage, do not constitute that general, absolute, and necessary chain, which, according to Kant, is the essential condition of knowledge properly so called. It is thus again that *to know* distinguishes itself from *to think*; for thought ranges frequently over notions or images which have no relation to any determinate object.

'Now three grand faculties concur in this important act of *knowing*; *sensibility*, *understanding*, *reason*. These faculties are closely connected together by a gradation, a successive subordination: they compose a sort of logical hierarchy, of which sensibility forms the basis, and reason occupies the summit. But notwithstanding their relations, they are essentially different by their nature, their functions, their properties; and this is a fundamental distinction in *criticism*. *Sensibility* is a passive faculty of the soul, by means of which she is capable of being modified, affected by objects, of conceiving their representations in consequence of the impressions they transmit §.—*Understanding* (der verstand) is an active, spontaneous faculty. Thought is its privilege, the act which characterises it.

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* Crit. de la Rais. pure, p. 146, 165. Wörterbuch, p. 133, 162.
† Ibid. 137. ‡ Ibid. 137. § Ibid. p. 33.

It combines sensible impressions, composes a whole, creates notions or conceptions, produces judgements, forms and regulates experimental cognitions. The limit which separates these two faculties, traces moreover, in a general manner, the separation of sensible cognitions and intellectual notions*. Finally, *reason* (die vernunft) is the highest degree of the activity of a mind that enjoys its utmost liberty and the consciousness of all its powers; it is the faculty of deduction; it is the faculty of reasoning from principles, of knowing particulars by means of generals, of subjugating the laws of the understanding to a more elevated unity, to first and absolute laws †.'

It is obvious that M. Degerando has here taken considerably more pains than in the earlier part of his work; he is as explicit as the subject of *transcendental philosophy*, the *critique of pure reason*, will admit; and we have a sufficient variety of authorities placed before us. Upon the whole, his account of the modern far exceeds that of the ancient systems; and in the former he may be consulted with advantage by every class. As to the *criticism* of professor Kant, it appears rather to be a hypothesis of words than of things; by dividing and subdividing notions of phænomena, and calling every distinct ramification of the multifarious partition by a new name, the inventor seems to conceive that he has added largely to the stock of general knowledge; instead of putting the globe upon the tortoise, he puts the elephant upon the tortoise, and the globe upon the elephant. We cannot prognosticate to him so long a reign as was enjoyed by his countrymen Leibnitz and Wolfe. We understand that his school, like his system, is already divided into a countless multiplicity of rival sects.

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* Proleg. p. 108. † Crit. de la Raison pure, p. 24, 355.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 12.—*Recueil pratique d'Economie rurale et domestique.*

Practical Collection of Rural and Domestic Economy. By Madame Gacon Dufour. 12mo. Paris.

THIS little volume is destined for domestic use, and contains much information of the lighter kind, beneath, perhaps, the dignity of criticism, but not beneath the approving smile of benevolence. The author has collected numerous facts, interesting to those who live in the country.—'My design,' says she, 'has been to be useful to the laborious and to the indigent classes, to mothers burdened with a large family, who must be particularly anxious for its welfare; and I have been, perhaps, more attentive to this object than to the advancement of the sciences of rural and domestic economy.' We need add nothing further to elucidate the general design of the work.

ART. 13.—*Histoire des Végétaux recueillis sur les Isles de France et de la Réunion (Bourbon).*

History of Vegetables collected in the Islands of Mauritius and Bourbon. By Aubert du Pelita Thomas. Paris.

We have seen only the first number of this work; and of this we cannot speak highly. The future numbers may, perhaps, be more interesting: the present contains ten plants. The author's object is to describe, and delineate the figures of plants which either form new genera, or render the genera of anterior authors more perfect.

ART. 14.—*Histoire naturelle, générale et particulière, &c.*

Natural History, general and particular. By Le Clerc de Buffon. A new Edition, augmented with Notes, and forming a complete Course of Natural History. By C. S. Sonnini.

This work is augmented to a bulk far beyond what the editor promised, though we think his apology so satisfactory, and the execution so complete, that few will blame him. In the first plan, it was confined to sixty or eighty volumes: but the works of the French naturalist already published, with the requisite additions, would have at least filled as many; and it seems to have been, from the first, the object of the editor to include those branches of natural history which had not hitherto engaged Buffon's attention.

These he has now completed, with the assistance of some able coadjutors, in the line that each has particularly cultivated. We may recur to some of these new parts, and shall then mention the authors' names: it would render this article too extensive, were we to engage in the task at present.

The work is now almost finished in every department, and will certainly not consist of more than 120, or, at most, 121 volumes. The theory of he earth, and mineralogy, with the various supplements inserted in their proper places, fill sixteen volumes; quadrupeds are comprised in twenty; birds in twenty-eight; fishes in fourteen; reptiles in eight; insects in eleven; moluscæ, vermes, and shells, in eight; plants in fourteen; the descriptive tables fill one volume. Four volumes of moluscæ, about six of insects, and as many of plants, were not published when our last accounts arrived. They have probably by this time appeared.

ART. 15.—*Nouveau Dictionnaire d' Histoire naturelle, &c.*

New Dictionary of Natural History, &c.

We shall return to this work, and introduce it at present merely to say that it is completed very satisfactorily in twenty-four volumes. The latter volumes are peculiarly interesting.

ART. 16.—*Histoire naturelle des Cétacées, &c.*

Natural History of Cetaceous Fishes, dedicated to Anne Caroline La Cépède. By M. La Cépède. 4to.

The whales form a connecting link between the mammalia and fishes. Their element is the same with fishes, while their structure, &c. correspond with the mammalia. As they could not be concluded in our author's ichthyologic system, he has properly described them in a separate work, which we now announce, lest we should not be able, among the late numerous publications of the continent, to return to it.

ART. 17.—*Analyse des Eaux thermales d'Aix en Savoie, &c.*

Analysis of the Waters of the hot Baths of Aix in Savoy. By J. M. Socquet, M. D. 8vo. Chambery. 1803.

We cannot follow this laboured analysis very closely. The springs rise through the clefts of a calcareous rock; and one is termed the sulphureous, the other the aluminous spring. The former contains, in 112 pounds, about eight grains of sulphur, dissolved in hydrogenous gas; and twenty-two grains of uncombined carbonic acid; of sulphat and carbonat of lime 180 grains; of sulphat, muriat, and carbonat of magnesia 119 grains; of sulphat of soda thirty-three grains, of muriat of soda nine grains. The solid contents are consequently inconsiderable; and the water owes its chief virtues to the sulphur.

The springs denominated aluminous contain no aluminous earth; the calcareous and magnesian salts are in the larger proportion; the neutral in a smaller. The sulphur yields here less than half the quantity that the other spring affords; and the free carbonic acid is by no means copious. The author dwells on the fact that the sum of the magnesian and neutral salts is superior to the

calcareous; it is so unquestionably, but in a degree so inconsiderable, that, if the latter be injurious, the former can scarcely compensate for the injury.

ART. 18.—*Voyage pittoresque au Cap Nord.*

Picturesque Tour to the North Cape. By A. F. Sköldebrand, &c. 2 Vols. large folio. 1801-2.

This splendid work contains various views in Sweden, taken on the spot by the illustrious author, during his interesting, unusual, and striking journey. They are engraven in the acqua-tinta manner; and the accomplished traveller, whose merit as an artist is great, assisted himself to finish the copper-plates. These plates constitute, in fact, the principal merit of the book: they are more numerous than the pages of letter-press by one half: still the explanations agreeably connect the scenes, and illustrate the representations. Maps, as well as views, are given.

At Abo the author receives from professor Franzen a popular song in the language of the Fins. He thus translates it into French prose.

'Ah, s'il venait, mon bien aimé!
S'il paraissait, mon bien connu!
Comme mon baiser volerait à sa bouche,
Quand même elle serait teinte du sang d'un loup.
Comme je serrerais sa main,
Quand même un serpent s'y serait entrelacé.

'Le souffle du vent que n'a-t-il un esprit,
Que n'a-t-il une langue,
Pour porter ma pensée à mon amant,
Et pour m'apporter la sienne,
Et pour échanger les paroles
Entre deux cœurs qui s'aiment?

'Je renoncerais à la table du curé,
Je rejetterais la parure de sa fille,
Plutôt que de quitter l'objet chéri;
Lui que j'ai tâché
D'enchainer pendant l'été,
D'apprivoiser pendant l'hiver.'

The sixth plate, representing a northern light, gives a new idea of meteorous magnificence. Mountain-streams, however, are the favourite objects of this author's pencil: nor is it surprising that landscapes, of which the features are huge and prominent, should be preferred by the artist; the gigantic being of easier imitation than the beautiful. Yet surely there is a something barbarous and irrational in that rage for mountain scenery, which is professed by lovers of the picturesque. What is a mountainous district but a region in which nothing answers its purpose? The hills are too steep for the plough, the valleys too narrow for pasturage, the streams too abrupt to float merchandise. Every ascent is the toil of Sisyphus, every descent is the fall of Vulcan; where, perchance, a road is level, a crag threatens above, or an abyss yawns below;

nowhere a sentiment of security or convenience! The cottages clamber, like goats, among precipices; the bridges are pelted with stones by the torrents; the mills lurk among cataracts which no waggon can approach. The vaster features of the landscape, the mountains and lakes, are equally repulsive to human ideas of utility and shapeliness; the eye walks on broken flint, or is disappointed of repose by the glare of a barren, agueish, blue, unpeopled, league-wide flat. The noise of the streams is like a tale told by an idiot, full of sound and fury, signifying nothing; these brawling brooks are lost to mechanism, to agriculture, and to navigation. Mountain scenery, too, is everywhere alike; the contemplation of it does not attach a man to his country, but to irregularity and confusion. A view of the city of Tornea, or of the church of Karungi, or of the last bridge at Armasjocki, tells us more of the state of Sweden than the foam of a thousand waterfalls. This beautiful book magnificently illustrates the travels of Acerbi, who was of the party.

GERMANY.

ART. 19.—*Geschichte der Œsterreichischen Monarchie, &c.*

A History of the Austrian Monarchy. By F. Reisser. 2 Vols. 8vo. Vienna.

The Austrian monarchy is now no more; it is lost in the dignity of an imperial diadem. This event has led us to look more closely at the present volumes than we should otherwise have done; not from political speculations, for it is of little consequence what men may style themselves; and the Corsican, whether he be Napoleon the first emperor, or Apollyon the second of the '*archangels ruined*,' will be the same in the annals of history. So Francis will be denominated from his general conduct, whether emperor of Austria or archduke of the eastern marsh.

The work is preceded by a statistic view of the whole Austrian monarchy; and a similar sketch precedes the history of Lower Austria, as well as of all the states which have been united to the present *imperial dignity*.

The author's work is not destitute of merit: but there are many errors and defects in the statistic part, and in the literary history of the duchy. We must recollect, however, that there is at Vienna a licenser of the press, so that we only find what this literary inquisition will allow.

The author divides his work into different æras: the first extends from the remotest periods to the conversion of the oriental marquis into an archduke, in 1156: the second extends to the battle of Laab, between Rodolphus and Ottocar, in 1278: the third is terminated by the union of all the hereditary German states, under Maximilian I., in 1493: the fourth extends to the commencement of the reign of Ferdinand II., 1619: the fifth to the extinction of the male line of the house of Hohenstauffen, in 1748; and the sixth to the year 1800.

ART. 20.—*Charaktere der vornehmsten Dichter aller Nationen. Characters of the chief Poets of all Nations.* 8 *Vols.* 8*vo. To be continued.* Leipsic. 1803.

John George Sulzer composed, in four thick octavoes, a dictionary of the fine arts. The theory of composition, music, painting, architecture, is treated, in its minutest ramifications, under the several technical heads, with a neatness of style, and a critical skill, which the subsequent works of Marmontel and of Laharpe have not attained. To this lexicon of taste Blankenburg appended extensive erudite annotations, which have for their object to exhaust the literature of fine art; and which supply, at every article, references to the books in all languages, where that topic has been discussed. These references, which are very convenient, but which carry detail to such excess as to indicate fugitive papers in magazines, have been incorporated in the late editions of Sulzer's work; which appears less original now that all his possible sources are indicated; and less complete now that all the minor works of art, which have escaped his criticism, are forced on the reader's recollection.

Another sort of after-work is now to be added to Sulzer's dictionary, namely, lives and characters of the poets and artists of all nations. The biographer and the reviewer are to combine their information and their sagacity; and that sort of work is to be done for the whole extant mass of ancient and modern literature, which the numbers of the Critical Review endeavour to accomplish towards contemporary writers. The different departments of this comprehensive and meritorious task are distributed among writers of eminence. Professor Rosenmüller undertakes the Arabian and Persian poets. Professor Jakobs, of Gotha, the Latin fabulists. Professor Manso examines the Roman satirists, and the didactic poets of the Greeks. Delius of Wernigerode comments on whatever relates to northern mythology and antiquities. Many anonymous writers co-operate. The ancients are to be analysed without exception; of the modern, only the more prominent.

We can at present but announce a work which already extends to eight volumes, and may well extend to twenty; a single volume only having been lent us for inspection. We propose, on a future occasion, to resume the subject, and with some circumspection to review the reviewals of these reviewers of the past. Like Minos, Æacus, and Rhadamanthus, they sit in judgement only on the dead; but they aspire to open the everlasting doors of final justice. Happy whom their verdict invites to repose among the laurels of Elysium! Luckless whom they abandon on the shores of Lethe, or condemn to the disgracing flames of Tartarus!

ART. 21.—*Michael Ignatius Schmidts Lebensgeschichte von Franz Oberthür.*

Life of M. I. Schmidt. By F. Oberthür. 8*vo.* Hanover. 1802.

Michael Ignatius Schmidt was born in 1736, at Arnstein, in the bishopric of Wurzburg, at the metropolis of which he was educated in the Jesuits' seminary. He announced early a disposition

to enter into that order, but was afterwards induced to prefer the office of a secular clergyman. He became chaplain at Hassfurt, tutor at Bamberg to a nobleman's son, with whose family he migrated to Stuttgard, and was in 1771 librarian at Wurzburg, where he contributed to promote a reform of the public schools, by his writings and influence. He assisted in the Frankish Spectator, and published a history of consciousness, *Geschichte des Selbstgefühls*, 1772.

He next undertook a History of the Germans, of which the first volume appeared in 1778, and the sixth in 1783. It extends to the reformation; and still passes, now that other histories of equal extent have since been executed, for the classical national history of Germany. It is a calm and plain work of research, in the sound and good old manner.

Schmidt was not a prejudiced Catholic, though he disliked the reformation, and all change from without; but he favoured change from within, and leaned to the innovative ecclesiastical politics of Joseph II., by whose invitation he removed, in his old age, to Vienna. He has been heard to lament the celibacy imposed on the clergy of his communion. At Vienna he died in 1794.

We notice this biography, which is diffuse and full of rubbish, the more willingly, as it may serve to remind some of our translators how respectable a service they might render to public instruction by putting into English Schmidt's History of the Germans.

ART. 22.—*Sabina; oder Morgenscenen im Putzzimmer einer reichen Römerin.*

Sabina, or Morning Scenes at the Toilet of a Roman Lady. With thirteen Plates. 8vo. Leipsic. 1803.

This novel, if it may be so called, is a work of the celebrated C. A Böttiger, whose profound knowledge of antiquity is a sufficient pledge for the accuracy of every delineation. In the Anacharsis occurs a picture of the private life of the Athenian women: this may be considered as a parallel delineation of the Roman ladies.

The toilet-toils of Sabina are distributed into eight scenes; to each are annexed engravings, from the antique, of the different instruments, dresses, and articles of furniture alluded to, as well as learned references to those passages of the ancients, on which the description of the text is founded. We see the lady stepping from her bed-room into her dressing-room, where many female slaves, of whom each has a peculiar office, await her arrival in silence. All the arts of Medea are now conjured up to rejuvenate the somewhat elderly matron. The skin is depilated, fresh-painted, and provided with eye-brows: artificial teeth are laid in. Next comes the turn of the hair-dressers: to give the fashionable red or fire colour to the hair, yellow pomatums and caustic lixiviums are applied, and aromatic powders and essences. The locks are braided and coiled, and stuck with pins of jewelry. While Sabina has her nails pared, the Alexandrian flower-girl brings a magnificent nosegay; a billet-doux, the composers of which, like Shakspeare's elves, 'use flowers for their charactery.' The shoes are described, the toe-rings put

on, the tunic assumed. Round the waist, the neck, the fingers, the arm, appropriate jewels are placed. At length the white cloak is thrown over all, is carefully folded upon the left shoulder, and the lady is ready to go out. Cappadocian porters approach with a sedan: an umbrella, a bass (we understand this to be the modern name of a footstool), and a fan, are carried by distinct attendants. Such things are, even in our own times.

The picture of wealth and vanity and luxury, conspicuous in all these preparations, is associated with loose manners and domestic tyranny. Scenes of licentiousness succeed, and of wanton cruelty to the dependent slaves: these traits are equally supported by historic testimony, and serve to show how much more favourable is the political independence of the lower classes to the virtues of the rich, than the ancient Roman or the present Russian system.

A second part is announced, which is to conduct the heroine to Baiæ, and to complete a 'sketch of the manners of luxurious women during the declension of the Roman empire.' The work is too much of a monodrama: if, instead of a single figure, there had been intrigue and action, it would have amused more, without instructing less.

ART. 23.—*Spanische Miszellen, &c.*

Spanish Miscellanies. Published by M. Fischer, of Dresden. Volume I. 8vo.

Though this work is arranged among the German publications, it wholly relates to Spain; and its object is to collect every interesting observation from the periodic works of that nation. Among other memoirs, we have particularly distinguished the following:—1. The Spaniards in New South Wales; a fragment from an unpublished voyage by Malaspina.—2. An Account of Don Louis Nee, and his botanic Travels.—3. Memoirs for the natural History of Horses and Mules, by Don Felix d'Azara.—4. Of some Trees, which furnish the elastic Gum, by Cavanilles.—5. Natural History of domestic pigeons in Spain, particularly in Valentia, by the same.—6. On the different species of Peruvian Bark; and on the new Methods of preparing it, by J. C. Mutio.—7. On the horned Cattle of Paraguay, by d'Azara.—8. On a newly discovered Mode of curing the Hydrophobia in Dogs.—9. On sixteen new Species of Oak, by Nee.—10. On the Cataracts of Tegvendama and the Choreva, by Zea.—11. On the Pistia Scratiotes, by Nee.—12. Memoir subservient to a future Ichthyology of Spain, by Dr. de Asso.—13. Observations on the Hydrophobia.—14. Observations made in a Voyage through the Straits of Magellan.—15. On the Symphytum Petræum, by Cavanilles.—17. On the Abaca of Nee.—18. Observations on Vera Cruz, and the Commerce of Mexico.—19. On some ancient Naturalists of Spain, by Asso.—20. On Dr. Mutio, and the Works that may be expected from him.—21. On the generic Character of the Musa, by Nee.

The 16th article is on a subject different from the rest; it is a criticism on a play of Kotzebue's, *viz.* Misanthropy and Repentance.

ITALY.

Art. 24.—*Fondamenti della Scienza Chimico-Physica.*

The Foundations of Philosophic Chemistry, applied to the Formation of Bodies and the Phænomena of Nature. By Vincenzo Dandolo. 4 Vols. 8vo. Milan.

The first edition of this work was published in 1799; and the author's chief object is to show that all natural bodies are necessarily connected by an uninterrupted series of compositions and decompositions; that death is requisite to life, and every being destined to contribute to the harmony of the universe. The first edition was very well received, so that it was soon reprinted; and M. Lacroix, who was appointed by the Institute to give a 'report' of it, observed, that it would soon become the property of every nation.

Art. 25.—*Amales Hebræo-Typographici, &c.*

Annals of Hebrew Typography in the Fifteenth Century. By J. B. de' Rossi. 8vo. Parma.

These annals form a supplement to the author's work, 'On the Origin of Hebrew Typography, and on the most ancient Hebrew Editions of the Fifteenth Century,' published in 1776. It offers much interesting information not generally known, which cannot form any part of the present article, but which the Hebrew critic may consult with advantage. Four tables are added: the first containing the names of the printers of Hebrew works in the fifteenth century; the second, a list of the towns in which they were printed; the third, of the editions quoted; and the fourth, of the names of the authors.

Art. 26.—*Bibliothéque Italienne, &c.*

Italian Library; or a Picture of the Progress of the Arts and Sciences in Italy. By MM. Julio, Grobert, Vassalli Eandi, and Rossi. 8vo. Turin.

The literary and scientific productions of Italy find their way slowly across the Alps or to the Atlantic. It is, therefore, with considerable satisfaction that we see this union of French and Italian philosophers; and the present journal, published regularly in Paris, will soon be read through the whole of Europe. The authors are professors of physiology, chemistry, philosophy, and surgery, in the schools of Turin; so that, from their situation, they will be enabled to convey with convenience the sciences of Italy to France. We shall mention two or three of the most striking articles of this journal.

1st. 'On the principal Source of Carbon in Vegetables.'—This is the abstract of a memoir by P. J. Martin. This author, by some very accurate experiments, determined that the carbonat of lime and vegetable mould, were the sources of the carbon in vegetables; for plants growing in determined proportions of different earths, diminished the quantity of these alone, while very nearly the same quantity of carbon was found in the vegetables reared.

2d. M. Julio informs us, that the communication of armatures

will not produce motions even in the most irritable mimosæ, though they are obvious by the medium of Volta's electrometer. The effect, however, of Galvanism on animal irritability is much greater than on vegetables; and this power seems only to affect the acacias: it has even no influence on the movable leaf-stalks of the hedysarum gyrans.

3d. 'On Silk. By. M. Grobert.'—The author's object is to discover a method of destroying the colouring matter of silk without injuring the gluten, and of cleaning it without soap. He proposes the combined and successive action of the oxygenated muriatic and the sulphureous acids. The former is employed in a fluid but diluted state, leaving a yellow tinge, which the latter destroys. The silk, thus bleached, may be cleaned in hot water, because, by the first process, the gluten is partly decomposed; but this operation is too delicate for artists, since it weakens the texture of the silk.

4th. 'Process to obtain Nitrous Æther without Fire. By M. Brugnatelli.'—One part of sugar and three of alcohol are put into a tubulated retort, to which three parts of a very concentrated nitrous acid are added. An excellent æther passes into the receiver without the slightest acidity. The remainder, distilled, affords oxalic acid. The author explains the process on his own theory of æther consisting of alcohol, deprived of part of the carbon, and charged with a portion of oxygene.

5th. 'Abstract of some Experiments on the fatal Effects of Phosphorus taken internally in warm and cold blooded Animals. By M. Julio.'—Two grains was a fatal dose. It is said to act by producing inflammation and destroying irritability.

ART. 27.—*Rappresentazione del Secolo XVIII.*

A View of the Eighteenth Century. 3 *Vols.* 8*vo.* Milan.

The author of this View is signor Apostoli, already celebrated for many valuable literary productions. He has felt, with full force, the difficulty of his attempt to give a view of a century, whose last years teemed with the most important events, the causes of which are not yet sufficiently known. The author is evidently unacquainted with many valuable works in the English, German, and French languages; but, on the whole, his View possesses considerable merit.

ART. 28.—*Quadro Storico di Milano.*

A Historical Picture of Milan, ancient and modern. 8*vo.* Milan.

This little work will serve as a guide to travellers, as it contains much interesting information respecting Milan, from its foundation to the peace of Luneville, relative to its government, population, revenues, churches, monuments, public establishments, as well as the changes that have occurred since the revolution.

ART. 29.—*Notti del Doctore Luigi Perla.*

The Nights of Doctor Lewis Perla. 8*vo.* Placenza.

The author of these 'Night Thoughts,' in which he imitates Dr. Young, distinguished himself some years since by a volume of Idyls,

in which there were some happy imitations of Gessner. His present prototype offered a more difficult task; and though his work be not without merit, yet to an English reader it affords but a faint copy of the original. The Italian 'Nights' are nine;—entitled 'Death,' 'Time;' 'The World;' 'Nisa or Virtue;' Friendship;' 'The Last Judgement;' 'Happiness;' 'Clemency;' 'Joseph II.'

HUNGARY.

ART. 30.—*Jacobi Josephi Winterl, Chemiæ et Botanices Professoris, Prolusiones ad Chemiam Sæculi XIX.*

Introduction to the Chemistry of the Nineteenth Century. By J. J. Winterl, Professor of Chemistry and Botany. 8vo. Buda.

This author, who is a professor at Pest in Lower Hungary, has challenged criticism in a variety of ways; but we have not found the gauntlet yet taken up. Professor Winterl boasts of being one of the first converts to the new system; but he does not admit the pneumatic doctrine in all its branches. Vital air, he thinks, is the principle of the luminous caloric, and that by different oxydations and deoxydations, it becomes light, heat, and thus forms a great variety of principles of bodies. Azote, or the base of azotic gas, the professor calls andronia. This is obtained in a large quantity from the residuum of the detonation of nitre with carbon or plumbago, and with the lixivium of ashes exposed in a cellar, in order to their saturation with fixed air. This is the substance, he thinks, which Scheele and Pelletier have taken for flint. This principle plays a very important part in the drama, forming, with different additions, numerous bodies, particularly with pot-ash, constituting the real siliceous earth: it makes magnesia insoluble in acid, and mercury soluble in water: it converts lead into barytes, copper into molybdæna, iron into steel, determines the crystallisation of alum, and changes part of its earth into glucine, &c. &c.

These numerous properties of a simple and hitherto unknown principle are suspicious. The author's studied brevity is no less so; and we understand, that, when his experiments have been repeated with the substances described in their purest state, no results like those the professor describes have been discovered. His boasted conversion also of flint into pot-ash appears to have been founded in error.

ART. 31.—*Zeitschafft von und für Ungarn.*

Journal of Hungary. Published by M. L. de Schedius. Vol. I. & II. 8vo. Pest.

Hungary has lately distinguished herself among literary nations; and it will be our object, in this number, to give some account of her progress in different departments of literature. The journal of Hungary, which, as a miscellaneous work, affords the fairest specimen of the talents of its authors, we have selected for the commencement of our examination. The first volume appeared about two years since, and the second has just reached us. All the articles do not relate to Hungarian literature, though they are all, or the greater number, written by Hungarians. We shall mention a few of the most interesting articles which relate to the country, its history, &c.

A striking article, in the first volume, is the Plan of John Zapolya to secure to himself, and his descendants, the throne of Hungary, and to eject the house of Austria, by M. Engel. This article contains an authentic relation of all the diplomatic negotiations which took place between Hungary and Poland, from 1507 to 1515. Another is on the oldest work published in Hungary; the Plan of an economical Garden, for the new School of practical Economy, at St. Mikloz.—On the royal stud at Mezoehegyes.—On the washing of Gold on the Draw, in Croatia.—Various Memoirs on the History of Vaccination in Hungary, where it is practised very extensively, and with great success.

In the second we distinguish Reflexions on the System of Finance, at present established in Hungary.—The Three first Years of the Reign of Andrew II., which would have been apparently happy, had it not been for the intrigues of the clergy.—'The Longitudes and Latitudes of different Places in Hungary.' This last article is from J. de Lipske, who has been employed, for several years, in constructing a chart of Hungary. He has calculated more than 500 geographic situations, and has here communicated 54, which give the most favourable expectations of the success of his future labours. We can commend also the Analysis of the mineral waters of Szalatay, by P. Kitaybel, which greatly resemble those of Seltzer and Spaw, and a memoir on the Discovery of Tellurium, which, it seems, was first found by Muller, in 1785, who sent specimens of it eleven years afterwards to Klaproth.

ART. 32.—*Horatius Poetikaga. Virag Benedek altal.*

The Art of Poetry of Horace. By Benedict Virag.

This new production of Hungarian literature may be considered as a fragment of a course of the belles lettres; and it leads us to wish that the author would favour us with the whole. Previous to the translation of the Poetics of Horace, M. Virag considers the essential parts of poetry, of every kind, in order to show the means that should be employed by the poet to embellish his principal object. He gives an example, by an excellent translation of the Ode 'Jam satis terris,' &c. In the chapter on poetic expression, he inveighs against some innovations in the Hungarian tongue, and engages the Hungarian poets to adhere to the true rhythm of the Greeks and Romans. We next find a translation of the Poetics executed with taste and elegance, followed by the Latin text, and accompanied by critical notes in the Hungarian language. The appendix contains many pleasing poems by the same author.

ART. 33.—*Joachimi Stalli Lexicon Latino-Italico-Illyricum, &c.*

Latin, Italian, and Illyrian Dictionary. By J. Stall. 4to. Ofen.

This is only the first part of the Dictionary, which has engaged the author's attention for forty years. He is now at Vienna, where he enjoys a pension from the emperor; and the work is printed at the expense of the university of Ofen. Yet the work does not please

the critics of that country. The Illyrian language is divided into many dialects, viz. that of Servia, Bosnia, Bulgaria, Croatia, Sclavonia, Carniolia, and the Windisch. It is not stated to which dialect a word belongs, though, in the different dialects, the meaning varies. The term *apparatus* is explained by the word *nadoba*; but, in the Bohemian, it signifies *vase*; in Russian, *necessity*; and, in Polish, *beauty*. This author's own dialect is the Ragusan Dalmatian, though he does not declare it. His predecessors Della Bella, and Belostenez, declared that their dialects were the Ragusan Bosnic, and the Dalmatian, Sclavonian, and Croatian respectively. The Sclavonian words are numerous; but these are of little service to the learner, and are only useful to one, who, possessing the different Sclavonian dialects, is able to class the words according to their etymology. On the whole, this Dictionary seems to have been received with disgust, by those best able to understand its merits.

ART. 34.—*Sokfele Iras egybe szede Sandor Istvan.*

Miscellanies collected by Stephen Sandor. No. I. to VIII. 8vo. Raab.

Mr. Sandor, a Hungarian gentleman, well known for his travels, and his love of literature, attempts in this periodic publication, written in the Hungarian language, to communicate useful knowledge, and particularly what may be useful to his own country. We shall return to this work, which contains some curious information. We may just remark that Æsop's fables were translated into the Hungarian language in the fifteenth century; and in the seventh number, we find an essay with the following title, 'Whence comes it that the Hungarian peasants are now slaves, while, in the times of Almus and Arpad, no Hungarian lived in slavery?'

ART. 35.—*Catalogus Bibliothecæ Hungaricæ Francisci Comitis Szechenyr.*

Catalogue of the Hungarian Library of Francis, Count Szechenyr. Vol. I. Parts 1 *and* 2. 8vo. Oldenburg and Pest.

These parts of the first volume contain all the Hungarian writers, and the works respecting Hungary, even noticing the articles in different periodical journals of Hungary, or other countries. A literary view of Hungarian history for each æra, each king, and each district, is subjoined. The Catalogue is compiled by M. de Thibolt, the friend of the count, who accompanied him in his travels in Italy and Bohemia, where this library was formed.

The preface, by M. Denis, is written with singular elegance; and we are promised much further information, particularly a list of portraits and engravings, which represent Hungarian personages, or the events relative to the kingdom, with a catalogue of geographical charts, medals, &c.

An index of the count's library, arranged in a scientific manner, has been lately published at Pest, in three volumes, 8vo. Numerous are the publications on vaccination at Pest, Comorn, and Leutschau. The practice has extended even to the southern borders of Transylvania.

DENMARK.

ART. 36.—*Fabula de Psyche et Cupidine, &c.*

The Fable of Psyche and Cupid; a mythological Disquisition. By Birger Thorlacius, &c. &c. 8vo. Copenhagen. 1802.

The preservation of this mythos is due to Apuleius. It is supposed to have been first narrated in Greek by Lucius of Patræ, of whom Photius preserves some notices. From him, Lucian as well as Apuleius is presumed to have borrowed the story of the ass: but whether the episode of Psyche were originally connected with it, cannot be ascertained. From its purer and loftier character, it may be thought to have had a distinct origin; which is corroborated by its not occurring in Lucian. Fulgentius, who abridges from Apuleius the story of Psyche, names one Aristophontes of Athens as having related this story with a sweeping pomposity of diction. But the age in which Aristophontes flourished is unknown; perhaps after Apuleius, Petronius is the oldest writer who alludes to the fable of Psyche; and there is reason to suppose that it was exhibited in pantomime during Nero's time at the mysteries of Priapus. There is a something of the Oriental tale-telling manner in parts of the story of Psyche, which may be thought to indicate rather a Syrian than a Greek origin. The priests of Astarte fraternised with those of Priapus, and gave exhibitions in each other's temples. Most likely, therefore, those priests brought from Syria the pantomime which Apuleius beheld at some of his initiations, and has employed as a material of narration. The allegorical use which has been made of this fable, seems an after-thought of the Platonic philosophers of Alexandria, and not to have been had in view by the inventors of the tale; many parts of which cannot be reconciled with any rational or secret meaning. All parts of it are striking to the fancy, and adapted for the use of the poet, the player, the painter, and the sculptor.

Beside the agreeable ancient literary history of this elegant mythos, much matter occurs relative to its artistical employment and to its mystical meaning. This sort of commentary is adapted to secure the praise of Böttiger: it reposes too much on the supposition, that all the artists of antiquity were men of intellect and precision; that nothing unnecessary or unmeaning can have had a place in their works; that a comb and a looking-glass may be emblematic, not merely of feminine decoration, but of worship and apotheosis; because, forsooth, Seneca, in his ninety-fifth letter, alludes to the usage, *strigiles Jovi ferre, et speculum tenere Junoni*. Such refinements of interpretation are more adapted to the display of deep learning than of good sense: but erudite trifling never yet bestowed an enduring reputation; and only serves, in as much as it is admired, to bring learning itself into disrepute. It is no more enough to be learned, than it is enough to be rich: the wise expenditure developes the man.

An epic poem of eight cantoes, by Serieys, appeared at Paris in 1790, on the story of Cupid and Psyche; which has also been versified with rival elegance but severer conciseness in our own country. No doubt it will leave, in the literature of every modern people, some trace both of the poet's and the scholar's admiration.

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ERRATUM.

In page 342, line 13, for *im*personality, read *uni*personality.

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